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JAMES M. CAMPBELL.

August 1883.

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THE area of the district, 8140 square miles, and the density of the population, ninety to the square mile, given at pages 1, 2, and 33, were taken from the latest available figures, those given in the 1872 census returns. Since these pages were printed a serious error has been detected in the estimated areas of the Bāglān, Kalvan, and Peint sub-divisions. Inquiries made by officers of the Revenue Survey show that the correct area of Bāglān is 620 not 1420 square miles, of Kalvan 554 not 1200 square miles, and of Peint 458 not 961 square miles. These, and other smaller corrections together reduce the area of the district from 8140 to 5940 square miles.¹ The amended area of 5940 square miles gives, for 781,206 the 1881 population, an average density of 131 to the square mile.

NÁSİK AREA AND POPULATION, 1881.

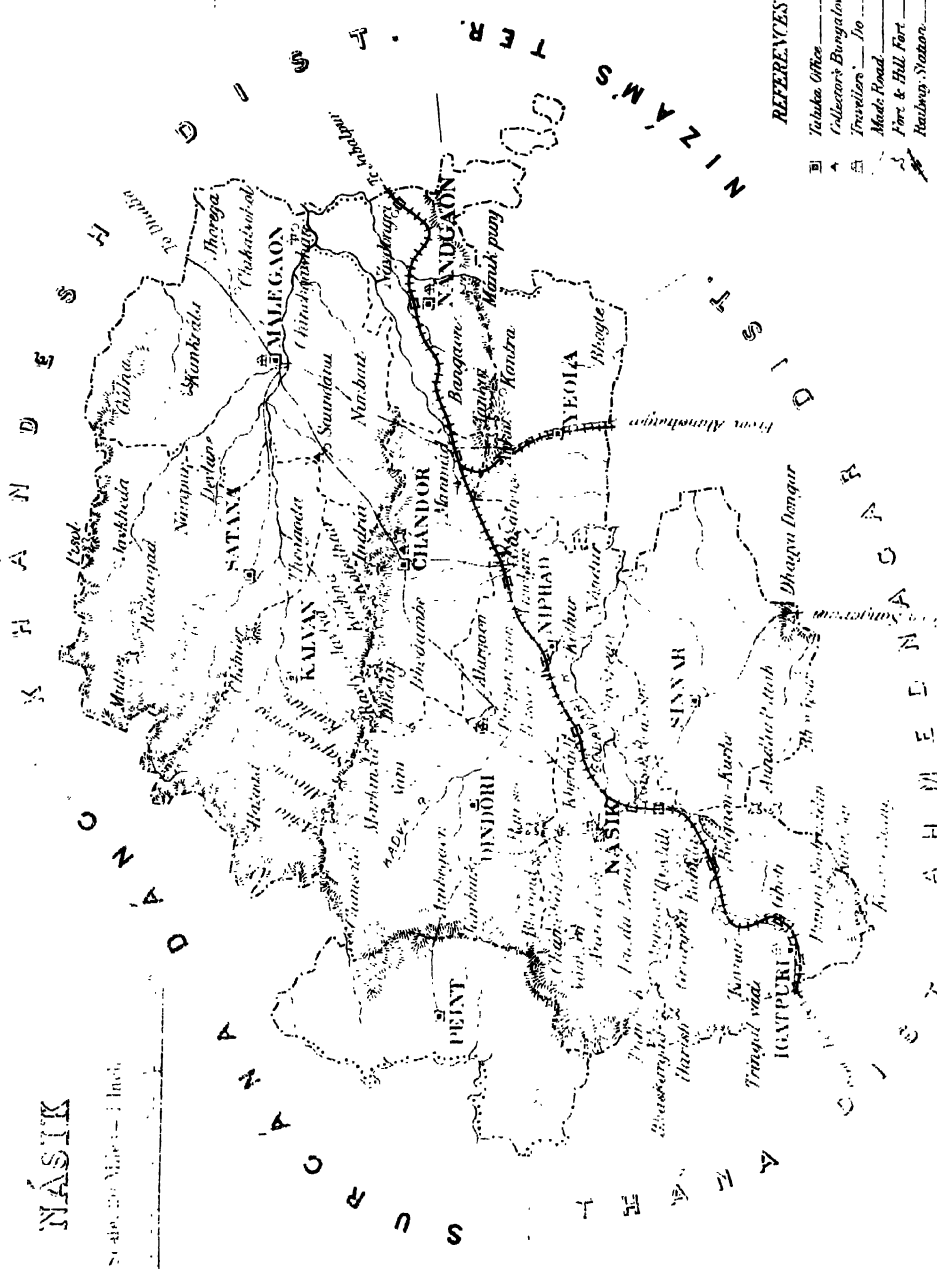
SUB-DIVISION.	AREA IN SQUARE MILES.	1881 POPULATION.		SUB-DIVISION.	AREA IN SQUARE MILES.	1881 POPULATION.	
		Total.	To the square mile.			Total.	To the square mile.
Mālegaon ...	775	78,498	101	Nāsik ...	465	94,980	204
Nāndgaon ...	437	30,399	69	Peint ...	458	55,144	120
Yeola ...	412	53,282	129	Dindori ...	529	72,290	136
Niphād... ..	411	87,523	212	Kalvan ...	554	58,486	105
Sinnar ...	519	66,081	127	Bāglān (Satāna)	620	64,875	104
Igatpuri ...	376	68,749	182	Chāndor ...	384	50,899	132
				Total ...	5940	781,206	131

¹ Survey Commissioner to Government, 262, 10th March 1881.

N Á S I K .

NÁSÍK

Scale: 100 Miles = 1 Inch



REFERENCES

- Tabaka Office
- Collector's Bungalow
- Post Office
- Police Station
- Mode: Road
- Fort & Hill Fort
- Railway Station

NÁSÍK.

CHAPTER I.

DESCRIPTION¹.

Chapter I.
Description.

Boundaries.

Násik, lying between $19^{\circ} 33'$ and $20^{\circ} 53'$ north latitude and $73^{\circ} 16'$ and $75^{\circ} 6'$ east longitude, with an area of 8140 square miles, had, in 1872, a population of 734,386 souls or 90·2 to the square mile, and, in 1880, a land revenue of nearly £140,000 (Rs. 14,00,000).

Rhomboidal in shape, with a length of 108 miles from south-west to north-east and an extreme breadth from north to south of eighty-seven miles, Násik is bounded on the north by the Pimpalner and Dhulia sub-divisions of Khándesh; on the east by the Chálisgaon sub-division of the same district, and the Daulatabad division of the Nizám's dominions; on the south by the Kopargaon, Sangamner, and Akola sub-divisions of Ahmednagar; and on the west by the Sháhápur sub-division of Thána, the state of Dharampur, and the Songad division of the Gáikwár's territory. Except Peint and a few villages in Násik, Kalvan, and Igatpuri, the district lies on a table-land immediately to the east of the Sahyádri hills or Western Gháts.

The boundary line on the north is fairly regular. Starting from the high ground in the north-west it follows the Selbári hills due east for about forty-five miles; it then turns south and south-east as far as the broken ground on the north slope of the Sátmála hills. Then, after a southern course of about seventeen miles, it takes a turn of fifteen miles south-east, in order to include some villages isolated in the Nizám's territory. Bending northwards again for eighteen miles and leaving the southern hills of the Sátmála range for the plains, it follows a southern course for about twenty-four miles. Between the Násik and Ahmednagar districts, except near the Sahyádri hills, there is no well marked natural boundary. The line is very irregular. It runs west from the Nizám's limits for twenty-seven miles, and then south-east for fourteen miles. After a sharp turn south-west for twenty-two miles, it follows a low line of hills twenty miles west until it meets a high range of mountains, along which it passes twenty-four miles south-west, and ends in a rugged mass of hill forts on the Sahyádris, overlooking the Konkan.

¹ This chapter is contributed by Mr. J. A. Baines, C.S.

Chapter I. Description.

Except Peint which lies entirely to the west, the Sahyádrí range forms the western boundary of the district. This range runs from Khándesh south-west for nearly sixty miles to the Trimbak fort, near which it turns south-east, passing out of the district at the mass of rocks that forms the natural boundary between Igatpuri in Násik and Akola in Ahmednagar.

Sub-Divisions.

For administrative purposes Násik is divided into twelve sub-divisions, with, on an average, an area of 678 square miles, 141 villages, and about 61,000 inhabitants. The following summary gives the chief statistics of each sub-division :

Násik Sub-divisional Details, 1879.

SUB-DIVISIONS.	AREA.	VILLAGES.									POPULATION, 1872.	POPULATION to the square mile.	LAND REVENUE, 1880.
		Government.			Alienated.			Total.					
		Villages.		Hamlets.	Villages.		Hamlets.	Government.	Alienated.	Total.			
		Inhabited.	Uninhabited.		Inhabited.	Uninhabited.							
Málegaon ...	775	136	8	10	6	2	...	144	8	152	66,956	88	17,263
Nándgaon ...	424	80	3	7	8	...	...	83	8½	91½	30,230	71	6323
Yeola ...	482	90	3	6	27	...	...	93	27	120	59,313	123	8346
Niphád ...	370	106	1	11	15	...	7	107	15	122	86,017	232	23,506
Sinnar ...	507	94	4	33	5	...	...	99	5	103	64,872	127	17,185
Igatpuri ...	674	121	2	132	7	...	7	123	7	130	57,735	85	8472
Násik ...	446	108	1	44	28	...	12	109	28	137	90,271	202	13,364
Peint, Peth ...	941	219	6	247	20	...	12	225	20	245	47,033	48	2665
Dindori ...	580	121	0	87	7	...	...	121	7	128	68,626	123	12,633
Kalvan ...	1200	164	5	5	25	...	0	169	25	194	113,203	43	7544
Báglán ...	1420	139	3	6	21	1	...	142	22	164	50,130	155	13,020
Chándor ...	323	92	5	23	14	...	5	97	14	111			9431
Total ...	8140	1470	41	611	183	3½	49	1511	186½	1697½	734,386	90·2	138,901

Aspect. Peint.

The Peint sub-division differs from the rest of the district, and, both in appearance and climate, partakes of the nature of the Konkan. It is a series of ridges and valleys intersected by streams running in very deep beds. The hills are in many cases higher than those at the edge of the neighbouring Sahyádris, but the general elevation of the country is about 600 feet below the table-land of the Deccan. There is abundance of forest, but the trees, as a rule, are of small size, though excellent teak is found in some parts. Agriculture consists chiefly in planting rice in the valleys and coarse grains on the less precipitous hill slopes. Seen from the crest of the Sahyádris, the continuous succession of billowy ranges and the green patches of tillage in the valleys give Peint an air of picturesqueness. But below, in the country itself, the frequency of the valleys cutting off all but the narrowest view, the bareness of the teak forest except for a few months in the year, the small number of inhabitants, and the poverty of the villages, tend to make Peint desolate and monotonous.

The rest of the district, from 2000 to 1300 feet above the sea, slopes from the Sahyádris towards the east and south-east. The Sátmála, Chándor, or Ajanta range, that, running east and west

used to divide Khándesh from Ahmednagar before Násik was a separate collectorate, forms a natural division between the valley of the Girna on the north and the valley of the Godávári on the south.

Another great, though less clearly marked, division runs north and south, the western portion being called Dáng, the eastern Desh. Dáng denotes a wild and hilly tract in which, though excellent soil is sometimes found, cultivation of the simplest kind is alone possible, owing to the excessive rainfall and the consequent prevalence of malaria during the cold season. Desh implies a wide extent of open champaign country in which large fields, irrigated gardens, and a system of crop rotation are the rule.

The Dáng country of Násik stretches eastward from the Sahyádris. It varies greatly in breadth, being in some places only ten miles wide and in others more than thirty. Its general characteristics are the same throughout, rough hilly ground intersected by torrents, the valleys, as a rule, stretching from west to east, their sides getting lower as they approach the Desh plains. North of the Sátmála hills, in Báglán, the crest of the Sahyádris is much less clearly defined, the country both above and below consisting of a mass of hills of considerable height. The valleys are short and narrow, sometimes mere steep clefts between high ranges of hills. The Girna river and its larger tributaries have worn wide basins within a short distance from their sources, and are fed by almost countless torrents from the neighbouring hills. South of the Sátmálás, the Dáng is more open but equally broken by ridges and torrents. The hills are lower, and the edge of the Sahyádris is often a wide plateau, deeply seamed in places by the beds of the rivers that flow east and west.

The heavy rainfall, washing the soil from the uplands into the torrents, has driven tillage to the valleys, leaving the slopes to grass and the coarsest grains. In the northern Dáng this is almost universally the case. The larger rivers have been dammed, and a considerable area of irrigable land stretches on either bank, but beyond the comparatively level tract at the base of the hills bounding the valleys, there is little regular tillage. Some of the slopes show patches of cleared land, where *nágli*, Eleusine coracana, is grown by dint of burning grass or the leaves and branches of trees over the soil, both for the sake of the ash manure and because the process renders the earth more friable and better suited to crops that require transplantation. There are few large trees except the mango and the less valuable sorts of timber which flourish in the ravines and valleys. Corinda, Carissa carandas, and other brushwood cover some of the uplands. Teak is found in the gashes on the sides of the higher hills and on the western slopes of the Sahyádris; but until the foot is reached some 600 to 800 feet below, the teak is of no great size. On this side the descent is abrupt, but on the east the slope consists of a series of gradually descending undulations from 2000 feet to about 1800, at which elevation the Desh may be said to begin. The Dáng hills furnish abundance of fodder. They are the yearly resort of thousands of cattle from the eastern villages, and form the chief breeding ground of the district. The larger

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Aspect.

Dáng.

Chapter I.
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Aspect.

villages are on or near rivers. The houses of the village headmen and the leading families are generally tiled and strongly built of earth or sun-dried brick. The lower classes, and on the Sahyádris nearly all classes, live in huts of wattle and daub, with stout corner posts and frequently a trellis in front covered with gourds or some other creeping plant. North of the Sátmálás the population is, in most cases, confined to the valleys of the larger rivers.

In the east and north-east of the district, one or two upland tracts partake of the nature of the Dáng, though they are not properly within its limits. The soil is poor and light, the surface is on all sides cut with deep stream beds, there are few large trees, and stunted *anjan*, *Hardwickia binata*, covers a great portion of the untilled land. But as the climate is different from that in the neighbourhood of the Sahyádris, the husbandman is able to sow a better paying crop than the coarse grain, which alone can be raised on the shallow soil and rain-drenched uplands of the west.

Báglán.

Báglán, the country north of the Sátmálás, has a character of its own, on account of the size of some of its valleys within a comparatively short distance of the sources of the rivers by which they are drained. It is a land of hills and streams, and the valleys, except in the eastern portion bordering on Málogaon, are narrow and broken. They are separated from each other by five abrupt and rocky ranges, spurs of the Sahyádris trending eastward. Streams everywhere descend from the hills, most of them containing water during the dry season. The level lands, confined to comparatively narrow belts along both banks of the Girna and some of its large tributaries, are chiefly given to garden tillage for which Báglán is noted. The rivers and large streams are crossed by a series of small works constructed at short intervals, by which a head of water is obtained sufficient in some cases for pereunial irrigation. Sugarcane, rice, and wheat are the chief irrigated crops. These represent the wealth of the people, and whatever capital there is in Báglán is mainly derived from this source. The dry-crop cultivation is insignificant, because the soil, except in rich black lands irrigable from rivers, is generally poor. Near rivers are fine mango groves, but the rest of Báglán is bare of large trees. The Dáng tract south of the Sátmálás corresponds with what, further south, Grant Duff calls Ghát Mátha or above-Ghát Konkan, in contradistinction to Thal or below-Ghát Konkan.

Desh.

In the Desh there is a great deal of open, but, except towards the east, not much level country. The watersheds of the smaller rivers are wider and their beds are nearer the surface than in the Dáng. The undulations extend throughout, from 1300 to 1500 feet above the plain. The country is broken by isolated hills, and by a few low flat-topped ridges. Some parts are well wooded with large mango groves. In other parts, though the soil is equally fertile for grain cultivation, scarcely a tree of any size is to be seen, except round a well or near a village, where a sparsely clothed *pimpal*, *Ficus religiosa*, breaks the monotony of the scene. In the north and north-west Desh, the people incline to houses with high-pitched tiled roofs, and they usually plant trees round the village.

site. In other parts, where no rafter-producing forest is at hand, the village consists of flat-roofed low houses of sun-dried brick, and is often surrounded by a wall of the same material, above which towers the double-storied mansion of the village headman or some successful moneylender. From a distance these villages, slightly raised above the surrounding plain, look like large forts and resemble those scattered Provence villages of the desolate tract between Arles and the mouths of the Rhone. The want of trees is a serious drawback to the picturesqueness of the Desh. Wherever sugarcane is grown there is a large demand for fuel and the hills are stripped of all brushwood. *Bábhul* plantations are seen here and there, but, except in *Báglán*, they are not sufficiently thick to keep pace with the lopping that goes on every year. In the open country, tillage is in patches, the hedges are low, and often of cactus. If it were not for the background of mountains that is visible from nearly every part of the district, the country would be downright ugly.

With the exception of the *Sahyádris*, the general direction of the mountain ranges is from west to east, the higher portion being nearer the west. Both flat-topped and peaked mountains are found; the former predominate in number, though not in height.

In the extreme north is the *Selbári* range, the higher points in which vary from 3100 to 4200 feet. A few miles to the south and nearly parallel, come the *Dolbári* hills, a lower line, starting like the *Selbári*, from the *Suken* range. The last mentioned range, varying in height from 3700 to 4700 feet, has one peak, the fort of *Sáler*, 5293 feet high. This is outside the limits of the *Násik* district, and is now inhabited by a few *Gáikwári* soldiers, the descendants of the former garrison. Separating the larger rivers of *Báglán* are various minor ranges, none of them more than 3500 feet high, and the majority having few peaks of even that elevation. The southmost range is remarkable for the beautiful and striking outline of its peaks.

The *Sátmála*, *Chándor*, or *Ajanta* range, has been mentioned as running right across the district. It differs from the rest of the mountains in the north by the number and shape of its peaks, and by the absence of flat summits. These peaks are visible from nearly every part of the district and form a prominent landmark. The highest of them is *Dhodap*, 4761 feet. Several other peaks approach this height. Amongst these are *Saptashring*, a celebrated place of pilgrimage, and *Indrái* and *Chándor*, both of them forts guarding the high road from *Khándesh* to the *Deccan*, and the scenes of many engagements during the *Marátha* wars. Further to the south-east are the twin forts of *Ankai* and *Tankai*, which also dominate a road leading from the north to *Ahmednagar*. There is a curious frequency of such jingling names in this district whenever two neighbouring hills have been fixed on for purposes of retreat or defence. Besides the forts just mentioned there are, in the *Sátmálás*, *Raulia-Jaulia*; in the *Akola* range, *Madangad-Bitangad* and *Alang-Kulang*; and further north, *Sáler-Mulher*, *Mángia-Tungia*, and others.

A low range separates *Dindori* from *Násik*, and to the north of this line is a curious mass of rocks considerably higher and bolder than the

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Aspect.
Desh.

Mountains.

Selbári.

Sátmála.

Chapter I.
Description.
Mountains.

surrounding elevations, amongst which is the once celebrated fort of Rámsej, and the conical peak of Chámabhár Lena in which are some Jain rock shrines, frequented by pilgrims, chiefly of the much-abused class of Vánis called Márvádis. South-west of Násik are two or three isolated hills, the most easterly of which has a terrace on the north-east side containing a large number of cave temples of considerable importance. This hill is known to the Bráhmans by the name of Trishirsha. The isolated peaks merge towards the west in a line of hills, which gradually rises from 3000 to 4300 feet. The highest summits are those of the forts of Anjaniri or Anjani, 4292 feet, and Trimbak, 4248 feet. Anjaniri is a fine mass of trap rock, with lofty upper and lower scarps, each scarp resting on a wide and well wooded plateau. Its top is flat and of considerable area. Trimbak is celebrated in mythology as well as in history. On the north-east it forms a fine amphitheatre enclosing the town at its base. The scarp is well defined, like that at Anjaniri, and is scaleable only at one or two clefts, where a narrow and difficult path gives access to the energetic faithful who determine to go the complete round of a pilgrim's duties. The fort itself rises above the scarp in a grass-covered slope of conical shape, the summit being indented like a cock's comb. As the deity of the Trident is the tutelary of the place, the depressions of the ridge are three in number, just as in Europe, celebrated cities, for long, somehow included seven hills within their limits. To the west of Trimbak are three large masses of rock, Brahma, Harsh, and Bháskargad. The last named, which seems to be the highest, is in the Thána district, and, when viewed from the north or the south, forms a magnificent buttress of the Sahyádris.

Between the Anjaniri range and the southern limit of the district are several detached ridges over 3000 feet high. Amongst these the chief are Bhaula and Kávnai forts, and the Mhordan hill. All three are flat-topped and scarped. Kávnai, or the hill of Kámákshidevi whose temple is on the top, was once the chief residence of the Peshwa's revenue officer for the circle. The range that stretches eastwards from the Sahyádris, south of Igatpuri, is on the whole the most rocky and precipitous in the district. It contains the highest summits, two of which, Kalsubái and a less important one to the west, reach an elevation of about 5400 and 5100 feet respectively, and many of the other peaks are between 4700 and 5000 feet high. Almost every mountain has been a fort, and many still have water-cisterns and granaries. The best known, as well as the largest, is Patta which was more than once taken by Shiváji and his lieutenants. Though its base lies within Násik limits its summit is in Ahmednagar. North of Kalsubái a stupendous precipice overhangs the pass between Igatpuri and Akola. The whole range is bare of trees, except a few belts of teak towards the foot. There is not the same regularity in scarping as on other ranges of a nearly equal height, the only well defined scarp being that in the magnificent amphitheatre enclosed by the two forts of Aundha and Patta. This range subsides beyond these points, one branch, with only one large hill, Adkilla, trending thirty miles south-east to the plain of Sangamner. The other branch is more a step than a ridge. It follows in its

general direction the course of the Dárna river, from west to east, and sinks into the plain before reaching the Godávári, eighteen or twenty miles distant.

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Besides these leading ranges there are many hills, both isolated and forming the backbones of ridges between streams. These, though often of considerable height above the sea, present no striking appearance from the table-land out of which they rise. They are usually covered with coarse grass, loose stones weighing from a few ounces to five or six pounds, and in many places large masses of rock. Some of these ranges are flat-topped, preserving a curious regularity in height and slope for many miles. Others are conical and irregular. The isolated hills are chiefly towards the south or near the higher ranges, and present no feature worthy of special notice.

Rivers.

The district is drained by two chief rivers the Girna and the Godávári, and their tributaries, the watershed being, as before noticed, the Sátmála range. The Girna rises to the west of the district north of this range near Hátgad, flows through Kalvan, Báglán, and Málegaon till it passes into Khándesh, where it turns north to meet the Tápti. The Godávári rises in the Trimbak range to the south, and with its affluents drains the Násik, Igatpuri, Dindori, Chándor, Yeola, and Niphád sub-divisions, passing into Ahmednagar and the territories of the Nizám on its way to the Coromandel coast.

Damanganga.

In Peint there are many streams, but only three rivers of any considerable size. The largest is the DAMANGANGA, which flows into the sea at Daman, about fifty miles south of Surat. The two others, the NÁR and the PÁR, are but slender streams in the dry season. All these flow through deep ravines over rocky and winding beds. Their banks are steep and well wooded, and little or no use is made of their water for irrigation.

Vaitarna.

The VAITARNA rises in the south-west side of the Trimbak fort. It drains but a small portion of the district, and, about eight miles from its source, leaves the Deccan by a remarkably deep and precipitous channel cut through the edge of the Sahyádris, the sides of which, wherever they afford foothold for vegetation, are covered with teak. The channel is some seven or eight miles long. About two or three miles from its upper entrance it is met by a second valley, equally steep, worn by a tributary stream, the apex of the delta between the two affording a magnificent view of the course of the river into the Thána district, through which after a total length of about ninety miles it empties itself into the Arabian Sea, eleven miles north of Bassein. Of its drainage area only about 953 square miles lie above the Sahyádris.

Godávári.

THE GODÁVÁRI, or Ganga as it is locally called, is the most celebrated river in the district. One of its sources lies just below the scarp of the western side of the Trimbak amphitheatre, where is a temple, reached by a flight of well built stone steps. A larger and more distant branch takes its rise in the ridge that joins the Trimbak and Brahma mountains. But here there is no imposing natural formation to lend its aid in supporting the belief in

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the divine origin of the stream, so this branch is neglected in favour of its smaller rival. After passing the town of Trimbak, the Godávari turns to the east, cutting a deep and rocky bed through the Ghát Mátha country. After about seven miles, it receives the above-mentioned tributary, called the Kikvi, on the north. Three miles further to the east, the Godávari is met by the Alandi, a small river flowing from the north and debouching at Jalálpur. A few hundred yards below the meeting, the Godávari dashes down a narrow chasm in a bed of rocks, some thirty-two feet high, and owing to the narrowness of the passage and the height of the rocky walls, the fall is accompanied by a noise far above what would be expected from the average body of water that passes through. About 500 yards below the falls of Gangápur, the bed of the river is crossed by a remarkably well marked dyke of the kind usually found in trap formations. It has been worn down by the stream, but at each bank the broken edges are so clean cut as to give it the appearance of a wall built by human agency; and this is, in fact, the character it bears among some of the neighbouring villagers. Seven miles east of Gangápur the river passes the town of Násik. Here it turns slightly southward, and at a bend near the point of its entry into the town, a second ridge of rocks crosses the bed, causing a slight fall of five or six feet. Numerous temples stud the banks, and the bed of the river is a succession of masonry pools used in ceremonial ablutions, and with a sort of quay on the right bank where the markets are usually held. About a quarter of a mile south, the river bends sharply to the east, washing the base of a high cliff, formerly the site of a Moghal fort, but which is now being eaten away by the action of floods. At this spot a ferry crosses the stream, with a causeway close by for the fair season. Except during two or three months of the year the ferry is little used. A mile or two below Násik, the Godávari receives the Násardi on the right, a small but important stream rising ten miles west of the town in the Anjaniri range. From this stream the chief water supply of Násik is at present drawn, being conducted by a channel to a sort of basin in the centre of the town. Below this, the bed of the main stream widens, but rocks still obstruct its course. The banks continue high, but become more earthy as the river flows east. About fifteen miles below Násik is the junction of the Godávari and one of its chief tributaries, the Dárna. The stream here occupies, for nine months in the year, a small space in a wide and gravelly bed, the greyish banks being fifteen or twenty feet high, topped with a deep layer of black soil. A few miles after its meeting with the Dárna, the Godávari swerves to the north-east, till the Bánganga, from the north-west, meets it on the left. The course of the main stream then tends more decidedly south. At Nándur-Madhmeshvar ten miles below, the Kádva, a second large affluent, brings a considerable increase to the waters of the Godávari. A ferry plies at Tárukhedla, a little south-east of this junction, but is scarcely more used than the Násik ferry, the stream being fordable except during the highest floods of the rainy season. A few miles below the ferry, the Dev stream, draining the Sinnar sub-division, empties itself on the right, and the Godávari, after

a course from Trimbak of sixty miles, leaves Násik for Ahmednagar and the Nizám's territory.

The Godávári is nowhere navigable, and is of little use in irrigation. Its chief attribute is its sacred character, which yearly draws thousands of bathers to the Násik pools or *kunds*, and fills the purses of numbers of Bráhmans who act as cicerones to the stranger on his round of ceremonies, and keep houses of entertainment for him during his visit. In the months of April and May, the stream usually runs so low that it is dammed during the night by large stones fitted into the conduits of the principal pools, and, in those months in 1878, it scarcely filled a channel two feet wide, cut in its bed to utilise in the town as much of the water as remained. The river is at its best about ten miles from its source, where the banks are bold and well wooded, the bed rocky, and the stream clear and winding through a succession of pools. There is also a very picturesque reach, about three miles west of Násik, at Ánaudvelí, the country residence of Ánaudibái, the wife of Peshwa Ragonáthráv or Rághoba (1773-1784).

The chief streams that join the Godávári in its course through the district are the Dárna and the Kádva. The DÁRNA rises from the crest of the Sahyádris, about a mile south of Igatpuri. It has a winding course of over fifty miles, though a straight line from its source to the Godávári would not be more than thirty-five miles long. Its banks are like those of the Godávári below Násik, of no great height, but broken by scores of small streams, making the passage of the river very difficult to laden carts. It is crossed by a ferry at Chehedí on the Násik and Poona road, on the way to Sinnar. The bed is for the most part wide and sandy, though at times, for miles together, the water flows over rocks. Near the Godávári the river is a little used for irrigation. On the right bank, at Belhu, it receives the Kádva, not the large river of that name, but a small deep stream that drains the whole of the south and south-east of Igatpuri. On the left bank the Dárna has only two tributaries of any size, and they hold little water during the hot season. They are the Aundha and the Váldevi. Both these rise in the Anjaníri range, the former in a hill to the south of the fort, the latter from the summit of the fort itself. It reaches the Dárna near the ferry at Chehedí.

The KÁDVA rises in the Sahyádris to the north-west of Dindori, and crosses Dindori from north-west to south-east. It is rocky both in bed and bank, but the bed is wide, and the average volume of water is small compared with the area through which it flows. Irrigation works of considerable importance have been established on it. Near the town of Níphád it is joined by the Vadáli, which, rising in the Sátmála hills near Dhodap and flowing south, drains the west of the Chándor sub-division and part of the north of Níphád. The Kádva is crossed by a ferry at the village of Kokangáon, on the Násik and Málegaon high road.

In the northern division of the district the most important stream is the GÍRNA. Rising near the Sahyádris in Kalvan, just above the Sargána division of the Dáangs, it flows nearly east along a wide

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bed, with high banks in some parts, but, as a rule, low enough to admit of the use of the water for irrigation. The stream of water during this portion of its course is comparatively small, and confined during eight months of the year to a narrow strip of the sandy bed. Several dams have been built across the main stream, irrigating large areas of garden land. After entering Málegaon, the course of the river for some distance is to the south-east, winding north as it nears the Khándesh frontier. The Girna in its upper course receives several rivers little less capacious than itself, and equally useful for irrigation. The first considerable stream that joins it, on the left or north bank, is the Punand, flowing from the Suken range south of Sálér fort, and reaching the Girna at Bej. Its valley is deep and its banks steep and rocky, and, along its channel, in the rainy season the water flows from the hills in considerable quantities and with great rapidity.

Aram.

The ÁRAM is formed of four streams which join a little above the town of Satána. The width of its main valley is considerable, the banks are low, and the land at the lower portion is particularly well suited to irrigated crops. The main stream is fed by almost innumerable tributaries, chiefly from the south. Between the village of Dáng Saundána and Satána, a distance of only twelve miles, no fewer than fifty-seven feeders join it from the south alone. The other rivers that join it are the Sukia, the Sukad, the Kener, and the Hattini. The characteristics of all are the same, deep beds and steep banks. The water supply is abundant in the larger streams, but the smaller are filled during the south-west monsoon only. The Áram joins the Girna about three miles east of Thengoda.

Mosam.

The MOSAM, the next tributary of the Girna from the north-west, rises in a range of hills from 3400 to 4000 feet high north of the Sálér fort. It runs south-east past the market town of Jáykhed, receiving on its way a vast number of streamlets from the north. At the village of Áskhed it is met by its largest affluent the Karanjádi, flowing east from the Suken hills. Like the Áram, the Mosam has cut a wide valley which its waters suffice to irrigate plentifully, until the banks become too high to admit of the use of the natural flow of the stream, which, in the dry weather, lies too far from them to allow the cultivators to raise it by lifts, *budkis*. It joins the Girna about a mile below Málegaon.

Pánjan.

After leaving Málegaon, on the right or south bank, the Girna receives its two largest tributaries the Pánjan and the Maniád. The PÁNJan rises to the south of the Chándor fort, flows east for some miles, and then turns north-east. The valley is deep and narrow, and the banks are so high that irrigation is impracticable. After passing the Sátmálás, the country through which it flows is rough, broken, and for the most part barren. It drains the whole of west Nándgaon and part of the south-east of Málegaon.

Maniád.

The MANIÁD, which drains the east of Nándgaon, rises a little south of Rájápur in the Ajanta range, flows east for about ten miles, then turns north, cutting a passage in the hills near Mánikpunj. It meets the Girna close to the extreme eastern limit

of the Násik district. The general character of its banks and channel is similar to that of the Pánjan, deep rocky banks, stony bed, and scanty stream for the greater part of the year.

The other rivers that join the Girna from Kalvan sub-division, west of Málegaon, are useful in irrigation, but are of no great size. The chief of them are the Kolthi, the Kothi, and the Márkandi. After February their stream runs very low.

The only flood of which a detailed record remains is the flood on the Girna in 1872. About two in the afternoon of the 14th September 1872, rain began to fall heavily in Málegaon, and continued all the following night until noon on the 15th. About three in the morning of that day, the Mosam began to rise rapidly, and flowing into the part of the town known as Inverarity Peth, undermined the earthen walls and sun-dried brick buildings, and very soon threw down many houses. The flood then rose to the level of the fort and part of the town near the fort. The Girna was not less swollen than the Mosam, and neither river showed signs of abating till one in the afternoon of the sixteenth. Though the Godávári seems not to have risen nearly so high as the northern rivers, it caused considerable danger to the houses and temples on its banks. The Kádva, also, was affected by the heavy fall of rain, and swept away much cultivated land in Dindori and Niphád. The chief distress was in the valley of the Girna. There, more than 1500 houses were damaged, nearly 1200 being entirely destroyed. The value of property lost was over £7500 (Rs. 75,000), and the buildings themselves were estimated to be worth about £13,500 (Rs. 1,35,000). The damage to the bridges and other public buildings at Málegaon was calculated at £4500 (Rs. 45,000). Besides this destruction of buildings, serious loss was caused to the crops and lands of villages on the banks of the Girna and the Mosam. In 128 villages the crops on 7068 acres were washed away, representing an assessment of £1253 (Rs. 12,530) and valued at £8596 (Rs. 85,960). An area of 1445 acres was made unfit for tillage. To relieve the suffering caused by this calamity, a fund was set on foot both locally and in Bombay, and about £1110 (Rs. 11,100) were subscribed. Facilities were also given to those whose houses had been destroyed for obtaining timber out of government forests. But the work of rebuilding progressed slowly, and it was long before the confidence of the people was sufficiently restored to induce them to risk their capital by building substantial houses on the sites of their former residences. Among the works of public utility that were destroyed, were several dams of substantial masonry across the Girna, which were irreparably breached. On the Áram the people declare that the water supply for irrigation has been more constant and plentiful ever since the scouring caused by what they term the *Mahápur* or great flood of 1872.

The whole district forms part of what is known as the Great Trap Region of the Deccan. Its geological features are of the simplest. It is entirely of volcanic formation, though future search may perhaps lead to the discovery of infra-trappean sedimentary

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beds, such as are known to exist to the east and north-west. The volcanic portion consists of compact, stratified basalts, and an earthy trap. The basalts are the most conspicuous geological feature. To the west they lie in flat-topped ranges, separated by valleys, trending as a rule from west to east. The descent to the Konkan is precipitous, and the sides of the hills are generally lofty. The eastern slope is gradual and by a series of stops. The total thickness of the trap flows is probably about 5000 feet. They have a curious equality in thickness and elevation. The surveys of the portion of the Great Indian Peninsula Railway that passes through the district show that the flows have a slight dip to the east, but to the eye they appear horizontal. The tabular strata of hills, many miles apart, are found to be almost exactly at the same height above the sea. From this it is surmised that these ranges once formed part of an immense plateau, similar to the hills in this same range of mountains further south towards Sátúra. The crystalline basalt as well as the earthy beds were undoubtedly spread out by volcanic action over this large surface. At the same time there is this difference between the force by which this region was formed, and the volcanic action which is accumulating masses of rock in other parts of the world, that, though there are numerous dykes, no trace of igneous vent has been found, or of any outlet through which the lava flow could have been poured.

The numerous hill forts, of which repeated mention has been made in the section on mountains, have a geological as well as an historic interest. In most cases they are flat-topped, or have but a small peak rising out of a table-land; below comes a perpendicular scarp, rising out of a terrace, usually thickly wooded. In some instances a second scarp supports this terrace, resting in its turn on a sloping earthy base. The summit of these forts is chiefly of earthy trap, disintegrated and washed down by the weather. This denudation exposes the flow of basalt below, which is usually of too great thickness to be covered by the debris falling from above. The debris gathers in a terrace below, leaving between it and the summit a frowning wall usually of a dark green and compact stone. In some flows the basalt is columnar, and then it weathers into the fantastic shapes of the Sátúrná range or the crags of Kalsubái with their gables, roofs, spires, and mitres. The earthy formation at the base of these higher traps is chiefly amygdaloidal, containing quartz in vertical veins, crystals, and zeolitic minerals, especially apophyllite. It weathers into a greyish soil, either in nodular or tabular fragments.

A curious feature in the geology of the district is the absence of the laterite, which caps the summits of the hills to the south. There is no tract of laterite of any large extent, though there appear to be slight traces of it at the Thal pass through which the Great Indian Peninsula Railway enters Igatpuri.

The lithological character of the basalt varies greatly. In some cases the tabular trap is of fine texture, and takes a fair polish, in others it is coarse and nodular. That in the dykes splits into oblong regular masses, but is too brittle for use in masonry.

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Some of the valleys that separate the ranges of trap hills are of considerable width, others are narrow. The former are in many instances too wide to have been formed by the rivers now flowing through them. Such, for instance, is the valley at the head of the Thal pass. The existence of these valleys is explained either by volcanic convulsions and subsequent filling by the falling away of the debris from the sides, or else solely by sub-aërial denudation. The evidence in favour of the latter view has been generally accepted, and the anomaly of the wide valleys is attributed to the fact that the rivers that flow down their midst formerly rose much further west than they now rise, and that the broad plains were then many miles from the sources of the rivers. The crest of the Sahyádris is thought to have been many miles further west than it now is. It is, in fact, surmised that the whole range was once a sea cliff. And though the evidence in support of it is not conclusive, this is the only explanation yet offered of the conformation of these wide valleys, the problem of which was brought forward many years ago by Colonel Sykes.

With regard to the soil, little need be said in a geological point of view. The valleys are filled with disintegrated basalt of various shades, from grey to black, washed down by rain. It is of an argillaceous nature, and its colour depends greatly upon the organic matter it has imbibed, or the length of time it has been exposed to the air. The fertility of this description of earth for cereals and pulse is well known, but it is not favourable to the growth of large trees. The red soil is less common and more tenacious than in most districts. In the sub-divisions bordering on the Sahyádris range, the red soil becomes more prevalent as the west is approached, and in many parts of this tract, owing to the suitability of this class of soil to cultivation under a heavy and concentrated rainfall, the yield is superior to that from soil of a darker colour and greater consistency. This fact is especially noteworthy at the edge of the Sahyádris in Dindori, Násik, and Igatpuri.

A well near Bhadrakáli's temple in Násik, and another near the Násik jail are remarkable for the presence of nitrates in large quantities. Their water is not used for drinking. There is also said to be a sulphurous spring at Trimbak near the source of the Godávari.¹

Climate.

The climate varies considerably in different parts of the district, the extremes of heat and cold being greater towards the east. That of Násik itself and the whole of the western side of the district is in most respects the best in the Deccan, if not in Western India. For a short period in each year extreme cold and extreme heat are experienced, the extreme cold usually in January and the extreme heat in the beginning of April. During the rest of the twelve months, the temperature is equalised by a constant breeze from the west and south-west.

The rainfall at Násik, though subject to considerable variations,

¹ Trans. Bom. Med. and Physic. Soc. (1859), New Series, V. 261-262.

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averages about twenty-seven and is seldom more than thirty-five inches.¹ Nearer the plains of Khándesh and the Nizám's territory the fall becomes lighter, and at Málegaon and Yeola it does not average more than twenty-three or twenty-four inches. At Igatpuri, on the other hand, which is on the line of the Sahyádris and within the influence of the cloud bank that always forms against the lofty range of Kalsubái and Alang-Kulang, the fall varies from sixty-eight to 148 and averages about 125 inches.² The same conditions exist in the Konkan Ghát Mátha in the Násik subdivision which is affected by the mass of hills, to which Trimbak, Anjaniri, and Indrái belong.³ Further north, the crest of the Sahyádris becomes more level, and the ranges of hills at right angles to it are lower, so that, except near the Dúng fort of Sálér, the rainfall is considerably lighter than in the south-west.

In different parts of the district the rainfall varies less in distribution over the year than it varies in quantity. In May,⁴ one or two heavy thunder showers from the north-east are the first signs of the gathering south-west monsoon. After this cloud banks continue to drift from the coast till, towards the third week in June,

¹ The details are :

Násik Rainfall, 1866-1879.

MONTHS.	1866.	1867.	1868.	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.
January ...	...	...	0·01	...	0·10	2·03	...	...	...	0·05	...	...	...	...
February ...	...	...	...	...	...	...	...	0·72	...	0·05	...	0·29	...	...
March ...	...	0·19	0·20	...	0·03	...	...	...	...	0·07	...	0·21	...	...
April ...	...	...	...	...	...	0·82	0·25	...	0·15	0·22	...	...	0·30	...
May ...	0·16	0·16	0·25	1·31	...	0·41	...	3·36	0·03	0·03	...	0·01	...	4·29
June ...	5·28	2·77	3·93	3·67	8·44	5·06	5·24	3·07	12·74	9·26	1·58	4·69	3·29	3·87
July ...	5·03	4·95	8·11	6·93	7·04	5·33	7·50	3·62	0·36	11·12	9·60	2·99	13·10	11·11
August ...	8·45	11·96	5·15	5·89	2·53	4·36	1·60	4·58	4·76	6·66	5·78	1·46	14·80	7·04
September ...	0·50	1·90	1·61	3·04	5·38	1·85	8·04	4·90	6·83	7·80	0·88	6·72	22·03	3·24
October ...	3·92	5·16	0·93	6·29	9·40	1·17	0·73	0·73	1·13	0·72	...	4·10	2·64	2·53
November ...	...	0·22	...	0·38	0·09	0·38	...	1·23	0·16	0·13	0·36	...	...	...
December ...	0·03	...	...	1·00	...	0·12	2·05	...	0·08	1·61	...	0·32	...	...
Total ...	23·67	27·31	20·25	28·51	33·01	21·86	25·41	22·21	35·54	38·02	18·14	21·09	56·16	35·08

² The details at these three stations are :

Rainfall, 1875-1879.

NAMES.	1875.	1876.	1877.	1878.	1879.
Yeola ...	35·12	14·96	18·56	27·11	22·66
Málegaon...	27·77	15·73	16·82	35·44	27·52
Igatpuri ...	138·27	114·57	68·26	160·54	133·25

³ Bháskargad is the ordinary name ; but this is the fort, the peak is called Indrái, though not commonly.

⁴ Hailstorms accompanied with rain are not uncommon as early as April. A correspondent of the Bombay Times, describing a hailstorm at Anjaniri, 6th April 1848, writes : 6 A.M. cloudy with dense fog, southerly breeze ; 9 A.M. a perfect calm ; 3 P.M. sky covered with heavy masses of cumuli, rain, and lightning to west and north, wind variable ; 6½ P.M. strong breeze from south-east. This soon became a perfect hurricane, and continued so a little more than half an hour, when it suddenly abated ; it was accompanied with heavy rain and some hail. Vivid flashes of lightning followed each other most rapidly, accompanied by loud crashing peals of thunder. This continued till about 3 A.M. when the breeze again freshened from the south-east. Trans. Bom. Geo. Soc. IX. 192.

rain sets in from the south-west. A heavy fall in the first few days is usually followed by a break lasting as much as ten days in an average year, and sometimes so prolonged as to cause much uneasiness and even loss to the cultivators. In August and September the showers are frequent but light, until the *Hasta Nakshatra* or sign of the Elephant in the first half of October, when the rains, as a season, may be said to end. A few isolated storms usually occur in October, and a cold weather shower or two follow, as a rule, either in January or early in February. Between the middle of February and the end of April rain seldom falls.

The average annual maximum temperature at Násik¹ is 90°, and the minimum 61°. Occasionally in May, the thermometer rises to 102°, and during exceptionally cold weather in December and the early part of January, it has been known to fall as low as 27°.² During the rainy season the day temperature is not more than 74°, and the night temperature is 70° or 68° at the lowest. On one or two nights in every cold season thin ice forms in exposed places, and frost does a good deal of injury to vines and even to cereals.³

Early in October, after the elephant showers, the wind begins to shift towards the east. It grows colder as the moisture evaporates, and reaches its greatest strength and coldness in January. A hot wind sets in from the north-east about the end of February and lasts till the end of April. But, except when it has passed over a long and almost treeless tract of cultivated land, it has none of the intense heat and dryness that characterise the same wind further south and east. During the south-west monsoon the wind seldom blows with great violence, and, at Násik, its force is broken by the ranges of low hills and the large tract of mango-covered garden land which shelter the town towards the south-west. Further east, in less protected situations the wind sweeps the rain over the country with great violence. Showers burst suddenly, and, lasting but a short time, fill the torrents and watercourses with debris washed from the surface of the fields, and carry with them tons of valuable soil.

¹ Násik Thermometer Readings, 1875-1879.

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Means.
Maximum ...	83	87	94	99	102	99	86	83	87	90	87	83	90
Minimum ...	45	50	64	66	71	71	70	70	70	58	54	46	61
Mean maxima.	81	86	92	99	99	95	84	82	83	86	84	82	87
Mean minima.	47	52	69	71	72	73	72	71	71	60	56	52	64
Mean range ...	36	33	23	21	17	13	9	6	7	13	19	22	16

² 'The lowest temperature I ever recorded was 27° 5' in January 1875.' Mr. H. R. Cooke, C. S.

³ 'On the 30th January 1875, I found before sunrise a shallow pan of water firmly frozen over, and I could with difficulty break the ice with my first finger. About three-quarters of an hour later, the surface was again frozen over. The pan was kept in the shade, and the ice did not wholly disappear until about 8-30 A.M. Irrigated crops suffered a good deal.' Mr. H. R. Cooke, C. S.

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CHAPTER II.

PRODUCTION.

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Production.
Minerals.

THE district has not yet been geologically surveyed. As far as has been ascertained the only minerals are stone and lime nodules, *kankar*, which are found more or less all over the district. The trap, of which almost all the district rocks are formed, is very useful for building. It can be worked and delivered within about two miles of the quarry at 7s. (Rs. 3-8) the 100 cubic feet of rubble. The lime nodules yield a very good lime, slightly hydraulic, but not sufficiently so, to be used alone under water. Mixed with pounded brick and sand it forms a very fair hydraulic mortar. Lime can be made at 11s. (Rs. 5-8) the *khandi* of thirty-two cubic feet.

Trees.

Except an occasional mango grove, the hedgerows in garden lands, and some *bábhul*s along the skirts and untilled patches of fields, the cultivated parts of the district are bare of trees. Except the mango, jack, and *bábhul*, the country people have little fondness for trees, thinking that their shade gathers birds and dwarfs the crops. When well-to-do they seldom cut their trees. But if pressed by a creditor, timber is generally the first property that is turned into cash. The trees best suited for roadside planting are, over the whole district, the mango and the various figs, especially *Ficus indica*, *Ficus glomerata*, and *Ficus nitida*. In the hilly parts to the west, the *jámbhul* *Syzigium jambolanum*, and the jack *Artocarpus integrifolia*; further north, the *siras* *Acacia odoratissima*; and still further north, the *nimb* *Azadirachta indica*, are the most useful. Within the region of heavy rainfall the *karanj*, *Pongamia glabra*, can be grown with advantage, and is a most ornamental roadside tree. The figs are grown from cuttings, or from branches planted in July in the places they are permanently to occupy. The rest are raised in nurseries, planted out, each surrounded by a thorn fence, and, for at least a year, are regularly watered. The system of making the headmen and people of the villages along the line of road responsible for the fences, has, especially in the Málegaon subdivision, worked well. In Kalvan, Bálgán, Málegaon, and Nándaon, besides the ordinary royalties over teak *Tectona grandis*, blackwood *Dalbergia latifolia*, and sandalwood *Santalum album*, Government have reserved a half share of the produce of mango trees.

Forests.

Fifteen¹ or twenty years ago, many parts of the plain country had considerable tracts of woodland and forest. Near Igatpuri, at

¹ From materials supplied by Mr. R. C. Wroughton, Deputy Conservator of Forests.

Trimbak, and along the Peint road, about twelve miles north-west of Násik, large areas, then covered with thick brushwood and forest, are now under tillage.

The forests of the Násik district, or as it is called the Násik Forest Circle, include a total area of about 1183 square miles or about fourteen per cent of the whole district. Of this forest area, 808 square miles have been set aside after inquiries stretching over several years. The remaining 375 miles were added in 1878, under a selection of new forest lands directed by the late Governor Sir Richard Temple. The regularly demarcated portions have been declared settled under the Forest Act. The supplemental selections are now in course of settlement. Besides the area already declared to be forest, there remain among the supplemental selections about 130 square miles of occupied land. The claims connected with these lands are now being settled. In Peinta further area of 100 square miles, that may in time be increased to 300, has been set apart. This raises the total proposed forest area to 1613 square miles. None of the area is protected, all is reserved.

When, in 1871, the Násik forests were separated from those of Khándesh and made a distinct charge, an executive establishment of six foresters at a yearly cost of £216 (Rs. 2160), and of twenty-six guards at a yearly cost of £267 12s. (Rs. 2676), was entertained, and temporary hands were also, as required, taken on for broken periods. Since then, with changes and additions, the executive establishment has been (1879-80) raised to, a ranger on a yearly pay of £120 (Rs. 1200), twelve foresters costing altogether £420 (Rs. 4200) a year, seven round guards costing £90 (Rs. 900), and fifty-nine beat guards costing £485 (Rs. 4850), or a total charge of £1115 (Rs. 11,150). This permanent staff is supplemented by a temporary establishment of thirty round guards costing £361 4s. (Rs. 3612) and 144 beat guards costing £1329 12s. (Rs. 13,296). The temporary establishment is kept throughout the year, and, except that service in it does not count for pension, does not differ from the permanent staff. The office establishment consists of three clerks on £108 (Rs. 1080), and three messengers on £29 (Rs. 290) a year. The ranger draws a consolidated monthly horse allowance of £1 10s. (Rs. 15), and the foresters £1 (Rs. 10). The clerks draw a consolidated allowance of £1 10s. to £2 (Rs. 15 - Rs. 20).

The Násik forests may be divided into three groups: those in the valley of the Girna, those in the valley of the Godávári, and those in Peint. Though the sources of the Girna and the Godávári have a very scanty supply of timber, their watershed, Saptashring and the lines of hills running parallel to Saptashring, are, for some fifteen miles east of the Sahyádris, fairly covered with trees. The whole basin of the Godávári is bare. Peint is fairly wooded, but valuable timber is scarce.

There are four chief kinds of forest: scrub forest with or without *anján*, *Hardwickia binata*; teak coppice; evergreen forests, with or without teak; and *bábhul* reserves.

The scrub forest, scattered over from 1000 to 1200 square miles in the north-east of the district, is, when pure, composed

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chiefly of *bor* *Zizyphus jujuba*, or *kansar* *Acacia amara*, and stunted *khair* and *hivar* *Acacia catechu* and *leucophlœa*. These forests are valuable only as firewood reserves. The present trees can never yield useful building timber. At the same time there is in places as much as seventy-five per cent of *anjan*. As their leaves and twigs are a favourite food for cattle, the present *anjan* trees have been so lopped and pollarded, that they are little larger than the surrounding scrub. Since these lands have begun to be protected, a fresh growth has sprung up, which if saved from the axe and billhook will in time form a forest. As *anjan* grows to a large size and yields first rate timber, every acre of scrub into which it can be introduced will rise tenfold in value. Still, as it is a singularly local tree and does not seed every year, it is doubtful whether it can be grown through all these reserves. The best *anjan* forests, where the trees are large and little mixed, are very beautiful, brightened with leaves of every shade of green, brown, and red.

Pure teak coppice is rare. It is found in patches, a few square miles in area, in the valleys of the Godáviri and of the Kádva one of the Godáviri's main feeders. Where there are no trees but teak, the contents of a teak coppice are poor. As the proportion of other trees increases, the teak improves in quality, and when the forest becomes evergreen with only a small proportion of teak, the teak reaches timber size. In a pure teak coppice there is never any growth from seed. The result is the exhaustion of the stools. Standards cannot be kept, for, after growing fairly for fifteen or twenty years old, the tree seems to lose its power of increasing in girth, and begins to settle down, so that even though straight when twenty years old, at forty it is twisted like a corkscrew. The cure for this, the introduction of other trees, is not easy. Pure teak coppice, the natives say, burns any seedling. The fact is that, as no humus forms, the soil is always growing poorer. Still by keeping out man and beast, by checking fires, and by fostering a growth of corinda, *Carissa carandas*, and *siras*, *Acacia odoratissima*, a good deal can be done to improve the character of the teak.

Evergreen forest is the opposite extreme from teak coppice. It is rarely found pure, except on the upper terraces of trap hills, where it contains mango, *jámbhul* *Eugenia jambolana*, and sometimes *harda* *Terminalia chebula*. Such isolated forests, though of little market value, are of use in nursing springs during the dry season, and in checking sudden rushes of water during the rains. On all the slopes which run from the main Sahyádris range, and below the Sahyádris through Peint, the forests are mixed with from fifteen to seventy-five per cent of teak. The kinds of trees vary greatly in different places. Where the rainfall is light, the chief trees are, *sádada* or *ain* *Terminalia tomentosa*, *dhávda* *Conocarpus latifolia*, *tivas* *Dalbergia ujainensis*, and an undergrowth of corinda, *Carissa carandas*, and *toran* *Zizyphus rugosa*. Nearer the Sahyádris, where the rainfall is heavier, the forests become more and more varied, till, among the western slopes of the Peint hills, more than 200 kinds of trees are found. Among them the chief are blackwood, *sissu*, *Dalbergia latifolia*, *hed* and *kalamb* *Nauclea cordifolia* and *parvifolia*,

bibla Pterocarpus marsupium, *harda* and *behda* Terminalia chebula and *bellerica*, and half a dozen acacias of which the chief are *khair* and *kinai* Acacia catechu and *procera*.

The area under *bíbhul* is small, but many fresh reserves are being formed.

During the last ten years, excluding the two exceptional seasons of 1870-71 and 1872-73, expenditure has risen from £1782 (Rs. 17,820) to £5658 (Rs. 56,580). There has been a corresponding increase in revenue, and the balance of about £1500 (Rs. 15,000) is little changed. The details for the last ten years are:

Násik Forests, 1871-1880.

YEAR.	Receipts.	Charges.	Revenue.	YEAR.	Receipts.	Charges.	Revenue.
	£	£	£		£	£	£
1870-71 ...	4895	1782	3113	1875-76 ...	3153	2481	672
1871-72 ...	3866	2237	1629	1876-77 ...	5105	2459	2646
1872-73 ...	1552	2074	522	1877-78 ...	3845	2469	1376
1873-74 ...	3949	2039	1910	1878-79 ...	5454	3949	1505
1874-75 ...	3570	2076	1494	1879-80 ...	7090	5658	1438

Among minor articles of forest produce may be noticed bamboo baskets, catechu, and charcoal. The timber trade is almost entirely confined to the Dindori sub-division, where alone any quantity of teak is grown. Except in Násik, where there are several Musalmán dealers, the timber trade is in the hands of Hindu merchants, Bráhmans, Márvád Vánis, and Sonárs, most of whom live in Vani and Umbrála. These men buy wood in Peint, in the Dángs, and in the forests near their villages, and sell it to people from Ahmednagar and the Nizám's territory. Formerly Mahája, Umbrála, Ámba, and Chausál, all in Dindori, were the chief timber marts. Now wood is bought at auctions in the forests, and either sold at once, or, especially in Dindori, stacked in the buyer's village. Stores of wood said to come from the private, *inám*, village of Atgaon in Thána have lately been opened at Trimbak near Násik, and at various points along the line of railway.

The¹ domestic animals are oxen, cows, buffaloes, sheep, goats, horses, fowls, ducks, and pigeons.

Domestic
Animals.

The local breed of oxen, though small, is fit for most kinds of field work. These oxen vary in price from £2 to £20 (Rs. 20-Rs. 200) the pair. Six other breeds are also common, Surti, Varhádi, Kilhári or Thilári, Gávráni, Málvi, and Baháli. Surti oxen are tall wild looking animals, usually white, and worth from £10 to £40 (Rs. 100-Rs. 400) the pair. Varhádi or Kámti oxen are large and fine looking, white, yellow or red in colour, and worth from £5 to £40 (Rs. 50-Rs. 400) the pair. This breed does not thrive on hill grazing. Kilhári oxen are brought from Indor. They are active and lively, with long upright horns, and are usually white or brindled; they cost from £10 to £20 (Rs. 100-Rs. 200) the pair. They go fast in carts, but are not useful for field work. Málvi oxen are usually

Oxen.

¹ Contributed by Mr. J. B. Alcock, C. S.

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Domestic Animals. *Oxen.*

white, and Gávráni oxen, which are of various colours, have crooked horns. They are worth from £2 10s. to £6 (Rs. 25 - Rs. 60) the pair. Baháli oxen, chiefly found in Igatpuri and much esteemed, are black mottled with white. They fetch somewhat higher prices than the Málvi and Gávráni.

Oxen are bred by Kunbis and by Kilháris or Thiláris, a class of professional herdsmen. They begin work at about three years old, and from one to three pairs are yoked to a plough. Ordinary carts want only one pair of bullocks, but heavy grain and grass wagons are sometimes drawn by as many as five pairs. Pack bullocks are used in the hilly districts by Vanjáris for carrying grain and salt. They are also used for carrying tobacco, cloth, pots, bangles, and oil. Oxen are fed on millet stalks, rice husks, and *khurásni* oil-cake, with an occasional feed of gram or a dose of salt. They are seldom treated to spices, *masála*.

Cows.

Cows calve when three years old, and live from fifteen to twenty years. A good cow will give ten pints (five *shers*) of milk for four months in the year. Milch cows are fed on millet stalks, wheat straw, carrots, boiled onions, cotton seed, and pulse bran. Their price varies from 10s. to £3 (Rs. 5 - Rs. 30), and the monthly cost of their keep from 4s. to 12s. (Rs. 2 - Rs. 6). Cows are sometimes given to herdsmen to take care of, on the understanding that the owner is to take the male and the herdsmen the female calves. Sometimes the calves are shared equally.

Buffaloes.

He-buffaloes are commonly used for ploughing, dragging timber, drawing heavy carts, and sometimes for carrying water. She-buffaloes calve when four or five years old. They live to sixteen or eighteen. A good buffalo will give fourteen pints (seven *shers*) of milk for eight months in the year. They are fed in the same way as cows, at a monthly cost of about 16s. (Rs. 8). Their price varies from £2 10s. to £8 (Rs. 25 - Rs. 80).

Sheep.

Sheep are of two kinds, Gávráni and Haráni, the latter distinguished by short snouts. The wool is cut in June and in September. The Dhangars and Hátkars, the professional herdsmen who rear sheep, weave coarse blankets of the wool, and use it for stuffing saddles and making rope. The bones are used for sickle handles, the skin for drums, and the dung for medicine. The ewes lamb when nine months old, and yield from one to two pints ($\frac{1}{2}$ - 1 *sher*) of milk a day for one or two months after lambing. But milking is not a very general custom. They cost from 2s. to 12s. (Rs. 1 - Rs. 6). A trained fighting ram fetches from £1 to £2 (Rs. 10 - Rs. 20), and, unless no other ram is available, is not used for breeding after he has been once beaten.

Goats.

There are two kinds of goats. Nemád goats, tall, with grotesquely hooked noses and long twisted horns, cost from 6s. to 10s. (Rs. 3 - Rs. 5). A good Nemád she-goat fetches £2 (Rs. 20). It kids when nine months old, and gives four pints (two *shers*) of milk a day for three or four months after kidding. Deshi or local goats, small, with short snouts and horns, vary in price from 4s. to 10s. (Rs. 2 - Rs. 5). Goats when over six months old bring forth twice a

year, and have from one to three kids at a birth. They give about two pints (one *sher*) of milk a day. They feed on leaves and *bábhul* pods. The dung is applied as a poultice to reduce inflammation, and is much used as manure.

Ponies are bred in Sinnar, Yeola, and other plain districts. They are usually from 10·5 to 13·2 hands high, and lose in strength when more than thirteen or 13·1. Pegu stallions, lately stationed at Yeola and Násik, are not in much demand as the people think them too small. Ponies are commonly used to carry packs, and in some parts, especially in Sinnar, a pony and a bullock are not uncommonly yoked together in the same pony carriage.

Asses are very numerous in many villages. Their price varies from £1 to £5 (Rs. 10-Rs. 50), and as they feed on grass, leaves and every sort of garbage, they cost nothing to keep and are good scavengers. The milk is supposed to be medicinal. Asses are used by washermen, potters, and tinkers, as pack animals and also for carrying bundles.

Pigs, useful as village scavengers, are found in large numbers in the Nándgaon and Igatpuri sub-divisions, without any owners. Sometimes Kolhátis and Vadars rear them for their flesh.

Fowls are of two kinds, Kulangs and Phatyáls. Hens of the Kulang breed cost from 2s. to 5s. (Rs. 1-Rs. 2½) the pair, and lay thirty eggs a month four or five times a year. Fighting cocks of this breed fetch from 10s. to £2 (Rs. 5-Rs. 20). Phatyáls cost from 6d. to 1s. (4-8 *annas*), and lay only twenty eggs a month. Eggs sell in towns at six, and in country parts at from six to ten for 1½d. (1 *anna*).

Ducks are kept by Musalmáns, Kolis, and Portuguese, who feed them on soaked grain husks. They cost from 4s. to 6s. (Rs. 2-Rs. 3) the pair. Ducks lay all the year round except in the rainy season. Their eggs sell at about five for 1½d. (1 *anna*).

Pigeons are of four kinds: Lotan and Lakka, usually white and worth from 5s. to 11s. (Rs. 2½-Rs. 5½) the pair; Girbáz or tumblers, white marked with reddish yellow and worth from 2s. to 4s. (Rs. 1-Rs. 2) the pair; and Phatyáls, 1s. (*as*. 8) the pair. Peacocks are rarely kept.

Of Wild Animals¹ the TIGER, *vágh*, *Felis tigris*, was within the last twenty years common in Báglán, Málegaon, and in the west of the district along the line of the Sahyádri hills. In the rains tigers are said still to move among the hills in considerable numbers. But in other parts of the district the thinning of the forests, the spread of tillage, and the destruction of his natural food, pig and *sámbar*, have almost entirely driven the tiger away. In February or March a tiger may still be found at Mulher in Báglán, or on the Sahyádri hills near Igatpuri. But they are generally on the move, and as the forest pools dry they disappear. During the five years

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Domestic Animals.

Horses.

Asses.

Pigs.

Fowls.

Ducks.

Pigeons.

Wild Animals.

¹ The Wild Animal and Game Bird sections are contributed by Major W. H. Wilson, District Superintendent of Police, Násik.

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Wild Animals.

ending 1879 only thirteen were killed.¹ The PANTHER, *bibla*, *Felis pardus*, is common all along the Sahyádris and the ranges that run east. The Báglán panthers are said to be of specially large size, many of them over seven feet in length,² and do much damage to young cattle. They are often shot by natives who watch for them during the night on trees. The returns for the whole district, for the five years ending 1879, show a destruction of 156 panthers.³ The HUNTING LEOPARD, *chitta*, *Felis jubata*, though rare, is said to be found in Málegaon and Nándgaon. The INDIAN BLACK BEAR, *ásval*, *Ursus labiatus*, common in the Sahyádris fifty years ago, is now rare. They are still found in Báglán and Peint where they are said to attack and occasionally kill men. The WOLF, *lúndga*, *Canis pallipes*, common in parts of Báglán and Nándgaon, is also found, but not in any numbers in other parts of the district. The HYÆNA, *taras*, *Hyæna striata*, is found in the Igatpuri, Chándor, Dindori, Báglán, and Násik sub-divisions. The WILD DOG, *kolsunda*, *Cuon rutilans*, is said to be found in Peint, and perhaps in Nándgaon. The STAG, *sámbar*, *Rusa aristotelis*, common on the Sahyádrí hills twenty years ago, has, with the spread of tillage and the clearing of the forests, almost disappeared. During the rains some come from the Nizám's territory into Nándgaon, and all the year round a few are still found in Peint and Sargána. The SPOTTED DEER, *chital*, *Axis maculatus*, found twenty years ago over the whole district and especially common in Dindori, is said to be now represented by a single herd of about fifty head on the Dindori hills near Ámbegaon. The BLUE BULL, *nilgáy*, *Portax pictus*, has almost disappeared. One or two are to be found near Igatpuri, and during the rains a few come into Nándgaon from the Nizám's territory. The ANTELOPE, *kálvit*, *Antilope bezoartica*, though much less common than in former years, is still found in all parts of the district and in good numbers in the Niphád, Sinnar, Dindori, and Yeola sub-divisions. During the rains, Kolis, Bhils, and other hunting tribes enclose a part of the forest with nets, and drive the deer into the enclosure. The INDIAN GAZELLE, *chínkára*, *Gazella bennettii*, frequents the Nándgaon and Báglán sub-divisions. The FOUR-HORNED DEER, *bhekre*, *Tetraceros quadricornis*, is not uncommon on the Sahyádrí hills, and is sometimes found on the Saptashring range. The BARKING DEER, *dhardia*, *Cervulus aureus*, a small animal resembling, but somewhat darker than, the *bhekre*, with two eight-inch long backward-bent horns, is sometimes found in Peint. It has long teeth overhanging the lower lip and always loose in the socket. Another kind the *hingola dhardia*, smaller than the *dhardia* and with very hooked horns, is still rarer.⁴ The MOUSE DEER, *aheda*, *Memina indica*, a little bigger than a guinea pig, is found only in very dense forests in Peint, and is identical with

¹ Four in 1875, two in 1876, one in 1877, one in 1878, and five in 1879.

² Major Wilson mentions one 7 feet 2 inches, another 7 feet 3 inches, and a third 7 feet 4 inches.

³ Thirty-seven in 1875, forty in 1876, thirty-five in 1877, twenty-one in 1878, and twenty-three in 1879.

⁴ There is no perceptible difference between these two varieties.

the *pisára* of the Poona hills. The Wild Boar, *dukhar*, *Sus indicus*, though of late years much reduced in number, is common in the northern sub-divisions and along the Sahyádrí hills. In the east and south-east of the district it is comparatively rare. HARES, *Lepus ruficaudatus*, are found in most parts of the district singly or in pairs, but mostly in the Nándgaon sub-division. Small Grey Monkeys, *vánar*, *Macacus radiatus*, are found in the Sahyádrí hills and their spurs. Besides these, JACKALS, *kolha*, *Canis aureus*, Foxes, *khokad*, *Vulpes bengalensis*, and ICHNEUMONS, *mungus*, *Herpestes griseus*, are all common.

The returns of loss from wild beasts show, for the twelve years ending 1879, a loss of 1452 head of cattle and of twenty-four human beings. Of the twenty-four deaths, twenty-two were caused by tigers and panthers, one by a bear, and one by wolves. During these years, at a total expense of £384 (Rs. 3840) in rewards, 236 tigers and panthers, one leopard, twenty-three bears, 204 wolves, and thirty-one hyænas, or a total of 495 head, were destroyed.

Of Swimming Birds, the BLACK-BACKED GOOSE, *nakta*, *Sarcidiornis melanotos*, is not often met. Duck and teal are found all over the district where there is a river or a pond. They generally come in October and leave in March. The COTTON TEAL, *Nettopus coromandelianus*, and the WHISTLING TEAL, *Dendrocygna javanica*, rarely visit the district.

Of Wading Birds, Snipe of three kinds, the COMMON, *Gallinago gallinaria*, the JACK, *Gallinago gallinula*, and the PAINTED, *Rhyachæa bengalensis*, are found in the cold season in many parts of the district, but in no great numbers. Thirteen couple of snipe to one gun is counted a big bag. Most of them come in October and leave in February, though in Kalvan, where the ground is longer of drying, $7\frac{1}{2}$ couple have been shot as late as the 4th March. The BUSTARD, *Eupodotis edwardsi*, is found in small numbers in most parts of the district, chiefly in Málegaon and Niphád. The FLORICAN, *Sypheotides aurita*, is occasionally found in the cold weather singly or in pairs. Few are seen in the rainy season. CRANE, *Grus cinerea*, visit the district. Considerable numbers are seen in Niphád, and they are occasionally found in Málegaon. STONE PLOVER, *Ædienomus scolopax*, are found in small numbers in most parts of the district.

Of Game Birds, SAND GROUSE, *Pterocles exustus*, are found all over the district sometimes in considerable numbers. Partridges of two kinds, the PAINTED, *Francolinus pictus*, and the GREY, *Ortygornis ponticerriana*, are found all over the district; they breed from February to June and from September to November. The best bags are made in the Dindori and Simnar sub-divisions, the largest on record is one of fourteen brace of painted partridges. Formerly partridges abounded in Násik and Dindori; but from snaring and the spread of tillage the numbers have greatly fallen. Of QUAIL, the RAIN, *Coturnix coromandelica*, and the GREY, *Coturnix communis*, are found chiefly in Málegaon, Nándgaon, Dindori,

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Birds. *Natatores.*

Grallatores.

Rasores.

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Birds. Rasores.

Násik, and Igatpuri. Rain Quail generally gather about July in considerable numbers in well grown *udid*, *Phaseolus mungo*, fields. As other crops come on they scatter over the country. They stay all the year round and breed near the end of the rains (September-October). Grey Quail generally come in November and leave in March. BUSH QUAIL, *Perdica asiatica*, are found all over the district, never leaving it. Coming along with, and a little smaller than, the Rain Quail, is the Bustard Quail, *Turnix taigoor*, so called from its bustard eye and three-toed feet. It is not found in great numbers, one or two here and there in damp places. PEA FOWL, *Pavo cristatus*, are rare, found only in the Nándgaon and Peint forests.

Gemitores.

GREEN PIGEON, *Crocopus chlorigaster*, are found all over the district in the cold season.

Fish.

The district¹ has few large ponds or lakes, and except in some of the Godávári, Girna, and Dárna pools, where they swarm, it is on the whole rather poorly supplied with fish. The following list gives the local names of the chief varieties. *Marel*,² caught up to twenty pounds, are said to spawn in March or April; *Vádio*, averaging from four to six pounds, spawn in August; *Balo* or *Páhádi*, somewhat larger than the *Vádio*, live in still water reaches and spawn later than the rest; *Shingáda*, averaging from fourteen to sixteen pounds but sometimes as much as twenty pounds, live among big rocks and boulders; *Bodad*, seldom more than half a pound in weight, live in rapids and stony parts of the river bed; *Kolas*, a little larger than the *Bodad*, choose sandy and muddy bottoms and spawn in March or April; *Muri*, a very small fish, are found in sandy river bottoms; *Aral*, a long narrow fish from half a pound to a pound in weight, live in muddy river bottoms; *Tám*, flatter and shorter than the *Aral*, live among stones; *Gongáli*, a ribbon-like fish eight to ten inches long and from a quarter to half a pound in weight; *Malha*, a small fish not more than half a span long and about as thick as the forefinger, spawn in July; *Sándkol*, a thick fish from four to six inches long and from a quarter to half a pound in weight, spawn in July; *Chapáti*, a common, rather flat fish, from six to eight inches long and averaging about half a pound in weight, is in habits like the *marel*; *Ahír*, a rare serpent-like fish three feet long, sometimes found in stony parts of the river; and *Kanusa*, a rather uncommon thick-set fish two or three inches broad and four long.

The fishers are the Dhimars or Dhivars, Bhois, Bhils, and Kolis. The Dhimars and Bhois are very small tribes who live almost entirely by fishing; the Bhils and Kolis rarely sell fish, catching them almost entirely for home use. Besides these tribes, Musalmáns occasionally fish, and in most river bank villages the people,

¹ From materials supplied by Mr. J. A. Baines, C. S., and Ráv Sáheb Shridhar Gundo, Mámlatdár of Násik.

² Dr. Burn writes: The only noteworthy kinds of fish are the *marel*, often caught eighteen inches long, the river eel, and a small sprat, when cooked much like whitebait.

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Fish.

except the high caste Hindus, have nets, and claim the right of netting fish in the part of the river within their limits. Fish are caught all the year round and no regard is paid to breeding seasons. They are destroyed by large drag nets in river pools and in ponds. The net mostly used is about eleven feet broad and sixty feet long. It is of three kinds: the *mándur* with a quarter inch, the *savdi* with a half inch, and the *angutni* with a three-quarter inch mesh. These nets, made of cotton thread chiefly by Bhois and Dhimars, cost from 8s. to 10s. (Rs. 4-Rs. 5) and last for one season. They are chiefly used in the Godávári pools during the dry months when the river runs low. In fishing they are thrown into the water by some one standing on the edge of the bank, and are drawn in after being allowed to settle for a few minutes. The *pelni*, with a quarter inch mesh, is kept in triangular shape by fixing at its mouth three bamboo sticks each four feet three inches long. The body of the net is four feet seven inches deep. It is made of cotton thread by Bhois and Dhimars and costs about 2s. (Re. 1). It lasts for one year. The *pelni*, being unsuited for large fish, is used chiefly by boys.

Besides by netting the Násik tribes have several ways of catching fish. One is the *malai kamtik*, a funnel-shaped bamboo trap about two feet seven inches long. It is two feet six inches round at the mouth, and gradually narrows to a point. During the rainy season, this is placed in the corners of rice fields where water drains off, or, in the fair weather, in the channels of the smaller streams. As nothing escapes from it, this trap is most destructive to the fry of many kinds of fish. Bhils, who have no large drag nets, fasten millet stalks at every six or eight feet of a long rope, and, setting men behind the rope to beat the water, drag it against the stream. The fish, frightened by the noise, make for holes in the bank, and are there caught by the Bhils in their hands. Bhils, also, often secure large numbers of fish by jumping into a pool, and by beating the water drive the fish to one corner where some are caught in their hands and others in their fright leap ashore. Poisoning, chiefly by branches of the milk-bush *sher* *Euphorbia tirucalli*, though put down as much as possible, is still practised by the Bhils and Kolis. Shallow ponds are sometimes surrounded by a wall, and the water dragged with a cloth or baled out so that all the fish are taken. With the rod and line Europeans and Musalmáns sometimes catch large fish in the Pálkhed reservoir and at Igatpuri. *Marel* are also occasionally shot. Fish are generally taken to the nearest market and sold fresh for 1½d. to 3d. (1-2 annas) the pound. They are paid for both in cash and in grain. No fish are exported. There is no close season and no restrictions on the use of traps and small-meshed nets. Large quantities of fry are destroyed. But there would seem to be no reason to suppose that the stock of fish is becoming smaller.

CHAPTER III.

POPULATION¹.

Chapter III.

Population.

History.

THERE is a large early element in the Násik population. According to the 1872 census, the early tribes, Kolis 68,620, Bhils 35,970, Thákurs 15,806, and Várlis 8954, included 129,350 souls or 17·61 per cent of the whole district population, and it is probable that, especially in the wilder parts of the district, a large number of the husbandmen who are returned as Kunbis belong almost entirely to the early tribes. In modern times settlers have entered Násik by four main routes, up the Tápti valley through the passes in the north-west and north, up the Girna valley from the north-east and east, up the Godávári valley from the south-east, and up the Thal pass from the west. Except so far as the ruling dynasties are a guide, almost no information has been obtained of settlements in the district before the time of the Musalmáns. The only classes of whose early history any information has been traced are the Govardhan and Yajurvedi Bráhmans, and the hill tribe of Thákurs. The facts that Govardhan is an old name for Násik, and that the people of this caste hold many hereditary accountantships and some village priestships, make it probable that the Govardhans are the oldest Bráhman settlers. They seem to have been ousted by the Yajurvedis, the present ruling priestly community, whose *shúkha* or branch and whose marriage laws point to their having come from Gujarát, while their friendly feeling towards the Palshes of Thána favours the idea that they came into Násik through the Thal pass. It is probably correct to rank the Thákurs among the early tribes. At the same time their name, their position on the highroad through the Thal pass, and some of their customs, seem to show that they have a strain of Rajput blood, perhaps the result of the settlement in and near the Thal pass of some of the tribes of Rajputs who have travelled inland up the Vaitarna valley.²

In early Musalmán times, besides the Muhammadans who may have come from Khándesh in the north-east and Daulatabad in the east, there was an immigration of Gujarát Támbats who fled from Chámpáner in the Panch Maháls when it was taken by Mahmud Begada in 1484. In the seventeenth century there were further additions of Arabs and Upper India Musalmáns chiefly through Khándesh. In the eighteenth century the establishment of the power of the Peshwa (1760) drew Kanoja Bráhmans from the north, and Konkanasths, Karhádás, and Devrukhás from the south.

¹ The chief contributor to this chapter is Mr. H. R. Cooke, C.S. Mr. J. A. Baines, C.S., Major W. H. Wilson, Mr. F. L. Charles, C.S., Ráo Báhdúr Káshináth Mahádev Thátte, and Mr. Raghuji Trimbak Sánep have also given much help.

² In Násik the word Thákur is applied to five castes all of whom apparently claim Kshatri blood. They are Bháts, Bráhma-Kshatrias, Rajputs, Kátáris, and the hill tribe of Thákurs.

Under the British, both Hindu and Musalmán settlers have flowed in from every side. From the north have come, of Hindus, Pardeshis of many castes, and, of Muhammadans, Momins and Benares Musalmáns; from the east Márwár Bráhmans and Vánis through Berár, and Kásárs, Ládsakkás, Rávás, and Nirális from Khándesh; from the south have come Mhárs and Maráthás from the South Deccan, and Lingáyats and Komtis from the Karnátak; and, up the Thal pass, of Hindus, Bráhmans, Vánis, Bhátíás, Lohárs, and Kumbhárs, and of Musalmáns, Bohorás, Memans, and Kokanis. Except the Kokanis all of those who have come through the Thal pass are from Gujarát and Káthiáwár by way of Bombay. Of the late comers the Gujarát Lohárs, who are fast becoming Maráthás in speech, dress and religion, are of special interest as they show how readily immigrants adopt the characteristics of the people among whom they settle.

Bráhmans are found throughout the district, and are specially numerous in Násik and Trimbak. Among Vánis, Márvádis are settled all over the district, Lingáyats in Násik and Sinnar, and Gujarát Vánis in Igatpuri, Násik, and Yeola. Except in the hilly west the bulk of the people belong to the Maráthá race, Kumbis, Mális, Sonárs, Sutárs, Shimpis, Telis, Dhangars, Chámblárs, Mhárs, and Mángs. The early tribes, Kolis, Bhils, Thákurs, Várlis, and Rámoshis, are found in small numbers in most large villages, and form the bulk of the people in the wild western districts. Musalmáns are found only in the large towns.

The language of the district is Maráthi, though Gujaráti, Hindustáni, Kánarese, and Telagu, are spoken at home by a few classes. The dialect used by the wild tribes is much nearer Maráthi than either Gujaráti or Hindustáni.

According to the 1872 census there were 133,818 houses, or an average of sixteen houses to the square mile. Of the whole number, 6277 houses, lodging 42,859 persons or 5·84 per cent of the entire population at the rate of 6·83 souls to each house, were buildings with walls of fire-baked bricks and roofs of tile. The remaining 127,571 houses, accommodating 691,527 persons or 94·16 per cent, with a population for each house of 5·42 souls, included all buildings covered with thatch or leaves, or whose outer walls were of mud or of sun-dried brick. The best class of house usually owned by large land-owners, *inámzárs*, occurs only here and there in the country, though often in towns. It is known by the name of *váda*, or mansion, and consists of a hollow square building, whose rooms and offices form the four sides and whose centre square, left open to the sky, has in a few cases shrubs and a fountain, and very often is a stable for cattle. The building is of stone, more often of brick and mortar, and sometimes even of mud. It is two and sometimes three stories high, and is usually tile-roofed, though in many cases a part of the roof, left flat and girt with a parapet, forms a pleasant lounge when the heat of the day is over. On these flat parts of the roof a flight of brick and mortar steps often leads, at a height of from twelve to fifteen feet, to a small covered platform which commands a view of the neighbourhood and enables the loungee to enjoy purer and cooler air than below. The better class of house is a solid building, sometimes of brick and

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Houses,

mortar, but more often of brick and mud, and rarely with more than one storey. The timber is usually teak, the ceiling of the lower and the floor of the upper storey are often of teak planks, and the roof is tiled. In a house of this class there is, as a rule, a large central room called *mājghar* used for sitting and eating. On either side is a room with a small chamber, *kholi*, attached. At the front and back of the house there are usually verandahs, *osris*, under cover of the roof, and, in default of verandahs, an outstanding platform, called *ota*, open to the sky on three sides. The smaller chambers are usually the cooking-room, the god-room, the store-room, and the lying-in room. Besides these, there are often other apartments for the women or for sleeping. Houses of this kind, as well as houses of the first class, usually have their own well, *ád*, and privy, *shauchakup*. They are the rule in towns, and in large well-to-do villages are owned in considerable numbers by traders, craftsmen, the better class of husbandmen, and village headmen. Most of them cost over £100 (Rs. 1000).

The next class of house is usually found in those parts of the district, especially Niphád and Yoola, where the rainfall is not heavy. It is a much cheaper building than the mansion, *váda*, and in the drier parts of the district very generally takes its place. It has mud walls and a flat mud roof resting on planks of cheap wood with, in many cases, doors windows and beams of teak. These houses vary greatly in size and value. A first-rate house, costing about £60 (Rs. 600), is some forty cubits long by twenty-seven broad; the roof rests on some thirty-six uprights, *khámbs*, and the inside is divided into a central and two side spaces, the side spaces being probably divided into two or more separate rooms. Other houses of this class are only a few feet square and so low that a man can hardly stand upright in them. These want but little labour to build and do not cost more than a few shillings (Re. 1 - Rs. 2). There is no wood work; the door and the window, if there is a window, are holes in the mud wall, and the roof is kept up by a few bits of rafter or *bábhul* branches, over which first coarse grass or leaves and afterwards a coating of mud are spread. Between these two extremes, houses of this class vary greatly in size and value. The mud of the walls stands rain so well, that in deserted villages the house walls may be seen standing almost unharmed, though the roofs have been taken away for the sake of their timber. In some parts, the poorer kind of flat-roofed mud house is replaced by a building with mud walls and roofed either with thatch or tiles. Finally, there is the thatched hut, *jhopdi*, of wattle and mud, found along the Sahyádrí and Saptashring hills. These houses are always grouped in compact villages or large hamlets, usually near a river or stream. In towns shade seems to be generally sought. But villages are usually on bare mounds, the trees, as a rule, being in the garden lands which often surround the village.

The furniture of these houses is always of the simplest. It is rare to find a table or a chair, though the custom is gaining ground of keeping a chair and table for the use of any chance visitor of distinction. A large swing is common and there is sometimes a wooden bench. A well furnished house probably has one or two

wooden cots, *bájs*, a cradle, *pálua*, several wooden stools, *páts*, formed of small pieces of wood a cubit or one and a half cubits square and slightly raised from the floor by horizontal pieces of wood fastened to the bottom on two sides; a wooden frame with legs, *ghadvanchi*, to hold water-pots; one or two lanterns; a brass stand for burning oil-wicks, *samayi*; two or three pieces of carpet, *satranji*, for sleeping or sitting on; and one or two cushions, *gádís*, and pillows, *lods* or *takkyás*. Grain is usually stored in large earthen vessels called *rínjans*, seven feet high and nine or ten feet in girth, or in numerous smaller earthen vessels, *madkis*. It is sometimes stored in cases, *kaugús*, formed by rolling a length of matting into a cylinder which is then set on end, glued to the ground by a plaster of cow dung, and, when full, covered at the top with mud. Sometimes a structure, like a small doorless room, is built, and, when filled, roofed with mud and kept shut until the grain is wanted. Dealers and moneylenders, who keep grain in large quantities, store it in underground cellars, *pevs*, which hold many *khandís* of grain, and are entered by a small opening over which a stone is set and then covered with earth to the level of the surrounding ground.

Cooking pots are very numerous, and well-to-do families own them in considerable quantities, though it is rare to find a household with enough for a caste feast. Two or three per cent of the people own fairly complete sets of cooking vessels. Such a set would include four *tapelís* for cooking rice, four *pátelás* for boiling pulse, one *parát* or large plate, two *hándís* for carrying water, one *gangál* for holding bathing water, fifty *vátis* or saucers, six small *tapelís*, two small *paríts*, ten *pitulís* or small brass plates, six small *pátelís*, eight *lotís* or *támbyás* for drinking water, and three *tuvás* or iron plates. Of other vessels there are *jámbs* or *pyálís* brass drinking vessels, *sandhechya palya* religious ladles, *svayapákháchya palya* cooking ladles, an *ogré* or mould, a *kudhai* or frying pan, a *tabakadi* or small plate, a *top* or small *tapela*, a *támhan* for religious purposes, a *tabak* or plate, a *tát* or plate, a *bahugune* for boiling water, and a *ghágar* for fetching water. A fairly off family would, perhaps, own about one-half of these vessels; but most households have not more than six or seven vessels, always including the *hándá*, *támbya*, *tapela*, and *pátela*. Besides these vessels there are the millstones *játís*, the mortar *ukhal*, the pounding staff for husking rice *musal*, the small mortar *páta*, and the rolling stone *varvanta*, for crushing or mashing food. Of tools there are two axes *kurhás*, three *vilás* for chopping vegetables, three knives *chákus*, two *pávdás* or hoes, two *tikávs* or pick-axes, and two *pahárs* or crow-bars.

The clothing of the tilling and labouring classes is scanty. While at work it is usually only a cloth wound round the head and a waistband, *langoti*. At the same time most husbandmen have, and, when off work, wear a coarse white or coloured turban *págote*, a sheet, *khádi*, drawn over the upper part of the body, a waistcloth or *dhotar* round the loins, and a pair of shoes or sandals. Some also wear a short jacket or *bandi*. A woman of this class always wears a coarse robe, called *lugde* or *súdi*, and a bodice, *choli*. A boy up to five or six goes naked, or at most wears a waistband *langoti* and a jacket, and

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a girl wears a petticoat and a gown. The clothes of a craftsman or trader are not very different. Instead of the body cloth, or *khádi*, he wears a jacket, and probably a coat, *angarkha*, over the jacket. His head-dress and waistcloth are also of better materials. The women and children of these classes dress like the wives and daughters of husbandmen, except that a girl wears, in addition, a cotton shawl, *phadki*, or a small robe, *chirdi*. It is not usual to have special clothes for out-of-door use. In-doors, a man or boy generally wears a cap, or *topi*, instead of a turban, and the well-to-do generally dress themselves in better clothes when they leave the house. In rainy or cold weather an over-all, called *kímbli* or *ghongdi*, is worn. This over-all is an oblong piece of coarse thick woollen cloth, the upper corners of which are brought together and sewn so as to form a hood which is drawn over the head, while the rest hangs down the back or is drawn tightly round the body. On special occasions the best dress is always worn, a handsome turban or a fine robe and clean clothes. Besides this, when they can afford it, a bright handkerchief or a rich shawl is thrown over the shoulders. A good turban costs from £1 4s. to £2 (Rs. 12-Rs. 20), and a good silk robe from £2 10s. to £7 10s. (Rs. 25-Rs. 75). These should last, according to their make and the care taken of them, from three to ten years. The comfortable clothing of a family, of a man, a woman, and two small children, probably costs about £1 10s. (Rs. 15) a year.

Ornaments.

It is not usual to wear many ornaments. A man is rarely seen with more than a few trifling silver rings, *angthis*, on his fingers, and a couple of common ear-rings, *bhikbális*, fastened to the top of his ears. Occasionally he has a silver wristlet, *kula*, and sometimes a gold necklet, *kanthi* or *gop*. Often he wears a silver *getha* or rope of silver wire, with a loop at one end and a tassel at the other. It is thrown round the neck, and the tassel is passed through the loop and drawn to the required length. It costs from £3 to £5 (Rs. 30-Rs. 50). Besides these ornaments traders often wear a silver wristlet or *kargota*. Women are usually seen with silver anklets *todás*, several coloured glass bracelets *bángdis*, a few hollow silver armlets above the elbow *velás*, and a necklet with gold coins or beads, *putlyáchi* or *javáchi mál*. Sometimes, but only on special occasions or by the wealthier classes, a nosering *nath* and gold hair ornaments are also worn. Children rarely wear ornaments, except perhaps a bit of silver wire or a hollow silver anklet or armlet.

Of the following ornaments most are worn only by the wealthiest and on special occasions. As a rule they are laid by, and only those already mentioned are worn. The men's ornaments are: A finger ring *mudi*, bracelet *kada*, gold wire necklet *gop*, silver necklet *getha*, ear-ornament worn on the top of the ear *bhikbáli*, ear ornament *chaukada* worn in the lobe and passed round the ear, a small ear ornament *murkia*, a silver wristlet *kargota*, anklets *todás*, and gold bracelet *pauchi*. The women's ornaments are: Anklets *todás*, chain anklets *púijans*, second toe ornaments *jodvis*, small toe ornaments *virodis*, gold or silver bracelets *gots* and *pátis*, gold or silver bracelets with pattern *bángdis*, gold or silver bracelets of wire *káknás*, armlets *velás*, pieces of gold and silver threaded on.

silk *bájubands*, pieces of gold and silver for the neck *thushis*, necklet of coins *putlyáchi mál*, ear ornaments worn in the lobes *káps*, ear ornaments hanging from the top of the ear *bális* and *bahiravs*, nose ornament *nuth*, hair ornaments *phuls*, large hair ornament *rákhdi*, oval hair ornament *ketuk*, and crescent-shaped hair ornament *chandrakor*. There is no limit to the sum that may be invested in ornaments, but only rich families are able to show more than £50 (Rs. 500) worth. In the families of labourers and small husbandmen, the ornaments are not worth more than from £2 10s. to £5 (Rs. 25-Rs. 50).

As regards expenses it is to be noticed that husbandmen have rarely to buy anything in the way of food. They usually grow their own grain, oil-seed, and tobacco, make their own clarified butter, and find their own fuel; the labourer is often paid in kind or fed by his master; only traders and craftsmen have to give money for corn. The probable monthly cost of the food used by a fairly well-to-do family, a husband wife and two children, is as follows: Market bill, including vegetables, meat, spices, milk, and sugar, 4s. (Rs. 2); grain, that is rice, wheat and millet, 12s. (Rs. 6); oil, both for eating and burning, 2s. (Rs. 1); clarified butter, 2s. (Rs. 1); salt, 1s. (as. 8); fuel, 1s. (as. 8); spirits, 6d. (as. 4); extras, such as opium, tobacco, and betelnut, 2s. (Rs. 1); total £1 4s. 6d. (Rs. 12-4). Similarly, as a rule, craftsmen and traders alone pay money in charity; husbandmen, if they are asked for alms at home, give a handful of grain, and, if in the field, a sheaf of wheat or millet enough to yield about two pounds ($\frac{1}{2}$ a *sher*) of grain. Labourers are too poor to give anything beyond a share of their meal. The charity of a craftsman or trader varies indefinitely in accordance with his wealth and feelings. One return gives figures as low as 8s. (Rs. 4) to religious beggars and 1s. (as. 8) to the poor, and another gives figures as high as £2 10s. (Rs. 25) and £1 4s. (Rs. 12) respectively. Both estimates are intended for families in middling circumstances.

The last item of ordinary expense is that of servants and cattle. It is not the rule to keep servants even in well-to-do cultivators' families. Day-labourers are hired when wanted, but the ordinary work is done by the members of the family. Large well-to-do landholders, traders, and craftsmen usually keep a servant or two. In such cases these servants are general servants, and are not engaged for any one branch of work. They are usually paid either in cash or in cash and kind, and sometimes have clothes given them as well. If he is paid in cash only the servant receives an average monthly wage of 8s. or 10s. (Rs. 4 or Rs. 5), but the sum varies much with the place and the state of the parties. In a large village or town, wages are higher than in an out-of-the-way village, and a boy is paid less than a grown man. Such arrangements are generally made for a few months only. If it is intended to engage a servant for a longer period it is usual to give him clothes and food, and a smaller cash payment perhaps 4s. or 6s. (Rs. 2 or Rs. 3) a month with food, or £2 (Rs. 20) a year with both food and clothes. The clothes usually given are a turban, a waist-cloth, a shouldercloth, a waistband, and a pair of shoes. These are perhaps worth in all from 12s. to 14s. (Rs. 6-Rs. 7), and the feeding

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Expenses.

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costs less than £2 8s. (Rs. 24) a year. The wife is sometimes engaged as a servant with her husband; in such cases she is fed but gets no payment in cash or clothes. A husbandman's servant drives the plough, looks after the cattle, watches the crops, and does other similar work. The servant of a trader or artisan generally helps his master in the shop and carries the goods. At marriage and other great family occasions it is not usual to present servants with anything more valuable than a cocoanut or some betelnut. A husbandman's cattle cost their owner little to keep. They have free grazing and are rarely fed with grain, except in June and July, when they have extra work, and are always more or less worn by the heat and the scanty grazing of the previous months. Husbandmen usually store the chaff left after threshing, and give it to their cattle. Without these resources, a trader or craftsman has to pay from 8s. to £1 4s. (Rs. 4 - Rs. 12) a month, to keep either a bullock or a horse according to its size and quality.

Special expenditure varies so greatly under different circumstances and in different castes and places, that it is very difficult to fix an average. The following are believed to be fairly representative. In the case of the birth of the first son, a well-to-do family spends £12 10s. (Rs. 125) on ornaments, £2 10s. (Rs. 25) on clothes, £2 10s. (Rs. 25) on dinners, and £1 (Rs. 10) on charity; total £18 10s. (Rs. 185); a poor family spends about £5 (Rs. 50) in all. In the case of the births of the younger children the outlay is very much less. On the occasion of circumcision, a well-to-do Musalmán family spends some £5 (Rs. 50) on clothes and £5 (Rs. 50) on feasting, and perhaps 10s. (Rs. 5) on charity; a poor family spends about £2 (Rs. 20) in all. At a thread investment a well-to-do family spends some £5 (Rs. 50) on ornaments, £2 10s. (Rs. 25) on clothes, £10 (Rs. 100) on feasting, and £1 (Rs. 10) on charity; and a poor family about £5 (Rs. 50) in all, of which one-half goes in feasting. When a daughter reaches womanhood, the expenses of a well-to-do family are about £15 (Rs. 150) on clothes, £15 (Rs. 150) on feasts, and £2 10s. (Rs. 25) on charity; and of a poor family £5 (Rs. 50) in all. On a betrothal a well-to-do family spends £20 (Rs. 200) on ornaments, £2 10s. (Rs. 25) on clothes, and 10s. (Rs. 5) on charity; and a poor family between £5 and £6 (Rs. 50 and Rs. 60). At a marriage the father of the boy and girl together probably spend, if well-to-do, £20 (Rs. 200) on dowry, £100 (Rs. 1000) on ornaments, £20 (Rs. 200) on clothes, £40 (Rs. 400) on feasting, and £10 (Rs. 100) on charity; and if poor £20 (Rs. 200) on ornaments, £7 10s. (Rs. 75) on clothes, £10 (Rs. 100) on feasting, and £2 10s. (Rs. 25) on charity. At a pregnancy £2 10s. (Rs. 25) would be spent on clothes, and as much on feasting by a well-to-do family; and £1 (Rs. 10) and 10s. (Rs. 5) respectively, by poor people. Lastly, on the occasion of a death a rich family would spend £20 (Rs. 200) on feasting, and £10 (Rs. 100) on charity; and a poor family £5 (Rs. 50) on feasting and £2 (Rs. 20) on charity.

Daily Life.

The daily life of almost all classes is much the same. They rise with the sun and work till noon. Then they rest for a couple of hours taking a meal and a nap. They begin work again about two, and go on till dusk, and, after another meal, go to sleep between

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nine and ten. A few take a small meal, *nyáhári*, about eight in the morning, besides their dinner at noon and their supper after dark; the majority take the last two meals only. Their food, as a rule, is bread cakes *bhákris*, and a few onions *kándás*, chillies *mirchyás*, or similar relish *masíla*, and, when they can afford it, rice *tándul*, vegetables *bhájis*, and sweetmeats *mevámitháís*. The employment of traders and craftsmen is fairly constant throughout the year. Except at Yeola where a stock of silk and cotton goods is sometimes laid in, it is not usual to make goods in the rains for sale during the fair season. A husbandman's is a busy life. At some times of the year, when his whole day is spent in the fields, he is up by three or four in the morning to take his cattle to graze and to water them. It is not to be wondered at if he seeks rest at an earlier hour than other classes, and spends his noon-day leisure, after he has eaten his meal, in sleep and idleness. So also a husbandman has no time to keep holiday or stop work, except on the *Pola* day in August which for most husbandmen is a day of rest. Most other classes cease from work on holidays, spending them at home, eating better food than usual, and when out-of-doors wearing many ornaments and their best clothes. Fasts are not much observed except the *Maháshivarátra* in March, and the eleventh days of the bright half of the months of *Ashádh* (July-August) and *Kártik* (October-November).¹

Religion.

The wild tribes have *Wághia* and other gods of their own; a few Bráhmans and Maráthás worship Shiv or Vishnu only; but the favourite gods of the Marátha Hindus are *Máruṭi*, *Khandoba*, *Bhairoba*, *Mhasoba*, and *Devi*. Many Bráhmans worship *Khandoba* as their household deity, and new settlers, whether from Upper India, Gujarát, or the Karnátak, seem before long to join in paying him reverence.

Community.

Every caste, from the Bráhman to the Bhil, forms a more or less complete community. Some have a headman, either hereditary or elective; others have a council of five; but, among all, social disputes are generally settled according to the judgment of the majority of adult male members passed at a special caste meeting.

As the lands, now included in Násik, formed, till 1868, part of Khándesh and Ahmednagar, the results of earlier censuses cannot be compared with those of 1872. As far as can be learned from occasional references in survey and other reports, the increase in population, during the thirty years ending 1872, was about fifty per cent. This would give for the total population in 1846 a rough estimate of about 500,000 souls.

According to the 1872 census, the total population of the district was 734,386 souls or ninety to the square mile.² Of these, Hindus numbered 693,335 or 94·41 per cent, and Musalmáns 32,148 or 4·37 per cent, that is at the rate of twenty-one Hindus to one Musalmán. There were besides 1064 Christians and 130 Pársis.

The following tabular statement gives, for the year 1872, details of the population of each sub-division according to religion, age, and sex:

Census Details,
1872.

¹ The details about houses, furniture, expenses, ornaments, food and daily life have been contributed by Mr. H. R. Cooke, C. S.

² The small average density of population, the lowest of any part of the Presidency except Sind, is due to the large area of hill and forest land especially in Baglán and Kalvan.

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Nasik Population, 1872. Sub-divisional Details.

SUB-DIVISION.	HINDUS.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Málegaoon	11,499	11,212	9378	9718	10,030	8790	30,907	29,720	60,627
Nándgaon	5099	5573	5315	5291	3772	2890	14,756	13,768	28,519
Yeola	7540	7355	7302	7499	8296	7213	23,168	22,067	45,235
Niphád	14,750	14,219	13,064	13,844	14,008	12,054	41,829	40,717	82,546
Sinnar	12,823	11,731	10,365	11,467	8809	7698	31,904	30,899	62,800
Igatpuri	12,021	11,212	9684	10,021	7106	5936	28,871	27,169	56,040
Násik	16,176	14,892	14,701	15,300	12,871	10,853	43,744	41,015	84,763
Peint	10,475	9583	7729	7958	5969	4881	24,173	22,372	46,545
Dindori	14,050	13,109	11,873	12,719	8383	7391	34,315	33,219	67,534
Kalvan	13,423	12,922	10,318	10,983	9352	7672	33,093	31,577	64,670
Satána	9234	9104	7794	7848	6891	5609	23,919	22,501	46,480
Chándor	9591	8602	7854	8620	7096	5714	24,544	22,942	47,486
Total	137,312	129,134	115,437	121,274	102,568	87,310	355,317	338,918	693,335
	MUSALMA'NS.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Málegaoon	1060	990	872	907	1324	1072	3256	2909	6225
Nándgaon	311	293	289	291	274	191	874	775	1649
Yeola	1111	1060	972	988	1377	1192	3469	3189	6649
Niphád	621	600	626	570	611	534	1758	1713	3471
Sinnar	381	338	310	355	297	265	1018	958	1976
Igatpuri	236	223	317	254	217	164	770	641	1411
Násik	774	652	825	794	966	724	2565	2170	4735
Peint	82	96	80	78	78	71	240	245	485
Dindori	166	196	204	176	186	153	556	525	1081
Kalvan	232	221	209	219	192	179	633	622	1255
Satána	148	155	110	114	116	97	404	366	770
Chándor	450	497	413	336	419	326	1292	1159	2441
Total	5572	5282	5157	5082	6087	4968	16,816	15,332	32,148
	CHRISTIANS AND OTHERS.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Málegaoon	13	17	23	14	17	20	53	51	104
Nándgaon	9	8	9	14	18	4	36	26	62
Yeola	1502	1379	1234	1279	1062	979	3708	3631	7429
Niphád ... ..	...	...	...	...	...	...	...	...	...
Sinnar ... ..	...	...	...	...	...	...	...	...	...
Igatpuri	24	25	110	39	74	12	208	76	284
Násik	83	69	308	188	87	38	478	295	773
Peint ... ..	...	...	2	...	1	...	3	...	3
Dindori ... ..	...	...	6	2	2	1	8	3	11
Kalvan	5	1	8	4	8	2	21	7	28
Satána ... ..	...	...	...	...	...	...	...	...	...
Chándor	60	41	27	28	24	27	107	96	208
Total	1692	1540	1731	1568	1295	1077	4718	4186	8903*
	TOTAL.								
	Up to twelve.		Twelve to thirty.		Above thirty.		Total.		Grand Total.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
Málegaoon	12,672	12,219	10,273	10,639	11,371	9882	34,216	32,740	66,956
Nándgaon	5099	5574	5613	5596	4064	3094	15,666	14,564	30,230
Yeola	10,193	9743	9568	9766	10,695	9378	30,428	28,887	59,315
Niphád	15,380	14,828	13,500	14,414	14,617	13,189	43,587	42,480	86,017
Sinnar	13,204	12,009	10,709	11,822	9105	7908	33,018	31,854	64,872
Igatpuri	12,281	11,400	10,111	10,814	7457	6112	28,849	27,866	56,735
Násik	17,033	15,583	15,834	16,282	13,924	11,615	46,701	43,480	90,171
Peint	10,567	9629	7811	8036	6048	4952	24,416	22,617	47,033
Dindori	14,325	13,305	12,083	12,897	8571	7545	34,879	33,747	68,626
Kalvan	13,960	13,147	10,535	11,206	9552	7858	33,747	32,206	65,953
Satána	9382	9250	7904	7963	7087	5708	23,323	22,927	46,250
Chándor	10,100	9140	8294	8900	7539	6067	25,938	24,197	50,135
Total	144,576	136,256	122,325	127,924	109,960	93,355	376,861	367,535	734,396

* Of 8903 shown under Others, 1064 were Christians.

The above statement shows that the percentage of males on the total population was 51·32, and of females 48·68. Hindu males numbered 355,317 or 51·24, and Hindu females 338,018 or 48·76 per cent of the Hindu population; Musalmán males numbered 16,816 or 52·31 per cent, and Musalmán females 15,332 or 47·69 per cent of the Musalmán population.

The total number of infirm persons was returned at 4490 (males 2749, females 1741), or sixty-one per ten thousand of the population. Of these 303 (males 210, females 93), or four per ten thousand were insane; 430 (males 277, females 153), or five per ten thousand were idiots; 677 (males 418, females 259), or nine per ten thousand were deaf and dumb; 2362 (males 1284, females 1078), or thirty-two per ten thousand were blind; and 718 (males 560; females 158), or ten per ten thousand were lepers.

The following tabular statement gives the number of each religious class according to sex at different ages, with, at each stage, the percentage on the total population of the same sex and religion. The columns referring to the total population omit religious distinctions but show the difference of sex :

Násik Population by Age, 1872.

Age.	HINDUS.				MUSALMÁNS.			
	Males.	Percentage on total male Hindu population.	Females.	Percentage on total female Hindu population.	Males.	Percentage on total male Musalmán population.	Females.	Percentage on total female Musalmán population.
Up to 1 year	14,737	4·14	15,221	4·50	614	3·65	582	3·79
Between 1 and 6	64,660	18·19	65,312	19·32	2563	15·24	2640	17·23
" 6 " 12	57,915	16·30	48,898	11·46	2395	14·24	2060	13·44
" 12 " 20	47,367	13·38	53,018	15·95	1996	11·87	2026	13·21
" 20 " 30	67,870	19·10	67,356	19·92	3161	18·80	3056	19·03
" 30 " 40	47,951	13·49	40,999	12·13	2763	16·40	2218	14·46
" 40 " 50	29,088	8·18	21,765	7·32	1678	9·98	1327	8·65
" 50 " 60	16,774	4·72	13,755	4·07	928	5·52	800	5·22
Above 60	8755	2·46	7791	2·30	718	4·27	623	4·06
Total	355,317		338,018		16,816		15,332	

Age.	CHRISTIANS.				OTHERS.				TOTAL.			
	Males.	Percentage on total male Christian population.	Females.	Percentage on total female Christian population.	Males.	Percentage on total male Others.	Females.	Percentage on total female Others.	Males.	Percentage on total male population.	Females.	Percentage on total female population.
Up to 1 year	11	1·63	7	1·78	128	3·11	145	3·82	15,488	4·11	15,058	4·46
Between 1 and 6	49	7·30	48	12·21	783	19·34	778	20·52	68,055	18·95	66,778	19·23
" 6 " 12	51	7·60	47	11·96	672	16·60	515	13·58	61,033	16·19	51,590	14·40
" 12 " 20	188	28·02	95	24·17	496	12·95	570	15·03	50,247	13·83	56,609	15·83
" 20 " 30	220	32·78	134	34·09	827	20·43	769	20·28	72,073	19·12	71,315	19·94
" 30 " 40	82	12·22	19	4·83	530	13·09	451	11·89	51,398	13·62	43,687	12·32
" 40 " 50	48	6·40	17	4·33	312	7·70	299	7·88	31,121	8·25	26,408	7·38
" 50 " 60	17	2·58	15	3·81	175	4·32	167	4·40	17,894	4·74	14,737	4·12
Above 60	10	1·49	11	2·79	128	3·11	98	2·58	9690	2·58	8523	2·38
Total	671		393		4047		3792		376,851		357,535	

Chapter III. Population.

Health.

Age.

Chapter III.
Population.
Health.

According to the 1872 census, the Hindus belong to the following sects :

Nisik Hindu Sects, 1872.

VAISHNAVS.					SHAIVS.	ASCETICS.	UNSEC- TARIAN HINDUS.	SHRA'VAKS OF JAINS.	TOTAL.
Rámánuj.	Vallabhá- chárís.	Kabir- panthís.	Mádhya- vacháris.	Svámí- nárá- yans.					
444	4	64	4507	59	72,863	4039	606,275	5080	699,335

From this statement it would seem, that of the total Hindu population the unsectarian classes numbered 610,314 or 88·02 per cent; the Shaivs 72,863 or 10·50 per cent; the Vaishnavs 5078 or 0·73 per cent; and the Shrívaks 5080 or 0·73 per cent. The Musalmán population belongs to two sects, Sunni and Shia; the former numbered 24,684 souls or 76·78 per cent of the total Musalmán population; and the latter 7464 souls or 23·22 per cent. The Pársis are divided into two branches, Shensháí and Kadmi; the number of the former was 99 or 76·16 per cent, and of the latter 31 or 23·84 per cent. There were besides 1064 Christians, 196 Brahmos, 53 Jews, 15 Sikhs, and 7445 Others.

Occupation.

According to occupation the census returns for 1872 divide the population into seven classes :

I.—Employed under Government or municipal or other local authorities, 9700 souls or 1·32 per cent of the population.

II.—Professional persons, 6741 or 0·91 per cent.

III.—In service or performing personal offices, 8688 or 1·18 per cent.

IV.—Engaged in agriculture and with animals, 149,589 or 20·36 per cent.

V.—Engaged in commerce and trade, 15,075 or 2·05 per cent.

VI.—Employed in mechanical arts, manufactures and engineering operations, and engaged in the sale of articles manufactured or otherwise prepared for consumption, 96,182 or 13·09 per cent.

VII.—Persons not classed otherwise, (a) wives 175,368 and children 257,110, in all 432,478 or 58·89 per cent; and (b) miscellaneous persons, 15,933 or 2·16 per cent; total, 448,411 or 61·05 per cent.

The different Hindu castes may be most conveniently grouped under the fourteen heads of Bráhmans, Writers, Traders, Husbandmen, Craftsmen, Manufacturers, Bards and Actors, Servants, Herdsmen, Fishers, Labourers, Early or Unsettled Tribes, Depressed Classes, and Beggars.

Bráhmans.

Bra'hmans, exclusive of sub-divisions, include seventeen divisions with a strength of 28,211 souls or 4·06 per cent of the whole Hindu population. The divisions are Yajurvedis or Mádhyaandis, Deshasths, Chitpávans, Karhádas, Devrukhás, Kánnavs, Telangs, Shenvis, Maitráyanis, Govardhans or Golaks, Sárasvats, Kánadáas, Gujarátis, Márvádis, Kanojás, Pardeshis, and Madrásis.

Bráhmans are found all over the district. They are family priests, keepers of pilgrims' lodging-houses, temple ministrants, pilgrims' guides and instructors, moneylenders, landholders, Government servants, and pleaders. The landholders own both Government and alienated lands. Some of them till with their own hands, but most rent their estates to Mális or Kunbis. Of the pleaders some,

in the subordinate courts, are local Bráhmans, but those in Násik are almost all Chitpávans who have come to the district within the last thirty years.

The local Bráhmaṇ community includes Yajurvedis, Deshasths, Chitpávans, and Karhádas, who eat together and settle caste disputes according to the majority of votes. When a matter comes for settlement, sixteen learned men, called *gráms* or headmen, send formal invitations to the members of the community. The meetings are generally held at Bhadra Káli's temple, and sometimes at the house of a *grám*. The prosecutor, *anuvádak*, states the case, and the accused, *práyashchitti*, makes his defence. The *pandits* cite their authorities, show the nature of the alleged offence, and the penance prescribed, and give their opinions on the case. The caste sit in judgment, and the votes of the majority decide the guilt or innocence of the accused. The proceedings and judgment are written and filed. Of late these learned men have lost importance. Little respect is shown them, and wealthy members are able to carry matters in their own way and get off an accused, though the proof of his guilt may be overwhelming.

Though they send their children to school, and, when priesthood fails, take to new pursuits, Bráhmans have, as a whole, fallen in wealth and position since the days of the Peshwás. Many have hardly money enough to repair their old mansions.

The largest and most important class of Bráhmans are the Yajurvedis, or Mádhyaṇḍins, who are followers of the Vájasneyi recension of the Yajurved otherwise known as the White Yajurved.¹ They are the most numerous class of Bráhmans in Berár where they have come from Maháráshtra or the Bombay Deccan.² They are also found in Poona, Sátára, Kolhápúr, and the Southern Maráthá districts. But their head-quarters are in the Násik district where they have about 2000 houses, 500 of them in Násik town, 200 each in Sinnar and Trimbak, and the rest scattered over the district in settlements of from one to fifteen families. They are rougher looking, darker, and less cleanly than Chitpávans, but somewhat closely resemble Deshasths.³ Their Maráthi differs little from Deshasths' Maráthi except that they interchange the dental and cerebral *ns*. Nearly all in Násik town are priests, who have bodies of patrons, *yajmáns*, in different parts of India, whose family trees are entered in huge account books,⁴ and whom the priests attend and instruct when they visit Násik. They generally go in parties to the Násik Road railway station or stand where the Násik and the Devláli roads meet. There they accost

Chapter III. Population.

Bráhmans.

Yajurvedis.

¹ According to Dr. Wilson (Castes, II. 24) they get their name of Mádhyaṇḍin or Mid-day Bráhmans from the importance they attach to worship at noon.

² Berár Gazetteer, 183.

³ Mr. Sinclair, C.S., says: Yajurvedis are, in my observation, darker, the nose much less apt to be aquiline and the whole physiognomy inferior to that of the handsome Chitpávans and the acute looking Deshasths and Karhádas. Ind. Ant. III. 45.

⁴ The books of one family, whom all Márvádi pilgrims support, show that in the time of Aurangzeb, Ajitsing Rája of Jodhpur was among their patrons. Another family has on their books the entry of a visit of a great grandfather of Sir Jang Bahádúr, which proved of no small advantage to them when that chief visited Násik.

Chapter III. Population.

Bráhmans.
Yajurvedis.

every Hindu traveller asking where he has come from and what are his name and caste. The Bráhmán, who finds the stranger's name or his ancestor's name in his book, takes him to lodge at his house, and helps him to perform the different ceremonies. The priest makes no fixed charge, but gets a present from the pilgrim and a share of all that he spends. A dinner is then given to Bráhmans, the number of the guests depending on the pilgrim's means. Nearly all the wealthiest of these priests engage in moneylending.

Though no information has been obtained of their settlement at Násik, several considerations tend to show that the Mádhyandins came from Gujarát. The Mádhyandin *shákha*, or branch, is common in Gujarát and little known in the Deccan, and their rule forbidding marriage with any one of the stock or *gotra* of the mother's father is a Gujarát and not a Marátha rule. Their complete separation from the Desbasths in matters of marriage and their Gujarát-like fondness for trade favour this view, and their friendly feeling for the Thána Palshis, who also are Mádhyandins and have the same marriage rules, seems to show that they entered Násik through the Thal pass. Of the cause and date of their coming nothing has been traced. There are two divisions of Mádhyandins in the district, the main body of Násik Yajurvedis and a sub-division who are locally known as Báglinis; the divisions eat together, but, as a rule, they do not intermarry. The Abhir or Ahir Bráhmans, of whom some details are given in the Khándesh Statistical Account, are also of the Mádhyandin stock.¹

The Mádhyandins' family records show that they have been in Násik for at least 500 years. But their close resemblance to the Desbasths in appearance, language, and religious customs, makes it probable that they came to Násik at a much earlier date. The three once leading families, Páráshare, Prabhu, and Panchbhayye, appear from their registers, to have secured numerous patrons, *yajmán*s, in Rajputána and the Panjáb as early as about 1470. The Páráshares enjoy the old and once very gayful patronage of not less than thirty Rajputána chiefs; the Shuklas and Shanches have many rich supporters in Berár and the Central Provinces; and the Panchbhayyes and Shinganes have many Sikh families in the Panjáb. The Dikshits and Prabhus act as priests for many Nágara Váni families; the Gáyadhanis, one of the richest families, act as priests for many Bombay Bhátiás and Lohánás, and a few of them have succeeded in obtaining patrons from among Deccan Bráhmán and Marátha families. In addition to payments made by their patrons, some leading Mádhyandin families enjoy yearly stipends from native princes. Thus the Shinganes, Shuklas, and Gáyadhanis have each an annuity, *varshúsan*, from the Nizám, obtained in the second quarter of the present century when Chandulál was minister at

¹ Bombay Gazetteer, XII. 52. In connection with the Mádhyandins the reference in Arrian's (A.D. 100) list of the Ganges tributaries to the country of the Mádhyandins is worthy of note (McCrindle's *Megasthenes* and Arrian, 186). The resemblance of the names is so close that in spite of Prof. Max Muller's objections (*History of Ancient Sanskrit Literature*, 333) it is difficult to doubt the correctness of Prof. Weber's identification. *History of Indian Literature*, 106.

Haidarabad ; the Devs and Shauches have an allowance from Baroda ; the Andhrutkars from Gwálior ; and the Bhanuses and Beles from the Peshwás of Poona which has been continued by the British. In Násik and Trimbak almost all Yajurvedis are priests, either directors of pilgrims' ceremonies, family priests, reciters of holy works, or astrologers. Some of the richer families of pilgrims' guides add to their regular gains by employing workmen of the Jingar or Páñchál caste to make silver vessels which they sell to pilgrims and others. They have no regular shops, but keep the vessels in stock and sell them in their own houses. Besides this some of the well-to-do priestly families trade in grain or cloth and lend money. Of the poorer priestly families many are supported solely by the presents they receive in return for taking a part in religious ceremonies. Very few beg from house to house. A few are entirely secular lending money or keeping money-changers' and cloth dealers' shops. In country parts a considerable number of the Yajurvedis are husbandmen. Over the whole district a few are found as clerks and in the lower grades of Government service.

In religious matters the Mádhyandins, who are followers of the White Yajurved, are separate from Deshasths, Konkanasths, and Karhádás, who follow either the Rigved or the Black Yajurved. Because of this difference they are apt to be looked down on by Konkanasths, Deshasths, and Karhádás, but they do not admit any inferiority.¹ Mádhyandins never marry with any other class of Bráhmans; and among themselves they are prevented from marrying not only with families of their father's stock, but also with families of the stock of their mother's father. Of late the minor differences between the Yajurvedis and the Deshasths, Konkanasths and Karhádás have been greatly smoothed. They now call each other to religious ceremonies, officiate together on the banks of the Godávári, and do not object to sit in the same line at funeral feasts. Though some Mádhyandins are very well off, cases are not uncommon of families selling their rights as local priests to Konkanasths and Deshasths. They have only lately begun to send their children freely to Government schools, and are, therefore, less fitted than Deshasths, Konkanasths, and Karhádás, for the higher grades of Government service or for practice as pleaders.

Fifteen families of Mádhyandins hold a specially high social position.² Among these the Devs, who were originally agents of the Prabhu family, stand at the head of the local Bráhman community and are honoured alike by members of their own and of other classes of Bráhmans. As officiating priests, *dharmádhyákáris*, or village priests, *grámopádhyáyás*, they are entitled to from ten to thirty per cent of the alms given to Bráhmans, on birth, death, and marriage occasions.

Chapter III. Population.

Bráhmans.
Yajurvedis.

¹ Mr. Sinclair, C.S. Ind. Ant. III. 45.

² Their names are Dev with thirty houses, Gáydhani with twenty-five, Shukla with fifteen, Shauche with twelve, Garge with ten, Bele with ten, Váre with ten, Prabhu with ten, Paráshare with ten, Kshemkalyáni with eight, Chandráti with eight, Andhrutkar with seven, Panchbhayye with five, Shingane with five, and Deshpande with two.

Chapter III.**Population.****Bráhmans.**

The **DESHASTHS**, who are a smaller body than the Yajurvedis, are generally well-to-do, and a few of them are rich. They are priests, hereditary village accountants, husbandmen, moneylenders, and Government servants.¹

Chitpávans.

CHITPÁVANS, or **KONKANASTHS**, who first came to the district under the Peshwa, have had many additions during the last thirty years. Under the Maráthás, besides being the seat of Peshwa Raghunáthráo or Rághoba (1772-73) and of the wife of his nephew Náráyanráo Peshwa, Násik was the residence of many Marátha nobles who maintained Chitpávan priests. Chitpávans are generally fair and delicate-featured, clean in their habits, and great money-hoarders with a bad name for stinginess and hardness.² Many of them are Government servants and pleaders, and only a small number are beggars, *bhikshuks*. Since their settlement in the district they have adopted a good many Yajurvedi and Deshasth customs. Thus in Násik they have taken to worship Khandoba in imitation of the Yajurvedis and Deshasths; and instead of calling Bráhmans in honour of the goddess Satvi on the fifth day after a birth, they call them on the tenth, like the Yajurvedis and Deshasths. It is said that Bájiráo, the last Peshwa,³ when performing some ceremony at Násik, was, by the local Bráhmans, probably the Mádhyaandins, denied the use of the same flight of steps as the priests. This has been quoted as a proof of the low position which Konkanasths hold among Bráhmans. But it seems more probable that it was the result of a feud between Bájiráo and the Yajurvedis.⁴ There is now no difference between the treatment of Konkanasths and of other Bráhman pilgrims at Násik.

Karháds.

KARHÁDÁS, who take their name from the town of Karhád in Sátára, are found in small numbers and are generally well-to-do, some of them priests and moneylenders and others Government servants. In look, speech, dress, and customs, they differ little from Deshasths with whom they eat but do not generally marry.

Devrukhás.

DEVRUKHÁS, who take their name from the village of Devrukh in Ratnágiri, are found in small numbers in Násik, Málegaon, and Dindori. Except a few moneylenders and pleaders all are husbandmen. Other Bráhmans eat but do not marry with them, and as there are no learned Bráhmans among them, they are not admitted to the meetings held by the Bráhman community to settle social disputes.

¹ Some of the highest families in the district, the Vinchurkar, Chándvadkar, Hingne, and Rája Bahádúr are Deshasths.

² Chitpávan thrift is the theme of several sayings, such as *Chitpávani bet* or *Chitpávani kát*, used of any fine-drawn economy.

³ Hamilton's Description of Hindustán, II. 197.

⁴ The Násik Chitpávans declare that Bájiráo was never denied any privileges. But the authority is good and the incident is not likely to have been invented. It seems that Bájiráo ordered a temple at Trimbak to be consecrated by Konkanasth Black Yajurvedis and not by the local White Yajurvedis. The White Yajurvedis gathered in a mob to stop the consecration and were dispersed by Bájiráo's orders, several of them being sent to prison. For this the community cursed him, and at Násik the Yajurvedis' curse is believed to have been one of the chief causes of Bájiráo's mistakes and ruin.

KÁNNAY Bráhmans, who are found in considerable strength in Násik and in small numbers throughout the district, call themselves Prathamshákhis, or followers of the first branch of the White Yajurved. A few of them are settled in Poona and considerable numbers in Kolhápúr. Some of them are priests, some Government servants, and some cloth dealers.

SHENVIS, or Sárasvat Bráhmans, are found in very small numbers in Násik, Sinnar, Yeola, and Báglán. They have come from the Konkan, and can hardly be said to be settled in the district. They dress like other Marátha Bráhmans, and, unlike their caste-fellows in the Konkan, do not openly eat fish. Other Bráhmans neither eat nor marry with them. In Násik they have a monastery about 175 years old, built in honour of Purnánand a Shenvi ascetic and high priest of the caste whose tomb it contains. The monastery is now the property of Átmánand Svámi, the present high priest of the Shenvi caste, whose head-quarters are at Kavla in Goa and who occasionally visits Násik. The Peshwás granted it a yearly allowance of about £30 (Rs. 300). The hereditary local manager is a Yajurvedi Bráhmaṇ who is paid about one-third of the allowance.

GOVARDHAN Bráhmans, generally called Golaks or sons of Bráhmaṇ widows, are found in large numbers all over the district, and form a separate caste having their own priests. Some are cultivators, but most are hereditary village accountants. The caste headman is generally some one with a smattering of Sanskrit, called a *Vedā*. Other Bráhmans do not dine or marry with them. Their widows do not remarry and are required to shave their heads. From the name Govardhan, which some of the early cave inscriptions (A.D. 120) use as a name of Násik, and from their holding the post of village accountants, it seems probable that these are the representatives of the oldest Bráhmaṇ settlers at Násik. They may, perhaps, have been called Golaks, Manu's name for the sons of widows, because they continued to allow widow-marriage after the later-arrived Bráhmans had given up the practice.¹ Govardhans are found in Khándesh, in the west of Poona, and in the Northern Konkan.

MAITRÁYANIS, called from the Maitráyani reconson of the Yajurved, follow the *Mínvasutra* and seem to have come from Khándesh where they have long been settled. As a class they are well-to-do, some as large landholders, some as accountants and Government servants, some as moneylenders, and some as cloth-sellers. Other Bráhmans do not eat with them.

KÁYASTH or KÁSTH Bráhmans have three houses in the village of Ghoti in Igatpuri. They are said to have come from Upper India within the last forty years. They call themselves Yajurvedi Bráhmans, dress like them and keep the regular Bráhmaṇ ceremonies, but they are considered a low class and other Bráhmans do not eat with them. They live in well built houses, and maintain themselves by selling tobacco and salt. They do not use animal food or liquor.

Chapter III. Population. Bráhmans.

Shenvis.

Govardhans.

Maitráyanis.

Káyasths.

¹ The Honourable Ráo Bahádúr Gopálráo Hari Deshmukh. The name Govardhan occurs in Mr. Sherring's list of Kanoj Tiváris (Castes, I, 26). They do not seem to be known in Upper India.

Chapter III.**Population.**

Bráhmans.
Kanojás.

KANOJÁS, found in small numbers in Násik, Málegaon, and Chándor, are settlers from Kanoj, Allahabad, and Benares. Most of them are said to have come within the last hundred years and to have taken military service with the local Marátha nobles. They have sharp features, with rather broad faces and dark prominent eyes, but in appearance they differ little from Kunbis. The men shave the head like Deccan Bráhmans leaving the usual top-knot. Some who have taken Government service allow their whiskers to grow. The women are short and slight. They talk both Hindustáni and Maráthi. They do not eat animal food or drink liquor. Though some dress like Bráhmans most have adopted the Kunbi or Marátha costume. Their women wear a petticoat and a robe over it, and, on great occasions, a sheet, *chádri*, in addition to the robe. They are hard-working, sober and neat in their habits, and bear a good name for orderliness and freedom from crime. On the establishment of peace at the beginning of British rule most of the Kanoja soldiers became husbandmen. Of the rest some are traders and moneylenders, others grain-dealers, and a few beggars. They are fairly off and a few are rich. They worship Shiv, Devi, and Máruti, and do not appear to have any Upper Indian gods. They are fond of going pilgrimages both to local shrines and to different parts of India, especially to Dwárka. Their priests are Yajurvedi Bráhmans. They neither eat nor marry with Deccan Bráhmans. Except Kanojás they allow no one to come into their cook-room. They marry among people of their own caste. They are said to have formerly brought their wives from Upper India, but the practice is no longer kept up. Many of the men never marry, and the number of the class is said to be declining. At birth they have five days' rejoicing, asking friends and worshipping their gods. On the twelfth day the child is named and friends are feasted. Boys are girt with the sacred thread from their seventh to their tenth year. Girls are married while still children. When they come of age they are kept by themselves for three days, and the whole of the fourth day is spent in singing and music. Men marry at any age, the rich early and the poor when they can afford it. Except infants who die before teething, they burn their dead. Their widows are not allowed to marry, but, unlike other Bráhman widows, their heads are not shaved. Though their houses are scattered they form a separate community. Quarrels are settled by a committee. They have no recognised headman, but the opinion of those who are learned in religious and moral texts carries weight with the rest.

Drávids.

DRÁVIDS are connected with the monastery of the great Shankará-chárya which was built in Panchavati by Nána Fadnavis towards the close of the eighteenth century. The monastery and alms-house are managed by a Drávid Bráhman whose ancestors seem to have come from the Drávid country when the monastery was built.

Pardeshis.

PARDESHI BRÁHMANS, found at Násik, Málegaon, and Chándor, are the priests of the different classes of Upper Indian Hindus, chiefly Rajputs, who are locally known as Pardeshis. They have settled in the district and marry among other settlers of their own class. Their number is not large and most of them are poor. Some are

shopkeepers and husbandmen, and the rest messengers. They speak Hindustáni and live on vegetables. Some wear their turbans like Marátha Bráhmans and others like Kunbis. They worship the same gods as Deccan Bráhmans.

KÁNADA and TELANG Bráhmans occasionally visit the district, living either by begging or by the sale of sacred threads. They are generally dark and have a name for cleverness and knowledge of the Vedas. They speak Telagu.

MÁRVÁDI BRÁHMANS, of four sub-divisions, Chanyat, Pushkarna, Shrimáli, and Shevak, are found in the district, but go to Márwár for marriages or other special business. They are scattered over almost the whole district, the well-to-do dealing in cloth, others acting as shopkeepers or cooks, and the rest living on the alms of, or performing ceremonies for, Márwár Vánis. They do not eat flesh or drink liquor. Some worship Vishnu and others Shiv. The father of the girl generally seeks for the husband and offers his daughter in marriage. If rich he gives a handsome dowry. At marriages when the bridegroom reaches her house, the bride takes crushed henna leaves, among which a silver ring is hid, in her right hand and the bridegroom clasps her hand in his. They then go to the marriage altar, and after making offerings walk four times round it. The silver ring is afterwards worn by the bride.

GUJARÁT BRÁHMANS have ten or twelve houses in Násik. They are of six sub-divisions, Audich, Khedávál, Bhatmeváda, Travádiméváda, Gomtival, and Kaudolia. They eat together but do not intermarry. Some of the men dress like Deccan Bráhmans. Their women wear the petticoat. Most of them are beggars or priests to the Tábats, Kásárs, and Támbolis. Some make and sell snuff, while others are servants in the houses of Deccan Bráhmans, fetching water for house purposes and for drinking. Though they drink water brought by these Gujarát servants, Deccan Bráhmans do not eat food cooked by them. There is a great scarcity of marriageable girls, and many men do not marry till they reach an advanced age.

Writers include two classes, Káyasth Prabhus 150 (males 81, females 69), and Thákurs 488 (males 287, females 201) with, in 1872, a strength of 638 souls or 0·09 per cent of the whole Hindu population. PRABHUS, mostly late arrivals from the Konkan, hold high posts in the revenue branch of the public service. Their prosperity greatly depends on the caste of the headmen in the Collector's office, as there is a very keen rivalry between Prabhus and local Bráhmans. As a class they are educated and well-to-do.

THÁKURS, properly called Brahma-Kshatri Thákurs, are found chiefly in Násik and Yeola where there is a considerable Gujarát colony. They are generally fair and wear the sacred thread. Some of the houses of the well-to-do are beautifully rich examples of the Gujarát style of wood-carving. Both men and women dress like Marátha Bráhmans. They live on vegetable food and worship the same gods as Bráhmans. Most of them are well-to-do living as landholders, moneylenders, and pleaders, and some dealing in butter and sugar. They do not allow widow marriage. They have given up intercourse with the Brahma-Kshatri of Gujarát.

Chapter III.

Population.

Bráhmans.

Telangs.

Márvádis.

Gujarátis.

Writers.

Prabhus.

Thákurs.

Chapter III.

Population.

Traders.

Márvádis.

Mercantile, Trading, and Shopkeeping classes include 12,641 Márvádis of three divisions (males 7640, females 5001), 4075 (males 2175, females 1900) Vánis, 1050 (males 539, females 511) Lingáyats, 130 (males 79, females 51) Bhátíás, and 63 (males 37, females 26) Gujars, giving a total strength of 17,959 souls (males 10,470, females 7489) or 2.59 per cent of the Hindu population. The three Márvádi classes are the Meshri, the Shrávagi, and the Osvál. Of both Meshri and Osvál there are many sub-divisions. Except the Yeola Márvádis, who are said to have been settled for nearly 200 years, all are said to have come, during the last fifty or sixty years, from the north of the Narbada, from Márvár, Jepur, Jodhpur, Udepur, and Bikánir. Most of the settled Márvádis speak Maráthi with a broad accent.¹ The town Márvádi generally shaves except the upper lip, and the village Márvádi grows the beard. Some wear three locks of hair, two curling one on each cheek and the third on the crown of the head. The back hair is mostly worn long with an upward curl at the tips. New arrivals may be easily known by their small two-coloured turbans, generally yellow and red or pink and red, their long hair, their dirty look, and their odd speech. In course of time they become naturalised, drop their peculiarities, and, except by their strongly marked features, can hardly be known from higher class Hindus. They take to wearing the ordinary Maráthi turban and shoe, become cleanly in their habits and dress, speak and write Maráthi, and even wear their hair like high class Hindus. Town Márvádis live in houses like those of other Hindu traders, but in the country it is usually easy to make out the Márvádi's house by its belt of brown round the doors and windows sometimes picked out with whitewash. On first arriving a Márvádi is generally poor. Coming by Indor and Khángaon, he brings cannels for sale in the Central Provinces or Berár, or a pack of native white blankets, an article much in request among Maráthás. He deposits the proceeds of his season's tour with the shopkeeper with whom he takes service, and is generally put in charge of a branch shop, or given a pack of such trifling things as glass bangles, pulse, asafoetida, or cumin, and sent round the different markets. There seems to be usually some sort of partnership between the employer and the employed, leading, as their relations thicken, to intricate manœuvring with regard to bonds and moneylending. Their thrift and greed of gain are a by-word. It is said to be their rule to go supperless to bed on any day on which they fail to make money. Having, by dint of the strictest economy, put together a little money, the new Márvádi usually establishes himself in some small village, and, with the headman's leave, begins to make grain advances, *vídídídhí*, to be repaid at harvest time at from twenty-five, *savai*, to a hundred per cent, *duni*, and, occasionally on bad security and during times of scarcity, at the rate of three to one, *tipat*. Besides in wholesale grain, he deals in retail, *kirkul*, pulse and grain, and in condiments, spices,

¹ For one, *ek*, they say *yok*, and *gaon*, or village, they pronounce *gawm*. Their language, as they write it, allows so much latitude in spelling and grammar that it is rare to find a Márvádi who can read a letter written in his language, unless it be in his own handwriting. Mr. J. A. Baines, C.S.

sugar, and flour. From grain he gradually passes on to selling cloth and lending money, and being, as a rule, keener and more exacting and punctual in his demands than most moneylenders, his profits are considerable. When he has made enough money for the purpose, he hands over his business to his partner or clerk, or to some acquaintance, and goes home to marry. He comes back with his wife and continues his business usually for the rest of his life, and less commonly until he has collected enough to retire on.¹ Though generally very close-fisted, when at marriages and other family ceremonies he entertains his castemen, he asks his friends from great distances, and feasts them regardless of expense.² Instances of Márvádís building wells or rest-houses are rare, and the little they spend in charity is given in a business-like way, the charity fund account appearing in their books as they would enter any other item of expense. Though stricter and perhaps less scrupulous, the Márvádi has ousted the local moneylender chiefly by his much greater energy and by his willingness to help in times of need. Unlike the local Váni, he never thinks whether his debtor is able to pay or not, but gets out of him what he can, how he can, and whenever he can. As a rule, Márvádís can write, teaching one another or having learnt before coming to the district. There are no local schools where Márvádi is taught, but Márvádís almost always send their children to learn Maráthi in the Government primary schools.

MESHNIS are Márvádi Vánis who worship Vishnu and wear a basil necklace, *kanti*. Osváls³ and Shrāvagis are Jains, the Osváls of the Sitámbar or white robed, and the Shrāvagis of the Digambar or sky-clad, that is naked, sect. Osváls are of two sub-divisions, Dasa and Visa,⁴ and have three places of pilgrimage in the district, one at Mhasrul six miles north of Násik and the others at the Chámúr Lena caves a few miles to the north-west of Násik and at Mángia-Tungia in north-west Báglán. On the top of the hill at

Chapter III.

Population.

Traders.
Márvádís.

¹ The question of retiring to Márwár or settling in Násik depends on a man's connections. One who has friends and relations round him probably stays; lonely friendless men, as a rule, go back. The general practice is to settle.

² The great want of marriageable girls among them and the ruinous expense of a marriage trip to Márwár force most of them to remain unmarried.

³ Osváls are said to have taken their name from the town Osliva in Jodhpur. They say that Sanchial, a goddess of that place, ordered them to leave the town, and threatened to bring ruin on any one who stayed behind. The Dutch account connects their name with the town of Os in Pákar. See Bombay Gazetteer, V. 52.

⁴ The common story of the origin of the division is that an Osvál widow, contrary to the rule against widow marriages, lived with a Jain priest and had two sons by him. The sons grew rich, and hit upon the following plan for forcing their castefellows to overlook their illegitimate descent. At the town of Reya, where there was a large number of Osváls, they made grand preparations for a dinner and asked the Osváls, who, not knowing that the hosts were of illegitimate birth, attended the party in large numbers. A widow told her son the history of the men who were giving the feast. And he went before the assembled Osváls and begged of them to allow his mother to remarry. They asked why he had come there to make this request, and he told them the story of the birth of the two brothers who had invited them to dinner. On hearing that their hosts were outcastes there was a sudden confusion among the guests. Those who had touched the food became the followers of the two brothers and came to be called Dasás, while those who had not touched the food and remained pure were called Visás. The use of Visa and Dasa as names of caste sub-divisions is common. The terms seem to mean Visa, or twenty in the score, that is pure blood, and Dasa, or ten in the score, that is half-caste.

Chapter III.**Population.****Traders.****Ládsakkás.**

Mángia-Tungia they have carved images of *Párasnath* their twenty-third saint. At *Mhasrul* and at *Mángia-Tungia* they have handsome rest-houses for the use of pilgrims.

LÁDSAKKA VÁNIS, found in *Báglán*, *Kalvan*, and *Málegaon*, are a well-to-do class of *Vánis*, who, in the villages of those sub-divisions, hold the place which *Márvádi Vánis* hold in other parts of the district. They speak mixed *Gujaráti* and *Maráthi*. They are very industrious and greedy of money, and deal in grocery, cotton, grain of all sorts, and cloth, while some are moneylenders and a few are husbandmen. They are the chief wholesale buyers of molasses or *gol*, and in March go round the district making arrangements for its purchase.

Lingáyats.

LINGÁYATS, found in *Násik* and *Peint* and a few in other sub-divisions as grain-dealers, have come from *Sholápur* and the southern *Maráthá* districts. They are of seven sub-divisions, *Pancham*, *Dixivant*, *Chilivant*, *Tiloris*, *Bandgar*, *Hatkar*, and *Koshti*. Of these *Panchams* are found all over the district, and *Bandgars*, *Hatkars* and *Koshtis* in *Yeola*. All speak *Maráthi* both at home and abroad. In appearance they are dark, and, except a few in *Násik*, they live in small houses. Both men and women tie round the arm or hang from the neck, and some men hide in their turban, an image of *Shiv* sometimes covered with a red cloth. They have a great name for craft and cunning, and deal in grocery, keep cattle, and sell milk both fresh and thickened by boiling. Among *Panchams* some are landholders, *vatanlúrs*, and moneylenders while others have taken to cultivation. *Bandgars*, *Hatkars*, and *Koshtis* are almost all weavers. In token that they are devotees of *Shiv* they generally rub ashes, *bhasm*, on their foreheads and arms. They hold that no true believer can be impure, and therefore disregard the ordinary rules about ceremonial impurity. The *Chilivants* do not allow food to be seen when it is being cooked or eaten. They never drink water from flowing streams or rivers, but use the water of cisterns and wells. They never eat clarified butter that has been kept in leather cases, *bullús*. Their disputes are settled by a majority of votes at a mass meeting where the presence of a priest or *Jangam* of the *Chiranti* sub-division is necessary.

Gujars.

GUJAR VÁNIS, found in small numbers here and there all over the district, are said to have come from *Gujarát* some about 250 years ago and others within the last hundred years. Most of them are shopkeepers, though some lend money, others cultivate, and a few labour. They are said to be a sober and honest class.

Husbandmen.

Husbandmen are of fourteen classes, with, in 1872, a strength of 293,460 souls (males 150,215, females 143,245) or 42·32 per cent of the whole Hindu population. Of these 205,099 (males 104,057, females 101,042) were *Kunbis*; 49,563 (males 25,940, females 23,623) *Konkanis*; 21,416 (males 11,192, females 10,224) *Mális*; 5751 (males 2993, females 2758) *Maráthás*; 4508 (males 2326, females 2182) *Kánadáas*; 3501 (males 1788, females 1713) *Rajputs*; 2648 (males 1340, females 1308) *Hetkaris*; 409 (males 245, females 164) *Páhádis*; 254 (males 180, females 74) *Doháris*; 165 (males 82,

females 83) Tirmális; 62 (males 31, females 31) Vidars; 38 (males 18, females 20) Bandgars; 33 (males 14, females 19) Tírguls; and 13 (males 9, females 4) Náikavdis.

KUNBIS form the most important element in the population of the district, with a strength of 204,372 or 29·47 per cent of the entire population. They are the most skilled and successful of cultivators, and are found all over the district. Besides in cultivating, some of them are employed as police constables and messengers, and a few as schoolmasters and clerks.¹

KONKANIS are immigrants from Thána who have spread into the Dángs and up the western spurs of the Sahyádrí hills. They seem to be newcomers, many within the last generation, and almost all within the last hundred years. They call themselves Konkan Kunbis, and are a wretched looking race like Kolis in appearance and not above them in intelligence. Choosing sparsely peopled places with tracts of waste arable land, they often shift their wattle and daub huts, and occasionally go to the Konkan to renew their connection with their native place, nominally in search of uplands and grazing. They stand the feverish western climate better than Násik Kunbis, and, as the Bhils and Kolis are very idle, they have almost the monopoly of hill cultivation. They are much given to wood ash, *dálhí*, tillage, and, where this is not allowed, they work as labourers. They have a great name for skill in sorcery. Except a few village headmen who hold hereditary grants they are badly off.

MÁLIS, found in considerable numbers all over the district, are of three sub-divisions, Phul, Haldo or Bankar, and Jire, which neither eat together nor intermarry. They dress like Kunbis and speak Maráthi both at home and abroad. Most live in mud-walled flat-roofed houses, and the rest in houses of burnt or unburnt bricks. Except a few, who are devotees of Vithoba of Pandharpur, all eat flesh, but never cow's, bullock's or buffalo's flesh. They are sober and hardworking, most of them husbandmen and the rest masons or labourers, and, in rare cases, Government servants. Their women help them both in husbandry and in selling flowers, fruit, and vegetables. They worship Vithoba, Khandoba, and Bhairoba. Some of them in honour of the god Vithoba visit Pandharpur at fixed periods, called *váris*. Their only two ceremonies are hair cutting or *jával*, and marriage. Hair cutting takes place in the case of girls within one, and in the case of boys within two years after birth. The marriage age depends on the circumstances of the parents. Social disputes are settled by a majority of votes at a caste meeting, and the decision there given is final. They send their boys to school, but do not keep them at school after they have learnt to read and write Maráthi.

MARÁTHÁS, properly so called, are a comparatively small body but have a good position in their villages. A few are deshmukhs,

Chapter III. Population.

Husbandmen.
Kunbis.

Konkanis.

Mális.

Maráthás.

¹ The details about Kunbis given in the Khándesh Statistical Account (Bombay Gazetteer, XII. 62-68) apply to a considerable extent to the Kunbis of the east and north-east of Násik, and the details given below for Ahmednagar may be taken to include a considerable portion of the Kunbis of the west and south of the district.

Chapter III.
Population.
Husbandmen.

pátils, and clerks, constables or messengers, and the rest are husbandmen and labourers. Except the deshmukhs and well-to-do landholders who live in good houses, most of them live in poor one-storied huts. Rich Maráthás do not allow widow marriage, strictly enforce the zenana system, *goshe*, and wear the sacred thread which is given them at marriage.¹

Rajputs.

RAJPUTS, or Thákurs, found in small numbers throughout the district, are of two sub-divisions, Tuárs and Chaváns. In Násik there are about four houses of these Rajputs. They are said to have come from Upper India in search of military service about 150 years ago. As a rule they are tall, strongly made, and dark brown. The men let their hair grow and wear the beard. They speak Hindustáni at home, but they know Maráthi. The men dress like Maráthás, and the women in Pardeshi fashion with a robe, *lahunga* or *phadki*, and a bodice, *choli*, and when they go out a white sheet, *chádri*. They are clean in their habits, soldier-like, hot-tempered, hardworking, and orderly. Their ancestors are said to have served under the Peshwa as soldiers and hill-fort guards. Now some are husbandmen, some keep grain and grocery shops, some are constables and messengers, and a few are moneylenders. They eat animal food, but do not touch fowls or cow or buffalo beef. They do not eat onions or drink liquor; and if any man eats onions or drinks liquor he is put out of caste. The men wear a sacred thread like Deccan Bráhmans, which is given them at the time of marriage. In their country, it is said that after childbirth women are held impure for six days, but the Násik Rajputs follow the Deccan rule by which ceremonial impurity lasts for ten days. Widow marriage is not allowed. Marriages are performed in North Indian fashion, the bride and bridegroom being required to walk seven times round a pillar fixed in the marriage booth. Their household deity is Devi, in whose honour they keep a special holiday on *Chaitra shuddha Sth* (April-May). They also worship Khandoba, Mahádev, and Rána.

¹ Násik Maráthás have a special interest as the original seat of the Maráthás is supposed to have been in West Khándesh and Násik (Grant Duff's History, 25; Briggs' Ferishta, II. 320, 325; Hamilton's Description of Hindustán, II. 183). In 246 B.C. Maháratna is noticed as one of the ten places to which Ashoka sent an embassy (Turnour's Mahávanso, 71, 74). Maháráshtraka is mentioned, in a Chalukyán inscription of the sixth century (580), as including three provinces and 99,000 villages (Ind. Ant. V. 68). In the seventh century (642) Maháráshtra seems to have included the country as far south as Badámi (Hiwen Tsháng in Ind. Ant. VII. 290). In 1015 Al Biruni mentions Mahrattas as beginning seventy-two miles, 18 *parasangs*, south of the Narbada (Elliot's History, I. 60). In the thirteenth century Ziaü-d-din Barni, in writing of Ala-ud-din's expedition to Devgiri, notices that till then the Maráthás had never been punished by Musalmán armies (Elliot's History, III. 150). In the beginning of the fourteenth century (1320) Friar Jordanus (Memorabilia, 41) mentions the very great kingdom of Maratha. Twenty years later (1342) Ibn Batuta notices the Maráthás of Nandurbár in Khándesh as a people skilled in the arts, medicine, and astrology, whose nobles were Bráhmans (Lee's Ibn Batuta, 164). In connection with the view that Násik was part of the original seat of the Maráthás it may be noticed that two of the chief Marátha families, the Rájás of Sátára and the Gáikwárs of Baroda are connected with the district. Though they originally came from Poona, it was on the north boundaries of Násik that the Gáikwárs first rose to power and the present Gáikwár is the son of a pátíl of the village of Kalvan in Málegaon. The Bhonsle pátíls of Vávi in Sinnar have more than once been connected by marriage with the Rájás of Sátára, by the last of whom one of the family was adopted.

Their priests are Kanoja Bráhmans who officiate at their marriages. Their caste disputes are settled by a majority of votes at a caste meeting. They send their boys to school.

PÁHÁDIS,¹ found here and there throughout the district, are mostly vegetable sellers, the women selling retail and the men exporting chillies and other vegetables. Some are also grocers and cloth-dealers. The bulk of their produce goes by rail to Bombay, the rest they carry on bullock-back to local markets. Their home speech is Maráthi, and they do not differ in appearance from ordinary Kunbis or Maráthás. They are a hardworking and sober class, and are fairly off. They generally live in one-storied houses with brick walls and tiled roofs. They eat animal food and drink liquor. Their staple diet is rice, millet, *nágli* or wheat bread, and pulse of different kinds. There is nothing special in what they eat on festive and marriage occasions. Their house or out-door dress does not differ from that worn by Kunbis and Mális. They hold *Mārgashīrṣh Shuddh* 6th (November-December) called *Champa Shashthi* in special reverence, offering new millet, onions, and brinjals to their gods as first fruits, *naivedya*, and then eating the offerings. In marriages neither the parents of the bride nor of the bridegroom take any dowry. Widow marriage is allowed and practised. Besides marriage the only ceremony is *javal rákhane*, or shaving the heads of boys. This takes place either in the child's fifth or seventh year when a caste dinner is given. They dine with Lámghe Vanjāris and Mális, but not with Kunbis or Maráthás. They worship Bhavāni, Khandoba, Bhairoba, and other gods, and in some cases Musalmán saints. Marátha Bráhmans, generally Yajurvedis, officiate at their marriages. Caste disputes are settled in accordance with a majority of votes at a caste meeting. They send their children to school, but do not allow them to stay there long. They are hardworking and are generally well off.

HETKARIS, or south coast men, may have come into the district from Ratnágiri, as Ratnágiri people are generally known by that name. KÁNADÁS, generally called Kánada Kunbis, immigrants from the western Ahmednagar sub-divisions of Akola and Sangamner, are found chiefly in Nándgaon, Dindori, and Igatpuri, and have spread north-west to Jawhár in Thána. They are of two sub-divisions, Talevad and Hatkar. Wherever they go they pay great reverence to their Ahmednagar headmen and caste councils. They have peculiar gods and wedding customs, and are very ready to move from one place to another. They take cattle about with them, and live as much by stock breeding as by tillage. They vanish into the Konkan when the rice crop has been harvested (November), and come back to the hills in May. They often dispose of a good portion of their herd in Thána, and for a hill tribe are well-to-do.

TIRGULS, found only in Chándor, are believed to have come from Poona, Ahmednagar, and Aurangabad. They are honest, orderly, and well-to-do, and are specially skilful in growing the betel vine.

Chapter III. Population.

Husbandmen,
Páhádís.

Hetkaris.

Kánadás.

Tirguls.

¹ Páhádís are believed to have come from Upper Bengal. Mr. J. A. Baines, C.S.

Chapter III.**Population.****Craftsmen.**

Craftsmen include fifteen classes with, in 1872, a strength of 35,089 souls (males 18,115, females 16,974) or 5·06 per cent of the whole Hindu population. Of these 9411 (males 5020, females 4391) were Sonárs, gold and silversmiths; 7386 (males 3747, females 3639) Shimpis, tailors; 6826 (males 3509, females 3317) Sutárs, carpenters; 4118 (males 2047, females 2071) Kumbhárs, potters; 3932 (males 2044, females 1888) Lohárs, blacksmiths; 1714 (males 898, females 816) Kásárs, coppersmiths; 681 (males 333, females 348) Tám bats, coppersmiths; 490 (males 248, females 242) Jingars or Páñcháls, saddlers; 221 (males 115, females 106) Gaundis, masons; 139 (males 70, females 69) Ghisádis, tinkers; 126 (males 64, females 62) Otáris, casters; 16 (males 6, females 10) Putvekars, silk-tassel makers; 15 (males 9, females 6) Kátáris, turners; and 14 (males 5, females 9) Lakherás, lac-bangle makers.

Sonárs.

SONÁRS, or goldsmiths, of four sub-divisions, Lád, Ahir, Páñchál, and Devangan, who neither eat with one another nor intermarry, are found in large numbers in Násik and occasionally in other parts of the district. The home speech of all is Maráthi, and all claim to be old settlers and have no tradition of having come from any other part of the country. They are generally fair, dressing like Bráhmans and resembling them in their manners and customs. They are hardworking and clean, but, as the proverb shows, have a poor name for honesty or fair dealing.¹ Of the four classes the Páñcháls are very few and of little importance. Except the Devangans who are very strict vegetarians, all eat animal food. Most of them live in well built houses with walls of burnt brick and one or more stories. Except a few who are Government servants, they work as goldsmiths. Láds and Devangans wear the sacred thread, the Láds being invested with it at marriage, and the Devangans undergoing the regular Bráhmans thread ceremony, *munj*, when about eight years old. Yajurvedi Bráhmans officiate as their priests on marriage and other occasions. They worship Khandoba, Bhairoba, and Bhaváni, and their caste disputes are settled by a majority of votes at a caste meeting. They send their boys to school, but do not allow them to be taught more than reading and writing Maráthi. Though they complain of a decline in their calling, as a class they are fairly, if not well, off.

Shimpis.

SHIMPIS, or tailors, are of three kinds, Jains, Ahirs, and Námvanshis, now called Námdevs after the great devotee of that name.² The three sub-divisions neither eat together nor intermarry. Jain Shimpis are a very small class, with only one house at Násik and

¹ The proverb is, *Sonár, Shimpí, Kulkarni appa, gáñchi sangat nako re Báppa*: that is, Bápu, have no dealings with a goldsmith, a tailor, or my lord Kulkarni.

² Námdev, believed by the Maráthás to be their oldest writer, is said to have been a contemporary of the great Kabir and to have flourished in the twelfth or thirteenth century. He was a great worshipper of Vithoba, or Vithal, of Pandharpur. As a writer of hymns, *abhang*, he was second only to Tukárám. He dwells on the praises of Vithal, associating him with the Supreme in a pantheistic sense, and taking refuge in his favour and expecting rest, if not absorption, in his being. He is the author of the popular piece known as the Haripáth. Dr. Wilson (1857), Preface to Molesworth's Maráthi and English Dictionary, xxv.

a house here and there in the district. The two other divisions are found in considerable numbers in Násik town and in the district. Fair, clean, and hardworking, they live in mud-walled tiled or thatched houses, and, except the Jains, eat animal food and drink liquor. They earn their living as tailors, cloth-sellers, and money-lenders. Several of the tailors have begun to use sewing machines. Their women, besides doing household work, help their husbands by making and mending clothes. Except the Jains who are Shrávaks and devotees of Párasnáth, they have Bráhmaṇ *gurus*, and are Shaivs or Vaishnavs as their *gurus* may be. The Ahir and Námdev Shimpis worship Khandoba, Bhairoba, and Bhaváni, and are great devotees of Vithoba of Pandharpur and of the Trimbak Mahádev, where they go at stated periods every year. Their priests are Yajurvedi Bráhmaṇs, and, unlike the Jain Shimpis, they do not wear the sacred thread. Caste disputes are settled by a majority of votes at a meeting of the adult male members. On the whole Shimpis are a well-to-do class. They send their boys to school, though they do not allow them to be taught more than simple reading and writing, and Maráthi account-keeping.

SUTÁRS, or carpenters, found throughout the district but especially numerous in Násik, are very useful to husbandmen who pay them a share of their crops. Clean in their habits and a shade fairer than Kunbis they dress like Maráthi Bráhmaṇs and neither eat animal food nor drink liquor. Almost all are carpenters, finding work and getting good wages in towns and large villages. They worship Khandoba, Bhairoba, Devi, and Vithoba. Their caste disputes are settled by a majority of votes at a mass meeting of the castemen.¹ They send their boys to school, but do not allow them to be taught anything beyond Maráthi reading and writing. They are seldom in want of work and are fairly off.

KUMBHÁRS, or potters, found in almost every village, make and sell earthen tiles and pots. As a class they are poorly off, most of the large pottery work in Násik and Igatpuri having passed to Káthiáwár Kumbhárs who have the monopoly of making the better class of bricks.

LOHÁRS, or blacksmiths, are found in very small numbers. There are about ten souls in Násik and a few here and there in the country towns and large villages. Their number has of late considerably declined owing to the competition of Jingers and Gujarát Lohárs. The Gujarát Lohárs are said to have been driven by a famine from Junágad in Káthiáwár. Their home speech, till lately, was Gujaráti, but they are now almost like Kunbis, speaking Maráthi both at home and abroad, and following Kunbi manners and customs. They worship Kálika Renuka of Junágad, but their priests are Deccan Bráhmaṇs.

KÁSÁRS, or coppersmiths, said to have come from Khándesh, are found in considerable numbers in Násik and in small numbers in

Chapter III. Population.

Craftsmen.
Shimpis.

Sutárs.

Kumbhárs.

Lohárs.

Kásárs.

¹ The caste is at present much split into local sections which acknowledge the authority of different councils or *panchs*.

Chapter III.**Population.****Craftsmen.****Kásárs.**

Chándor, Yeola, Málegnon, Báglán, and Náudgaon. Generally fair in appearance and clean in their habits, their dress differs little from that of Marátha Bráhmans. They speak Maráthi both at home and abroad, and live in strongly built houses mostly with more than one storey. They do not eat animal food nor drink liquor. They make and sell brass and copper vessels of various sorts, and deal in bangles, needles, thread, and other miscellaneous articles. Except that widow marriage is allowed, their manners and customs differ little from those of Marátha Bráhmans. Their chief gods are Khandoba, Bhairoba, and Devi, and they are said to be religious, worshipping their household gods daily before dining. Their priests are Yajurvedi Bráhmans. Social disputes are settled by a majority of votes at a meeting of the caste. They send their children to school, but let them learn little more than reading, writing, and account keeping. They are a hardworking and prosperous class.

Támbats.

TÁMBATS, or coppersmiths, found in the village of Ojhár in Niphád and in Násik, are said to have come from Pávágad when it fell into the hands of Mahmud Begada in 1481. Their first settlement was at Ojhár, now called Ojhár Támbat, where they are supposed to have remained till the beginning of the present century when their village was plundered by Pendhárís. Though they have still a large settlement at Ojhár, many of them then retired to Násik where they have given their names to two streets, old and new Támbatváda. In appearance and in their home speech they are still Gujarátis. The men have taken to the Marátha Bráhman head-dress, but the women keep to the Gujarát petticoat, robe, and bodice. They use neither animal food nor liquor. They live in rich strongly built houses, and are a clean, orderly, hardworking, and prosperous class, whose skill in making brass and copper vessels is known all over Western India. They are still devout worshippers of the Pávágad Mahákáli, though the Deccan god Khandoba has gained a footing in many a household. Some Támbats, especially the elderly ones, will not dine until they have worshipped their household gods. Their priests are Gujarát Bráhmans, who also are said to have come from Pávágad. Some details of their customs are given below under the head Manufactures. They are a prosperous class and send their boys to school.

Jingars.

JINGARS, or saddlers, also called PÁNCHÁLS, are found chiefly in Násik town where they have about fifty houses. They speak Maráthi, and eat flesh and drink liquor. Their own craft of making wood and cloth saddles has passed away, and they have been forced to work in brass, iron and tin. Their state has declined, and it seems probable that their claim to be of part Kshatri descent is well founded. They worship Ráma and Krishna.

Gaundis.

GAUNDIS, masons, wander in search of work. In the rains they earn their living as labourers and a few as husbandmen. On the whole they are badly off. GHISÁDIS are a class of travelling tinkers who make and mend iron field-tools. Their women help them in their work. A few of them are husbandmen. OTÁRIS, metal moulders, make and sell brass idols and toe-rings. PATVEKARS

Ghisádis.

string and set gems, and make fringes, tassels, and silk net work. They are found in large towns. As a class they are poorly off. KÁTÁRIS, also called Kátári Thákurs, are found chiefly in Násik and Yeola. They are turners and wood carvers, and their name as well as their art point to a Gujarát origin. Some of the Násik carved woodwork is as rich, varied, and picturesque as any in Gujérát.¹ They are generally fair, and wear the sacred thread and dress like Bráhmans. They speak Maráthi but with a curious tone, and often confound the dental with the cerebral *n*. They do not marry with Brahma-Kshatri Thákurs. LAKHERÁS make lac bracelets and varnish wood. They also work in tin, zinc, and other metals. They are found only in large towns.

Manufacturers include seven classes with, in 1872, a strength of 20,539 (males 10,603, females 9936) or 2·96 per cent of the whole Hindu population. Of these 11,028 (males 5546, females 5482) were Telis, oil-pressers; 3617 (males 1891, females 1726) Sális, weavers; 2383 (males 1311, females 1072) Koshtis, weavers; 2027 (males 1082, females 945) Khattris, weavers; 1277 (males 684, females 593) Rangáris, dyers; 193 (males 86, females 107) Ráváls, weavers; and 16 (males 8, females 8) Nirális, weavers.

The KHATTRIS, KOSHTIS, and SÁLIS weave cotton, and some Khattris and Sális weave silk. The Sális follow various crafts. Of the five Khatri sub-divisions, Panjábi, Vinkar, Káyat, Rode, and Arode, only Panjábis and Vinkars are found in the district. The Panjábis do not weave but are shopkeepers, sweetmeat-sellers, and husbandmen. Vinkars, found at Sinnar, Yeola, and Málegaon, weave cotton and silk stuffs of various sorts. In waistcloths and white robes, *pátals*, the use of steam has enabled the larger manufacturers to undersell them. In other articles they have so far been nearly able to hold their own. Silk weaving in Násik town is carried on to a smaller extent than in Yeola, where the Gujaráti Leva and Kadva Kunbis use the most expensive materials. Still competition has greatly reduced prices, and now many of the weaving classes have to take a field or even to work as day-labourers and are said to be in poor circumstances. RÁVALS, said to have come from Khándesh, are found in small numbers throughout the district especially at Yeola. As followers of Gorakhnáth they ought to wear ochre-coloured clothes, but some dress almost like Kunbis. Their home language is Ahiráni or Khándeshi, but those who have settled in Násik speak ordinary Maráthi. They worship Gorakhnáth, and also Khandoba and Bhaváni. They are weavers, most of them working in Sális' houses. Caste disputes are settled by a majority of votes at a caste meeting. NIRÁLIS, found only in Sinnar and Yeola, are said to have been indigo-sellers and to have come from Khándesh and Nagar about a century ago. About middle height, somewhat slightly made, and brown-skinned, the men shave the face and the head except the top-knot. Their home speech is Maráthi, and both men and women dress in ordinary Maráthi fashion. They are clean in their

Chapter III.

Population.

Craftsmen.

Kátáris.

Manufacturers.

Khattris.

Ráváls.

Nirális.

¹ Mr. J. A. Baines, C.S. The Násik story is that most of the wood carvings date from the one *sher* famine, that is 1803-04.

Chapter III.
Population.

Manufacturers.
Nirdlis.

habits, and as debtors have a high name for honesty. The decline in the demand for Khándesh indigo forced them to give up their old trade. They are now hand-loom weavers and from the competition of machine-made cloth are very poorly off. Though they have no religious feeling against animal food they eat flesh only at marriages. They seem to be partly Lingáyats, accosting their castefellows by the word Sharnáth and returning the salutation in the words Shiv Sharnáth.¹ On the tenth day after birth sweetmeats are distributed among friends and relations. Both girls and boys are married after they are nine years old. Widow marriage under the *Gandharva* or *Mohotur* form is allowed. When a man dies the body is covered with flowers and sandal and perfume, *gandh*, and it is dressed in a new waistcloth. A woman's body is adorned with turmeric and saffron, and a folded betel-leaf is laid in the mouth. They never bury their dead. They worship Mahádev and Bhaváni, and keep the *Pradosh* and *Shivrátra* fasts in honour of Shiv. Social disputes are settled by a committee whose decision is final. They send their boys to school.

Bards and Actors.

Bards and Actors include six classes with, in 1872, a total strength of 2147 souls (males 1039, females 1108) or 0·30 per cent of the whole Hindu population. Of these 1561 (males 766, females 795) were Guravs, drummers; 257 (males 101, females 156) Kolhátis, rope-dancers; 256 (males 126, females 130) Bháts, bards; 57 (males 32, females 25) Ghadsis, musicians; 11 Hijdás, eunuchs; and 5 (males 3, females 2) Joháris, jewellers.

Guravs.

GURAVS, or drummers, found in large numbers all over the district, are of two sub-divisions, Shaiv and Gasrat, who do not intermarry.² Many of them wear their hair matted, rub ashes on their bodies, and serve at Shiv's temples living on the offerings made to the god. Some look and dress like Bráhmans, and have hereditary rights as temple priests. They use neither flesh nor liquor. Besides serving at Shiv's temples they play the drum, *pakhvás*, at marriages or in the train of dancing girls and boys. Many make leaf plates and cups, sell them to husbandmen on marriage occasions, and in return receive yearly presents of grain. They are Shaivs in religion, and in their houses keep images of Khandoba, Bhairoba, and Bhaváni. Some among them reverence Musalmán saints. Their priest, *upádhyá*, is a member of their own caste; in his absence they call in a Yajurvedi Bráhman. Disputes are settled at caste meetings. If any one is found eating flesh or drinking liquor, he is put out of caste and is not allowed to join till he has paid for a caste dinner, or, if he is poor, for betelnut and leaves. Some of them send their boys to school.

Kolhátis.

KOLHÁTIS, or tumblers, found in small numbers all over the district, are fancifully said to be the children of Shudras by Kshatriya wives. They are of four sub-divisions, Dombári, Jádhav, Pavár, and Shinde, the three last of which eat together and intermarry. They are fair,

¹ The word Sharnáth seems to be a corruption of the Sanskrit *sharanārtha*, from *shara* protection or refuge and *artha* object.

² The Shaivs do not eat from the Gasrats, but some Gasrats eat from Shaivs.

especially the women, and speak Maráthi mixed with Kánarese, Gujaráti, and Hindustáni. They live in huts made of *rosha* grass, which they carry from place to place on donkeys or on their own heads. They are a very lazy and dirty class, and maintain themselves mostly by showing feats of strength, and gymnastics with rope-dancing, though a few sell mattresses and dolls, and others beg chiefly from husbandmen in the fields. They never work as labourers. Any one who works is put out of caste, and is not re-admitted except on payment of a fine of from a handful of tobacco leaves to £1 (Rs. 10). In religion they are Hindus and some worship Musalmán saints. The chief gods of the Hindus are Khandoba and Devi. They also worship the cow and the river Godávari. They have no priests. Their disputes are settled at caste meetings called on marriage and other occasions. Unmarried women are allowed to practise prostitution, and their issue though not put out of caste cannot marry with legitimate Kolhátí boys or girls. BHÁTS, generally called Gaon Bháts, are bards who appear on marriage occasions, recite Hindustáni verses, *kavits*, with great force and eloquence, and receive some present in cloth or money. They wear the moustaches twisted into long curls. They eat flesh, and some of them indulge to excess in *bháng* and *gúnjá*. They allow widow marriage. GHADSI, found, if at all, in very small numbers, are temple musicians. Their head-quarters are at Jejuri and Pandharpur. HIJDÁS, or eunuchs, found in Násik, Ycola, Diindori, Málegaon, Satána, and Kulvan, have fallen in numbers of late years, and very few remain. They formerly had dues, *haks*, in every village, and, it is said, some even enjoyed pátílships. Some of them keep and till fields, but most live on alms. They dress like Hindu women. In religion they are nominally Musalmáns. The Hijdás who live at Páthardi, a village about five miles south of Násik, have some Musalmáns among them called Mundiás. They live by tillage, and accompany the Hijdás when they go on begging tours.

JOHÁRIS, or jewellers, believed to have come from Upper India, are said to be the children of a Shudra father by a Vaishya mother. Some speak Hindustáni and others Maráthi. They eat flesh but only of the smaller kinds of game. They earn their living by giving brass pots in exchange for gold-thread work and lace borders. Some deal in false pearls, some sell beads, and some labour. They practise widow marriage. Their priests are Yajurvedi Bráhmans, but a Kanoja Bráhman generally officiates at their marriages. At marriages the brow ornaments, *básings*, worn by the bride and bridegroom are of date palm leaves. They worship the images of Devi, Khandoba, and Mahádev, and hold in reverence the Udásis who are a sort of Gosávis, said to have come from the Panjáb, and who are Nánakpanthis in belief and have a monastery, *akháda* or *math*, at Trimbak. Joháris settle their disputes at caste meetings. Some of them send their boys to school. Marriages are always celebrated at night after nine o'clock, the bridegroom wearing a yellow or red robe reaching to the feet.

Personal Servants are of two classes, with a strength of 9239 (males 4922, females 4317) or 1·33 per cent of the whole Hindu population. Of these 6493 (males 3508, females 2985) were Nhávis, barbers; and 2746 (males 1414, females 1332) Parits, washermen.

Chapter III.

Population.

Bards and Actors
Kolhátis.

Bhátis.

Ghadsis.

Hijdás.

Joháris.

Servants.

Chapter III.**Population.***Servants.**Nhavis.**Parits.**Shepherds.**Dhangars.**Gavlis.*

NHÁVIS are of four kinds, Kunbi Nhávis, Bundelkhand Nhávis, Márwár Nhávis, and Gujarát Nhávis. Except a few families at Násik, the Kunbi Nhávis are mostly found in country towns and villages; the other three kinds are found in Násik only. Besides shaving, the Bundelkhand Nhávis bear torches at processions, and the Kunbi Nhávis act as musicians, *vájantiris*, at marriage and other processions. Many of the village Nhávis enjoy the sole right of shaving in certain villages for which the husbandmen pay them a small share of their crop. The few Kunbi barbers in Násik have the sole right to shave pilgrims at the Godávári. The washermen are either local, called Parits, or Bengáli and North-West immigrants called Dhobhis. They are a poor class, the foreigners more numerous in the towns and the Parits in the villages. The Parits usually add to their earnings by tilling a field or two. At Hindu marriages it is the duty of the washerman to spread cloths on the ground for the women of the bridegroom's family to walk on as they go in procession to the bride's house.

Herdsmen and Shepherds are of two classes with, in 1872, a strength of 12,837 souls (males 6448, females 6389) or 1.85 per cent of the whole Hindu population. Of these 11,700 (males 5825, females 5875) were Dhangars, and 1137 (males 623, females 514) Gavlis.

DIHANGARS, except a few who are settled as husbandmen in parts of Sinnar, are found mostly in the lands to the south of the Ajanta range. Like the Kánadáś, they usually come from Akola and Sangamner where their headmen live. They are of five sub-divisions, Lád, Ahir, Shegar, Khutekar, and Hatkar,¹ which neither eat together nor intermarry. Except the Hatkars who keep sheep, cows, buffaloes, and sometimes serve as sepoyas, all are blankot weavers. They are very dark in complexion, and are rather taller and sparer than Kunbis. They come every year to the Sahyádris with herds of sheep, goats, and ponies. Sometimes, but less often than the Kánadáś, they have horned cattle. In the fair season, as manure is scarce and valuable, they earn a good deal from Kunbis by penning their flocks in the open fields. Like Thiláris they have a good breed of dogs and a peculiar way of gelding ponies. Except those who sell wood or blankets they are seldom seen in towns, and, except the settled Dhangars who are well off, they are as a class poor. GAVLIS, shrewder and less honest than Dhangars, generally keep to towns and large villages where there is a steady demand for their milk and clarified butter. They are skilled in breeding cows and

¹ A Musulmán story gives the following origin of the word Hatkar: A certain Dhangar, one of the Moghal Viceroy's guard, was in the habit of saluting his master every day, but of never waiting after he had made his bow. The courtiers told him that he ought to treat the Viceroy with greater respect. But he kept to his usual practice, and his conduct was at last brought to the Viceroy's notice. As a punishment the Viceroy ordered the door by which the Dhangar came to be closed with swords. The Dhangar, regardless of wounds, passed through the swords, made his bow, and at once came out. The Viceroy pleased with his spirit, took him in favour and gave him the name of *Hatkar*, or stubborn. This story is only a play on the word. The tribe is well known in Hindustán and Berár. Berár Gazetteer, 200.

Maloes, and both men and women are very knowing in treating the diseases of animals.

Fishers are of two classes with, in 1872, a strength of 1387 souls (males 742, females 645) or 0·20 per cent of the whole Hindu population. Of these 1274 (males 677, females 597) were Bhois, and 113 (males 65, females 48) Káhárs. Bhois belong to two classes, those who live north, and those who live south, of the Chándor or Saptashring hills. The north Bhois are Khándeshis. The Bhois call themselves Kunbis, and some Kunbis eat with them. The two classes of Bhois do not intermarry. Besides their regular trade of netting fish, the Bhois are occasionally hereditary ferrymen and grow melons in river beds. KÁHÁRS, carriers and palanquin-bearers, are also low class fishers, looked down on by Bhois who try to force them off the rivers. DHIVARS, a small tribe found in most parts of the district, are fishers, ferrymen, and melon growers.¹

Labourers and Miscellaneous Workers include eighteen classes, with, in 1872, a strength of 13,616 souls (males 7230, females 6416) or 1·96 per cent of the whole Hindu population. Of these 5688 (males 3165, females 2523) were Pardeshis; 1535 (males 814, females 721) Beldárs, stone masons; 1363 (males 668, females 695) Lonáris, salt carriers; 1186 (males 612, females 574) Khátiks, butchers; 884 (males 458, females 426) Játs; 499 (males 282, females 217) Pátharvats, stone-cutters; 448 (males 205, females 245) Pondháris; 446 (males 219, females 227) Párdhis, hunters; 386 (males 203, females 183) Buruds, bamboo splitters; 265 (males 143, females 122) Tádís; 223 (males 96, females 127) Kámátis, labourers; 189 (males 87, females 102) Komtis; 121 (males 62, females 59) Halvais, sweetmeat-makers and public cooks; 107 (males 53, females 54) Tánbolis, betelnut sellers; 95 (males 55, females 40) Kaláikars, tanners; 86 (males 42, females 44) Bhujáris; 85 (males 44, females 41) Kaláls, liquor-sellers; 27 (males 14, females 13) Káthiáwádís, potters; and 13 (males 8, females 5) Bhadbhunjá, parched grain sellers.

PARDESHIS, though they have little knowledge of their original caste, are mostly Ahirs. Many of them came to the district to get service in the garrisons of hill forts.² Ahirs of three sub-divisions, Gavli, Bansi, and Jat Bansi, are found in Sinnar, Dindori, Chándor, Málegaon, and Báglán. They are believed to have come from Upper India about 200 years ago, and bear a good character for sobriety and honesty in their dealings. Some have taken to tillage, some labour and work as household servants, while the rest sell and deal in milk. Besides Ahirs, there are among Násik Pardeshis, Kachárs, glass bangle makers, Chetris or Khattris the original fort-garrisons, Rajputs of different clans, and Bráhmans some of whom are moneylenders. As a rule, Pardeshis are taller and thinner, and have slighter moustaches than most Násik Hindus.

Chapter III.

Population.

Fishers.

Labourers.

Pardeshis.

¹ Mr. W. Ramsay, C.S.

² In proof of this it may be stated that all the Pardeshi villages, that is villages with Pardeshi headmen and moneylenders, are within fort limits, *ghera*, as Patta Kannad, Bitangad and Bhaula. Mr. J. A. Baines, C.S.

Chapter III.**Population.****Labourers.**

Some of them have settled in villages and get on pretty well with the Kunbis. In other villages they are known as the fighting class. There have been one or two moneylenders among them, but, as a rule, they are poor. Some, especially in Trimbak, are known as Purbi Bráhmans. The greater part of the non-cultivators are policemen, or domestic servants of moneylenders, who go about dunning their master's debtors carrying a big blackwood stick shod with an iron ring. A good many Pardeshis have taken to the lower grades of the forest department and make active guards.

Beldárs.

BELDÁRS, stone masons, found in the mountainous parts of the district, are of two classes, Pardeshi and Vad Beldárs. The two classes do not intermarry. They speak Hindustáni at home and Maráthi abroad. They eat flesh and drink liquor. Their women wear the robe like a petticoat not tucking the end between their legs. They are properly quarrymen, but some contract to square stones for builders; some labour and some work as bricklayers making clay walls. They worship Khandoba, Bhaváni, and the great Musalmán saint Dáwal Malik of Mulher in Báglán. Their priests are Yajurvedi Bráhmans who name their children two days after birth. A woman is considered impure for twelve days after childbirth. All widow marriages take place on a fixed night in the dark half of the month. Caste disputes are settled in accordance with a majority of votes at a meeting of adult males. Drinking and flesh eating are not forbidden. They do not send their children to school.

Pátharvats.

PÁTHARVATS, stone cutters, found in considerable numbers in the towns of Igatpuri and Násik, claim Rajput descent, and say that they were once soldiers. They are generally dark and strongly made, and wear a flat Maráthi turban. Their home tongue is said to have been Hindustáni, but they now speak Maráthi both at home and abroad. They drink liquor, and eat fish and the flesh of goats, but not of buffaloes or cows. Many smoke and a few chew tobacco. They are a clean hardworking class, mostly stone cutters though some have taken to tillage and even to labour. Their houses have generally mud walls and thatched roofs. Their family priests are Yajurvedi Bráhmans. A Bhát from Balápur near Akola comes every five or ten years and reads their pedigree books before them. He is treated with great respect and is paid from 10s. to £1 (Rs. 5-Rs. 10). They are both Shaivs and Vaishnavs in religion. Their household deities are Khandoba, Bhairoba, Devi, Krishna, and Ganpati. Funeral ceremonies are performed on the twelfth day after death if the deceased has no son, and on the thirteenth if he has a son. After a man's funeral the bier-bearers, and after a married woman's funeral, thirteen married women are fed on the thirteenth day. Widow marriage is allowed. Disputes are settled by a caste council under the presidency of the headman, who receives a turban on the settlement of every dispute. Children are sent to school. They are a poor class living from hand to mouth. LONÁRS, besides carrying salt, bring to the large towns logs of firewood and packs of lime gravel. Many of them are fairly off, and own a good stock of cattle or ponies. KÚÁRIKS, butchers, are both Hindus and Musalmáns, the Hindus selling mutton only, the Musalmáns both

Lonárs.**Kúárik.**

beef and mutton. *Járs*, found mostly in Málegaon, are regarded as an honest class not much unlike *Kunbis* in appearance and living by tillage. *PENDHÁRIS* of three sub-divisions, *Marátha*, *Gond*, and *Máng*, are found chiefly in Málegaon and Báglán. They are believed to be the descendants of the *Pendhári* freebooters of the early years of the present century, and, except the *Báglán* *Pendháris* who deal in grain and carry it to Málegaon for sale, are mostly labourers and husbandmen. *PÁRDHIS* are hunters who snare and net hares, partridges, and deer.

BURUDS, basket and mat makers, are found in almost all parts of the district. According to the *Játivivek*, the son born to a *Bráhma*n widow by a *Sanyási* was named a *Karmachándál*, and, by his marriage with the daughter of a *Bráhma*n woman by a *Vaishya* father, the *Burud* race is said to have been produced. This is no doubt fanciful. The appearance and calling of the *Buruds* combine to show that they are one of the earlier tribes. They are generally dark in complexion and speak *Maráthi* both at home and abroad, their pronunciation differing little from that of the *Kunbis*. They eat fish and mutton, and drink liquor. Hardworking and dirty, most of them deal in bamboos and plait baskets. A few keep carts for hire, but none of them work as labourers. After childbirth women remain impure for twelve days. They consult *Bráhmans* about a child's name. Widow marriage is allowed. They are *Shaivis* in religion, and their household deities are *Khandoba*, *Bhairoba*, and *Bhaváni*. Some time ago, an enthusiasm for *Shiv* worship led many *Buruds* in *Násik* and *Ahmednagar* to tie a *ling* round their necks, like the *Lingáyats*. The feeling is said to have passed away, and the practice to have been given up except when their spiritual guide visits them. Bamboos, required to carry a dead body, are sold by every *Burud* in turn at a fixed price of 9*d.* (*as.* 6). The proceeds are applied to feed castemen. They have no headman, and disputes are settled by the majority of votes at a meeting of the adult male members. Except in *Násik* where they are fairly off, they are a poor declining caste, unable to earn more than their daily bread. Some of them send their children to school.

KÁMÁTHIS of four sub-divisions, *Marátha*, *Mhár*, *Máng*, and *Telang*, are mostly found in Málegaon and appear to have settled in the district since the overthrow of the *Peshwa*. Most of them are labourers, and as a class bear rather a bad name for thieving. *KOMTIS*, from the *Karnátak*, have been settled in the district from fifty to sixty years. They speak *Telagu* at home and *Maráthi* abroad. Dirty and idle they are great toddy drinkers, and earn their living by selling beads, sacred threads, needles, small metal pots, and pieces of sandalwood and basil garlands; others by mending and selling old worn-out clothes, and some by begging. They ask *Deccan Bráhmans* to officiate at their marriages. Their priest, *Krishnacharya*, lives in a monastery at *Varsuvargal*, near *Haiderabad*, in the *Nizam's* territories, and visits *Násik* once in every five or six years. Their caste disputes are settled at meetings of adult male members helped by their religious head or his assistant, *mankari*, whose duty it is to settle the disputes referred to him by the high priest. *TÁMBOLIS* do not belong to the district, some seem

Chapter III. Population.

Labourers.
Pendháris.

Buruds.

Kámáthis.

Komtis.

Támbohis.

Chapter III.**Population.****Labourers.*****Bhujáris.***

to have come from Gujarát and others from North India. They are well off taking *bháng* and *gánja* farms, and cultivating or letting out betel-leaf gardens. HALVÁIS, professional makers and sellers of sweetmeats, are a Pardeshi class who call themselves Kshatri Pardeshis. Sweetmeat making is practised also by other Pardeshis, and, in a few cases, by Bhujáris. BHUJÁRIS, found in small numbers in Násik, are a branch of Káyats from Upper India. They are of four sub-divisions, Bhustom, Mathalbhat, Nagar, and Sakshiri, which neither eat together nor intermarry. Rather dark-skinned and dirty they speak Hindustáni at home and Maráthi abroad. The women dress like Pardeshis, and the men like Kunbis or Maráthás. They use animal food and liquor. Some make and sell sweetmeats and others let carts for hire, but their chief calling, as their name implies, is frying grain. The work is generally done by their women. Bráhmán women may often be seen at their shops with parcels of millet, wheat, gram, pulse, and *ulid*, used in making the cake called *kolúle*. KALÁLS, liquor-sellers, come from other districts. They are sometimes grain dealers, buying in villages and selling to Bhátia agents of Bombay firms.

Kaláls.***Káthiáwádís.***

KÁTHIÁWÁDÍS, from Gujarát and Káthiáwár, are found chiefly at Násik and Sarule, a village eight miles south-west of Násik. They are said to be Rajputs, who were driven from their homes by a famine, and settled in the district within the last forty or fifty years. Though dirty they are a hardworking and orderly class. They talk Gujaráti at home and Maráthi abroad. Though a few have houses of the better sort, most live in huts with mud walls and thatched roofs. Most of them are potters making bricks, tiles, and clay vessels. Some deal in grass, and some have taken to tillage and others to labour. They eat mutton, and their staple food is wheat, millet, rice, *nágli*, and *ulid* pulse. Their caste dinners generally consist of the Gujarát sweetmeats called *gulpápi*. The men wear trousers and cotton robes, and roll waistcloths round their heads. They name their children after consulting their family priests, who are Gujarát Bráhmans and whom they treat with great respect. After childbirth the mother does not appear in public for three months. They either burn or bury the dead. For ten days visitors at the house of mourning are offered a pipe and a meal of rice and pulse, *khichdi*. Marriages are celebrated only in the month of *Mágh* (January-February). Though they have taken to worshipping Khandoba, Bhairoba, and Bhaváni, their chief god is Rámdepir whose principal shrine is in Málwa. Caste disputes are settled by a mass meeting presided over by the headmen. Their children are sent to school. They are a poor class living from hand to mouth. BHADBHUNJÁS, grain parchers, are sometimes found as sellers of grain.

Unsettled Tribes.

Unsettled Tribes are twelve in number with a strength in 1872 of 161,033 souls (males 82,196, females 78,837) or 26·1 per cent of the whole Hindu population. Of these 68,620 (males 33,398, females 35,222) were Kolis; 36,833 (males 20,390, females 16,443) Bhils; 30,178 (males 15,180, females 14,998) Vanjáris; 45,818 (males 7926, females 7392) Thákurs; 8954 (males 4722, females 4232) Várlis; 654 (males 346, females 308) Vádars; 156 (males 70, females 86) Kaikádis; 137 (males 69, females 68) Kátharis; 100

(males 51, females 49) Vaidus; 52 (males 28, females 24) Kangáris; 24 (males 13, females 11) Bhántás or Uchalás; and 7 (males 3, females 4) Berads.

Kolis, who are found all along the Sahyádrí and Akola hills, are a fine looking race, the most civilised and settled of the hill tribes. They belong to three classes, Malhár, Dhor, and Ráj. In appearance and customs they differ little from Násik Kunbis. They grow hill grains, pulse, oilseed, and rice. Active and fearless their love for robbery was for many years the chief obstacle to the improvement of the district. Though they still require special police supervision, they have of late years, in great measure, settled to tillage, and their husbandry is now little less skilful than that of the local Kunbis. One Koli outlaw, whose memory is still fresh in the district, was Rághoji Bhángrya of Násik who, about 1845, struck a panic into the Márwar Vánis. Enraged at the torture of his mother, Rághoji gathered a band of Kolis and wandering through the district cut the nose of every Márvádi he could lay hands on. The whole Márvádi community fled in terror to the district centres. The measures taken by the police made the country too hot for him and Rághoji broke up his band and disappeared. He escaped for the time but was caught by Captain Gell among a crowd of pilgrims at Pandharpur. As some of his raids had been accompanied with murder he was convicted and hanged.¹ Koli girls are seldom married till they are twelve or fourteen, and considered fit to live with their husbands. The bridegroom's father goes to the bride's father, asks for his daughter, and pays from £1 to £5 (Rs. 10 - Rs. 50) in money and forty to eighty pounds (1-2 *mans*) of grain. If the bride's father thinks this enough, the marriage takes place soon after. The rites and customs are the same as those at Kunbi weddings. The girl brings few ornaments from her father's house, and those received from the bridegroom are looked on as lent rather than given. They usually bury the dead. A caste meeting is held on the twelfth day after a death and a feast is given. The chief mourners are considered impure for ten days, but no *shráddhas* or other funeral ceremonies are performed.

BHILs seem to have come into the district from the Dángs. In the north they are found in Kalvan, Báglán, and Málegaon, and in the south they are settled in some of the richest sub-divisions.² They are a strong active race, bad husbandmen but good watchmen, occasionally given to plunder and living chiefly by gathering such forest produce as honey and lac. Though settled they are still under police surveillance, and are not allowed to move from place to place without giving notice to the village authorities. Unless stimulated by other classes, Bhil forays are prompted by love of excitement or revenge rather than with a view to plunder. In 1869, when the

Chapter III. Population.

Unsettled
Tribes.

Kolis,

Bhils.

¹ From information supplied by Mr. Rághoji of Násik. Bellasis' Matharan, 15.

² In Kalvan Bhils number 17,156 or 26·01 per cent of the total population of the sub-division, in Báglán 9285 or 19·6 per cent, in Málegaon 6504 or 9·7 per cent, in Chándor 3800 or 7·5 per cent, in Nándgaon 2240 or 7·4 per cent, in Sáwargaon 2057 or 4·4 per cent, in Sinnar 2360 or 3·6 per cent, and in Niphád 2059 or 2·3 per cent. Mr. H. E. M. James, O.S., Bhil Memorandum 14th July 1875, 2.

Chapter III.

Population.

Unsettled
Tribes.

Báglán moneylenders were pressing their debtors with the view of gaining a hold of their land, armed groups of Bhils went from village to village plundering moneylenders' houses of bonds. Their spirit of discontent and sense of hardship and wrong showed itself in open acts of outrage, and it was feared that the spark of violence, once lighted, would spread among the cognate tribes of the Sahyádrí and Sátputa hills, and rise into a flame of rebellion that would take long to stamp out.¹

Vanjáris.

VANJÁRIS or LAMÁNS, whose calling as carriers has, during the last fifty years, suffered greatly by the increased use of carts and by the opening of railways, belong to two classes, husbandmen and carriers. The husbandmen have settled in villages, and, except by the men's larger and rounder-brimmed turban and their special surnames and family names, are hardly to be distinguished from Kunbis. They speak Maráthi in their houses and the women have given up their high-peaked head-dress. The carrying Vanjáris, who, in spite of cart and railway competition, still pass to the coast with long trains of bullocks, taking grain and tobacco and bringing back salt, keep to their peculiar dress and their odd dialect closely akin to Márvádi. Besides these local Vanjáris large bodies from the north of Indor constantly pass through the district. These seem a class apart speaking a Hindi dialect.

Láds.

LÁDS,² the most important of the Vanjáris sub-divisions also found in the Báleggháts near Ahmednagar and in Gwálior, are scattered over the whole district. In the town of Násik there are about twenty houses with a population of sixty souls. In their appearance, dress, food, character, and occupation, they hardly differ from other Vanjáris.³ Their household gods are Khandoba, Bhairoba, Devi, and Ganpati, and they have also an image representing their ancestors *radilúcha ták*. In villages where there is a temple to Máruti, the monkey god, they worship there daily. They wear the sacred thread and cat, though they do not marry, with Khudáne and Mehrune Vanjáris. As is the custom among the twice-born classes, the members of the same family stock, or *gotra*, do not marry. The two most important of their marriage ceremonies are *telvan*, or anointing, and *devak*. For the performance of *telvan* the bride and bridegroom are required to fast on the marriage day, till nine in the morning. A washerwoman plays the chief part in the ceremony. She ties some betel leaves to an arrow, dips them into oil, and sprinkles the oil on the bride and bridegroom. She then repeats the names of their ancestors, sings for a while, and, dipping two betelnuts into water, bores a hole through the nuts and ties them with a woman's hair one each on the wrists of

¹ Mr. James' Memorandum, 7.

² From materials supplied by Mr. Raghoji Trimbak Sánáp. Lád was the name in common use for south Gujarát from the second to the thirteenth century. See Bombay Gazetteer, XII. 57 footnote.

³ The Vanjáris story of the great Durgádevi famine, which lasted from 1396 to 1407, is that it was named from Durga a Lád Vanjáris woman, who had amassed great wealth and owned a million pack bullocks, which she used in bringing grain from Nepal, Burmah, and China. She distributed the grain among the starving people and gained the honourable title of 'Mother of the World, *Jagáchi Mātá*.'

the bride and bridegroom. A dinner is then given to the assembled party. The *devak* ceremony takes place almost immediately after. It is performed by a married couple the hems of whose robes are tied together. The woman carries in a bamboo basket, *sup*, certain articles of food, *sidha*, and with them a cake made of wheat flour mixed with molasses and coloured yellow with turmeric powder, and the man carries an axe and a rope. The pair, followed by the marriage party, then walk to the temple of Māruti, a piece of broadcloth being held over their heads all the way. In the temple the ministering Gurav or his wife stands waiting for them with a bundle of small twigs of five trees, the mango, *jambul*, *umbar*, *savdanti*, and *ruī*. The articles of food are kept by the Gurav or his wife, but the cake is returned in the bamboo basket with the five twigs which are called *panchpālvi*. The twigs are held in great reverence and tied round a post in the marriage booth. When the twigs have been fastened to the post the marriage can be celebrated in spite of any obstacle, but, without the *devak*, marriage cannot take place. Though it generally takes place on the marriage day, the *devak* is sometimes performed earlier if there is reason to fear that anything may stand in the way of the marriage.¹

One custom, peculiar to them, though not uncommon among the upper classes, is for the sister of the bridegroom to close the door of his house, and on his return with the bride, after the completion of the marriage, to ask her brother to give his daughter in marriage to her son. The bride promises to do this and the door is opened. Their death ceremonies hardly differ from those of other Vanjāris, and, though burning is the rule, no objection is taken to the poor burying. Caste disputes are settled by a meeting of respectable members, under the presidency of the chief male member of the Sānap Chandarrāo's family. If the accused is found guilty and is not able to pay a fine, he is made to stand before the caste meeting and crave pardon with his sandals on his head.

THÁKURS are found chiefly in the hill parts of Igatpuri and Násik, along the Akola and Sahyādri ranges. Among Hindus they theoretically hold a good position equal to or above the ordinary Kunbi, and many of their surnames are said to be pure Sanskrit. An inscription found in a Thákur's possession in Igatpuri, and translated in 1878, seems to show that as far back as about 650 they were known as Thakkurs and some of them held positions of importance.² They would seem to be the descendants of Rajputs who settled in the Thal pass and married Koli women. In appearance Thákurs, though short, are fairer than Bhils, well made, and strong. The men have a good name for honesty and the women for chastity. The men wear a scanty loincloth, *langoti*, and the women a peculiar head-dress like a porkpie drawing their *sári* tight over the

Chapter III. Population.

Unsettled
Tribes.
Lads.

Thákura.

¹ Births or deaths among relations or ceremonial impurity of the bride or bridegroom's mother are the obstacles meant.

² Journ. B. B. R. A. S. XIV. 16-28. The grant runs, 'at the request of Balámma Thákura.' The fact that the copper plate was found in a Thákur's possession favours the view that Thakkur is the name of Balámma's tribe and not simply a title of respect.

Chapter III.

Population.

Unsettled

Tribes.

Thákurs.

top and knotting it over the temples. The men wear no metal ornaments, but generally go about with a quantity of wild-creeper pods and round egg-sized gourds tied round the waist, clattering as they walk. They carry a reaping hook, *nella* or *koita*, stuck behind them into a bit of wood fastened to a waistband of stout wild plantain fibre. They are very clever in the use of their spears, whose blades are about a foot long and from two to two and a half inches broad. The bamboo handles are six or seven feet long and from four to six inches round. Armed with those spears, three or four Thákurs will walk almost straight to a tiger much more bravely than Kolis. They are less given to robbery than Kolis, and not so much given to drink as Bhils. Many of them do not even touch liquor. Though a few enjoy good positions as village headmen, most are labourers eking out a living by bringing to the market head-loads of firewood. They have eight chief yearly festivals, *Vaishákh shuddha 3rd* (May); *Ashádh vadya 30th* (July); *Shrávan shuddha 5th*, *Nágypanchmi*, (July-August); *Shrávan vadya 30th* (August-September); *Ashvin shuddha 10th*, *Dasra*, (October); *Ashvin vadya 30th*, *Diváli*, (October-November); *Mágh shuddha 2nd* (February); and *Phálgun shuddha 15th*, *Holi*, (March-April). The most important of these is the *Holi* festival, a time of riot and rough merrymaking. The women gather in numbers, and carrying round a dish of red powder, ask for gifts from every one within reach. The men get up shows of oddly dressed beggars and expect gifts for the performance. The observance is much the same as among Kunbis, except that the women of the wilder tribes seem to lose all their shyness and roam about demanding money and chasing the men all over the place.

Várlis.

VÁRLIS, perhaps originally Varális or uplanders, are found in Peint and on the Sahyádris. Their name seems to appear in Varalatta the most northerly but one of the seven Hindu Konkans.¹ Like Thákurs they live for part of the year on the grains they raise, and for the rest almost entirely on the roots of the *kavdhari* tree and on *karanda* berries. Besides these they eat some sixteen or seventeen roots and leaves, *kand* and *bhájí*. As a class they are poorly clad and very wretched. Their language is rather peculiar with many strange words.² They move their huts every two or three years, and, except beef, eat flesh of all kinds. They are great tobacco smokers.

Vadars.

VADARS, delvers and quarrymen, of three sub-divisions, Máti, Gádi, and Ját, are believed to have come from Pandharpur, Sholápur, Sátára, and Jamkhandi, though according to a local story they have been long settled at Násik and built many of the district forts.³ They talk Telagu at home and Maráthi abroad. They live like Vaidus in small tents, *páls*, and eat mice, rats, fish, and swine. Except a few

¹ Troyer's Rája Tarangini, I. 491.

² Some of their peculiar words are: here *dt*, there *tat*, an old man *davar*, an old woman *dosi*, a young man *bandga*, a young woman *bandgi*, a blanket *jhinguor*, a servant *kamára*, and clarified butter *gaytel*.

³ According to another account, except at Sinnar where they have been for about twenty-five years, they can hardly be said to have settled, and are always wandering from village to village in search of work.

labourers they are all earth-workers. The *Máti Vadars* generally work in digging and other earth work on roads, dams, and wells. *Gádi Vadars* break stones and serve as quarrymen, supplying stones for building purposes. *Ját Vadars* prepare and sell grindstones. When not busy with anything else they catch field mice. Social disputes are settled by a council whose decision is subject to the approval of the adult male members of the caste.

KÁTKARIS, originally immigrants from the Konkan, are a forest tribe very small in number and seldom found beyond the limits of the *Sahyádris*. Squalid and sickly looking they are the lowest and poorest of *Násik* forest tribes. Among some of the least poverty-stricken the women draw a ragged shouldercloth across the breast, but most go naked to the waist. They speak a corrupt *Maráthi* using now and then some *Gujaráti* words. They live chiefly on roots and herbs, and eat almost every kind of animal including rats, pigs, and monkeys, not scrupling even to devour carcasses.¹ Though the use of beef is said to be forbidden, one branch of the tribe called *Dhor Kátkaris* eat beef, but are not for that reason treated as a separate sub-division. Forest conservancy has put a stop to their former craft of making catechu. Except a few catechu makers in the neighbouring native states, they work as field labourers, or gather and sell firewood. Their gods are *Chaide* and *Mhasoba*, but ghosts and demons, *bhuts* and *paisháchs*, are their favourite objects of worship. They have no priests and themselves officiate at marriage ceremonies. Disputes are settled by a council appointed for the purpose, but the decision must be approved by a mass meeting of tribesmen.

KAIKÁDIS support themselves by begging, basket making, and stone-cutting. Their women would seem to be a very termagant and dirty class, as the word *Kaikádis* is proverbial for a quarrelsome and dirty shrew. Though an orderly class they are generally watched by the police, as they are given to pilfering, and, in some cases, to housebreaking and dacoity.

VAIDUS, medicine hawkers, found wandering throughout the district, are of five sub-divisions, *Bhui*, *Máli*, *Mirjumáli*, *Dhangar*, and *Koli Vaidus*, who neither eat together nor intermarry. All are said to have come from the *Karnátak*. They are dark and strongly made. *Mirjumáli Vaidus*, probably called after the *Mirya* hill near *Ratnágiri* which is famous for its healing herbs,² wear the beard, while the rest shave the chin. They generally camp outside of towns in cloth tents, *páls*, which they carry with them on asses. On halting at a village or town, they walk through the streets and lanes with two bags full of medicine tied to both ends or to the same end of a stick, calling out *Mandur Vaid*, or drug-selling doctor, or *Nádi Pariksha Vaid*, that is pulse-feeling doctor. They talk *Kánarese* and *Telagu* at home, and an incorrect *Maráthi* or *Hindustáni* abroad. They eat

Chapter III. Population.

Unsettled Tribes.

Kátkaris.

Kaikádis.

Vaidus.

¹ Ten or fifteen years ago an immense encampment of *Kátkaris* in *Nándgaon* was sacked by an epidemic. This they believed was a punishment for killing and eating the sacred *Hanumán* monkeys on *Mahádev's* hill. They accordingly fled the country and are only now beginning to return in small numbers.

² *Indo-Gazetteer*, X. 129.

Chapter III.**Population.****Unsettled
Tribes.****Vaidus.**

flesh except beef, and drink liquor some of them to excess. They never touch food cooked by Musalmáns or Chámhárs. They wear ochre-coloured clothes like Gosávis, and have the same dress in the house and out-of-doors. They are generally dirty but well off and contented. They gather healing herbs and roots, and hawk them from village to village. They worship Venkoba, Mahádev, Bhaváni, and Máruti. The Dhangar Vaidus are said to call Bráhmans to their marriages; the other Vaidus are said to manage all their ceremonies themselves. Social disputes are settled at caste meetings. They are not allowed to work as labourers, and, if any one is found working for hire, he is thrown out of caste and not allowed back till he has given a caste feast. They do not observe fasts. A woman is held to be impure for five days after childbirth. Except at marriage, no rites are observed from birth to death.

Bhámítás.

BHÁMTÁS, or UCHLÁS, are, except in isolated villages on the Sahyádris, settled only in Niphád and Chándor. They are Telangis who have lived in the district for more than a hundred years. They are supposed to have been driven north by a famine. They are strongly made, and, except that they are somewhat darker, they do not differ from local low class Hindus. They wear a top-knot like other Hindus, and some wear side-knots over the ears like Márvádi Vánis. At home they speak Telagu and elsewhere a rough Maráthi. If a man and woman are caught in an intrigue, the woman's head and the man's head and face are shaved, they are forced to drink cow's urine, and the man has to pay for a caste feast. If an intrigue is suspected but is denied, a council of the caste inquires into the matter, and if they are satisfied that there is ground for suspicion, nothing is done to the woman but the man is fined £5 (Rs. 50). If the man refuses to pay and denies the intrigue, his truth is tested by ordeal. To test his truth about eighty pounds (five *páyalis*) of sesamum are crushed in a newly washed oil-mill, and the oil is poured into a large iron pot and boiled. When it is boiling a stone weighing twelve pico is thrown into the oil. The man and woman bathe and take the stone out of the boiling oil. If either of them is scalded they are made to pay the fine, and if they do not pay they are put out of caste. The fine is spent on a caste dinner. Again, if there is a dispute between a debtor and a borrower about a loan for which no bond has been passed, if the debtor denies that he got the money, the council meet and the debtor is made to pick a rupee laid on the ground, close to where the council are seated. If he picks the rupee he is asked to pick a pimpal tree leaf. If he picks the leaf the dispute is settled in his favour. All do not intermarry, certain families marry with certain families. Marriage does not take place till both the boy and the girl are of age. They fix the day without asking any priest. On the marriage day two little tents are pitched at the bride's house. In one of these the bride sits and in the other the bridegroom, each alone. At sunset the bride's brother takes the bridegroom to the bride's tent, and knotting together the hems of their clothes withdraws. The husband and wife spend the night together, and the next morning the bride's maternal uncle unties the knot, receiving a present of Rs. 100 (Rs. 100). The marriage is completed without any religious

They are professional thieves stealing in markets and other open places, between sunrise and sunset. They never rob houses. Though flesh eaters they never eat beef. They keep the same fasts and holidays as other Hindus. They worship Devi and Khandoba. They bury their dead without performing any rite. They never send their children to schools. BERADS, found only in Málegaon, are of three kinds, Berads proper, Marátha Berads, and Máng Berads. They are mostly labourers living from hand to mouth, and are not unfrequently found committing petty thefts.

Depressed Castes, whose touch is considered by Hindus a pollution, are ten in number with a total strength of 88,650 souls (males 43,599, females 45,051) or 12·78 per cent of the whole Hindu population. Of these 71,666 (males 34,779, females 36,887) were Mhárs, or watchmen; 9432 (males 4839, females 4593) Chámhbárs, tanners; 5732 (males 2965, females 2767) Mángs, rope-makers and servants; 637 (males 383, females 254) Rámoshis; 308 (males 165, females 143) Hálemárs; 238 (males 128, females 110) Mochis, shoe-makers; 232 (males 131, females 101) Bhangis, scavengers; 313 (males 162, females 151) Máng Gárudis, snake-charmers and dancers; 88 (males 44, females 44) Dhors; and 4 (males 3, female 1) Dheds, sweepers.

MHÁRS are found in huts in the outskirts of almost all villages. Of their twelve and a half sub-divisions, Somvansi, Dom, Advan, Ládvan, Cholkar, Pular, Sutad, Dhed, Pán, Ghadoshi, Bávcha, Gopál, and the half-caste Rati, Somvansi is the only one found in strength in the district. According to their own account their founder Svarup Somáji Mhár sprang from the sole of Brahma's foot. They are generally dark and strongly made. Except that they keep the top-knot the men shave the head and beard, and wear the moustache. They speak Maráthi both at home and abroad. A few are well housed, but most live in huts with mud walls and thatched roofs. They eat mutton and hens and the flesh of dead cows, bullocks, and buffaloes, but they never eat pigs or horses. Their staple food is wheat, millet, and *nágli*. On festive days sweet-cakes, *puranpolis*, are eaten. Many of them hold grants of land as village servants¹ and watchmen, others are husbandmen and labourers, and some serve in Infantry Regiments. Mhárs, as a whole, have gained considerably by the opening of the railway, many of them getting steady and well paid employment as workers on the line. One Mhár has been a very successful contractor for masonry ballast and earth, and is now a rich man. They worship Khandoba, Bhairoba, Áibhaváni, and Mahádev. Their chief places of pilgrimage are Násik, Trimbak, Pandharpur, Paithan, and Pultámá in Ahmednagar. They keep all Hindu holidays. The Somvansis especially observe Bhadvi or the seventh day of the bright half of *Bhádrapad* (August-September). On that day seven dough lamps are made and lighted, balls of

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Unsettled
Tribes.

Berads.

Depressed
Castes.

Mhárs.

¹ In most large villages there is some feud between the Kunbis and Mhárs. As village servants Mhárs claim, while the Kunbis refuse them, a share of the grain crop. In two instances the dispute has been carried to the High Court. Mr. J. A. ...

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Population.

Depressed
Castes.

Mhārs.

wheat flour are offered to the spirit of the lamps, and a dinner is given of rice, milk, and clarified butter. Their priests are hereditary saints, *sādhus*, of their own caste, called Mhār Gosāvis. A Bhāt generally officiates at their marriages. They sometimes consult village Brāhmins about a child's name or the lucky day and hour for marriage. They have also devotees, *bhagats*, of Khandoba called Vaghēs, of Vithoba called Hārdās's, and of Bhavāni called Bhutes. These *bhagats*, who claim supernatural powers and are believed to be at times possessed by the gods, generally gain a living by begging or by preaching to their castefellows. The *bhagats* do not hold their *kirtans*, or preachings, in private houses but in the Mhārs' rest-house where the Mhārs generally meet. The subject of these *kirtans* is, in most cases, a story chosen from such books as the Rām vijaya, Harivijaya, and Pāndavpratāp. They are very often held in the month of Shrāvan (July-August). Corresponding to investiture with the sacred thread they have a peculiar ceremony, called *kānshrivani* or ear-cleansing. It is performed both for boys and girls after the child is five years old. It is usually held on the eleventh days of the Hindu month. Rice and flowers are laid before a Mhār Gosāvi who offers them to a tin image of Mahādev. If the child is a boy the priest seats him on his right leg, and on his left, if she is a girl. He then breathes into the child's ear, repeating the words *Numo Shiv Rām Krishna Hari*, probably meaning, I bow in the name of Shiv, Rām, Krishna, and Hari. This ends the ceremony, and the Gosāvi becomes the child's spiritual guide, *guru*. Except in a few minor points their marriage customs differ little from those performed by Chāmbhārs.¹ Widow marriage and polygamy are allowed subject to the conditions observed by Chāmbhārs. Caste disputes are settled at a meeting of the men presided over by the headman, *mehetar*.

Chāmbhārs.

CHĀMBHĀRS, or tanners, are found in considerable numbers over almost the whole district. They are of ten sub-divisions, Dakshani, Dhor-Dakshani, Pardeshi, Hindustāni, Pardeshi-Māng, Bengālī, Madrasī, Jingar, Mochi, and Mārvādi. Of these the Dakshani and Dhor-Dakshani are found in considerable numbers throughout the district, and the rest in particular places only, such as Nāsik and Bhagur. The sub-divisions neither eat with one another nor intermarry.

Dakshani Chāmbhārs seem to have been long settled in the district. They are generally dark, but have nothing in their appearance different from Kunbis. They speak Marāthi both at home and abroad, and, though a very dirty class, are hardworking. They make shoes and leather water-bags, *mots*, their women helping them. They

¹ Mhār's marriage ceremonies differ from Chāmbhār's in three chief points. 1, The bridegroom's brow ornament is tied on an hour or two before the time fixed for the wedding, and the party then go to the temple of Māruti. 2, After betel and leaves have been distributed among the men and turmeric and saffron among the women, the married pair offer sesamum seeds, rice and clarified butter, and walk four or five times round the sacrificial fire. 3, Baskets of various dainties are exchanged between the two families after the return of the bridegroom from the bride's house.

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Castes,
Chāmbhāra,

live in one-storied houses, and their usual food is pulse and bread, *dāl poli*. They wear the ordinary Kunbi dress. On the occasion of betrothal, at a caste meeting, clothes and ornaments are given to the bride, and a silk waist thread, called *kargota*, and a cocoanut to the bridegroom. Then, according to the convenience of both parties and in consultation with a Yajurvedi Brāhman, a lucky day and hour are chosen for the marriage. No limit of age is fixed for the marriage either of boys or of girls. If their parents are well-to-do they are married at an early age. But, among the poor, boys often remain unmarried till they are thirty or thirty-five, and girls till they are fifteen or sixteen. Before the marriage a Brāhman is asked to fix the time for rubbing the boy with turmeric, and he generally chooses a day three or four days before the marriage. After the boy has been rubbed, some of the turmeric is, with music, taken to the girl's house by a party of the boy's women relations and friends. On reaching her house the bride is rubbed with the turmeric, and presented with clothes and ornaments. On the marriage day, about a couple of hours before the appointed time, the bridegroom, riding on a horse, goes in procession to the temple of Māruti followed by his male and female relations and friends. His sister, or if he has no sister some other female relation, sits behind him if she is a young girl, or, if she is grown up, walks behind him holding a brass vessel with a bunch of beads and some betel leaves, and a cocoanut placed over the mouth. At the temple the bridegroom is decked in a paper crown and receives a turban and such other presents as the bride's father is able to give, and then goes in procession to the bride's house. On his way and at the bride's dwelling, a cocoanut or a piece of bread is waved in front of his head and thrown away. The rest of the ceremonies differ little from those observed by the higher castes. A piece of turmeric-coloured cloth is held between the pair, while the priest keeps repeating verses and throwing grains of rice and millet on the bride and bridegroom. At the lucky moment the cloth is snatched away, and the guests, clapping their hands, join the priest in throwing grain, while the married couple encircle each others' necks with flower garlands or yellow threads. Then betel is handed to the men, and turmeric powder and saffron to the women. After this the bride and bridegroom present five married women with some wheat or rice, five dry dates, and five betelnuts. The pair then tie, each on the other's right wrist, a yellow thread with a piece of turmeric fastened to it. In the evening the bride's father gives a dinner to the bridegroom and his relations and friends. This usually consists of ordinary food, pulse, and bread; but, if the people are well-to-do, rich food is prepared. Next day the bridegroom's father gives a dinner, called *ulpha*, to the bride's relations and friends, at which cooked rice, sugar and butter, and sometimes pulse and bread are served. On the third day, at a ceremony called *māṇḍav* or *phal bharna*, the bride is presented with clothes and ornaments, and a small quantity of wheat or rice and a piece of cocoa kernel, some dry dates, almonds, and betelnuts are laid in her lap. The parents and relations of both sides give and receive presents of clothes. Then the bridegroom's mother and her female relations and friends, walking on white clothes, go in procession with music to the bride's

Chapter III.**Population.**Depressed
Castes.*Chámbhárs.*

house. On reaching the bride's house all the women bathe, and, if he can afford it, are presented with glass bangles by the bride's father. The three days that the bridegroom spends at the bride's house are passed in great merriment, the bride and bridegroom snatching betel out of each others' mouths, playing hide and seek with betel nuts, throwing water on each other while bathing, and feeding each other with dainties and sweetmeats. While they are at his house, the bride's father gives the bridegroom's party two dinners. On the fourth day both parties form the procession called *varát*, and, with music and fireworks, accompany the bride and bridegroom on horseback to the bridegroom's house. On the day after the bridegroom's return to his house, his father gives a dinner to all his castefellows, the turmeric is taken from the wrists and the yellow thread from the neck, and all traces of turmeric are washed away. Polygamy and widow marriage are allowed; but it is not thought right for a man to marry a second wife, unless the first is dead or is barren. They have a rule that bachelors cannot marry widows; a widow's husband must be either a widower or a married man.

They either bury or burn the dead. When they bury, the body is laid in the grave dressed in a turban and other clothes; and the deceased's eldest son, followed by others of the party, throws in handfuls of dust. When they burn the dead, the eldest son sets fire to the pile, walks thrice round the corpse with an earthen vessel full of water on his shoulders, dashes the water pot on the ground, and cries aloud. The funeral party then bathe, return home, and separate after chewing a few *nim*, *Melia azadirachta*, leaves. On the next day the earth of the grave is levelled, or, if the body has been burnt, the ashes are thrown into some river or pool. On the tenth day, rice or wheat balls are offered to the ancestors of the deceased, some of them are thrown into the river, and the rest left for the crows. The party who has gone to perform the ceremony cannot leave the river bank, until crows come and touch the rice balls. They keep all ordinary Hindu holidays, and worship Vithoba, Khandoba, Bhaváni, and Mahádev. Chámbhárs' favourite places of pilgrimage are Pandharpur, Saptashring, Chandanpuri in Málegaon, and Násik and Trimbak. They hold in great reverence Bhagat Báva of Sukuena in Niphád. The present *báva*, who is fourth in descent from the original saint, is named Bhagtya Murhári and is the hereditary tanner of the village of Sukuena. Though he works in leather like other Chámbhárs, he bathes daily, worships the god Vithoba, and reads a holy book called *Harivijaya*. Once, at least, in a year he goes on a tour through Málegaon, Nándgaon, Chándor, and Niphád, the other Násik sub-divisions being under the spiritual charge of the *bávás* of Dhulia, Amalner, and Paithan. While on tour the *báva* is accompanied by one or two men. He has a staff and a guitar, and his followers have small hollow cymbals, *tál*, on which they accompany their leader's devotional songs, *bhajans*, and texts from the *Harivijaya*. He is greatly respected, often asked to dinner, and paid two or three pence by each family of his followers. He is often visited by religious-minded Chámbhárs who come for spiritual teaching, *upadesha*. The *báva* gives the disciple three rules of conduct, not to steal, not to cheat, and not to

commit adultery. If the disciple agrees to keep these rules the *báva* bathes and asks him to bathe, and then recites a verse in his ear, receiving in return a fee of from three to six pence (2-4 *as.*).¹ Though regarded as the spiritual guide of the caste, the *báva's* presence is not necessary at marriage or other festive occasions, nor even at a meeting held for settling caste disputes. If he happens to be present at such a meeting he is paid a shilling or two (*as.* 8-Re. 1) from the fine levied from the guilty man. They recognise an hereditary headman called *mehetaria*. Caste disputes are settled at a meeting of adult male members in consultation with the headman. A Chámhbár is put out of caste for not giving caste dinners, for using filthy language to a castefellow, for killing a cow, or for dining, smoking, or having sexual intercourse with a Mhár, a Máng, or a Musalmán. A person thus expelled is re-admitted into caste on payment of a fine, generally a caste dinner, imposed at a meeting of the adult males of the caste. Caste dinners are compulsory on occasions of births, betrothals, marriages and deaths, and as a punishment for breaking caste rules. They never send their boys to school, but are, on the whole, a fairly off and contented class.

Pardeshi Chámhbárs who are of several sub-divisions, including Ahirváls, Jatves, Dhors, and Katais, claim descent from the saint Rohidás the author of many poems and religious songs.² Their customs differ in several details from those of the Deccan Chámhbárs. At the time of marriage the members of the bride's and of the bridegroom's households never dine with one another, and no animal food is touched so long as the marriage festivities last. The bridegroom's marriage crown is very cleverly made of palm leaves, and instead of holding a piece of cloth between the bride and bridegroom at the moment of marriage, they are made to walk seven times round a pillar. These Chámhbárs speak Hindustáni at home and an incorrect Maráthi abroad. They are very devout worshippers of Bhaváni. It is not known when the Bengál, Márwár, and Madras Chámhbárs came to Násik, but they cannot be very old settlers as they speak the language of their native country.³

MÁNGS, also called Vájantris or musicians, are generally dark, coarse and sturdy, passionate, revengeful, rude, and greatly feared as sorcerers. They make brooms, baskets and ropes of coir, twine, and leather. Some serve in Infantry Regiments, others are village watchmen, guides, grooms, musicians,⁴ and hangmen. They also beg and steal, and are under special police surveillance. They worship the

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Depressed
Castes.
Chámhbárs.

Mángs.

¹ The verse runs, *Soham ha nij mantra khara, chuke chauryashicha phera* : meaning, 'He (that is God) is I. This is our own true charm for avoiding the eighty-four million wanderings.' The practice of seeking spiritual teaching is said to be much less common than it used to be.

² Rohidás, born at Chámhbárgonda now called Shrigonda in Ahmednagar, is said to have been a contemporary of the great Kabir, and must therefore have flourished some time about the twelfth or thirteenth century. Though not the author of any great work, many of his devotional songs, *sáktis*, *padas*, and *dohrís*, are well known.

³ A few of these Chámhbárs at Bhagur, near Devláli, seem to have settled there since the establishment of the Devláli camp.

⁴ Their principal musical instruments are the tambourine *daf*, two clarions *sansis*, and one *sur*. The music produced by these is called *Hálemári bāja*.

Chapter III. Population.

Depressed Castes. *Rámoshis.*

goddess Mahámári. Mángs and Mhárs have a long standing feud and do not, if they can help it, drink of the same well.

RÁMOSHIS are found in Násik, Báglán,¹ and Sinnar. In Sinnar they have an entire village. The Násik Rámoshis claim descent from Rám, and say that they are of the same stock as those of Poona. They can tell men of their own tribe by sight, though to others they do not differ from Kunbis, except that their Maráthi is rough and harsh. They shave like other Hindus, and it is a breach of caste rules to grow the beard. They are watchmen and cattle and sheep dealers, and, when they have pledged their word, are honest and trustworthy. They are good huntsmen using slings and guns but never bows and arrows. Though fond of hunting they eat the flesh of deer and hares only, and never drink liquor. They worship Khanderáo and Bhaváni of Tuljápur. They call Bráhmañ priests to their weddings, but their religious guides, *gurus*, are ascetics of the slit-ear or Kánphata sect. Their women are held to be impure for twelve days after childbirth. They eat from Kunbis but not from Telis, Sális, Koshtis, Sutárs, and Bhils. The heads of their boys are first shaved at the temple of Satvi to whom they offer a goat. They have a formal betrothal, *mángni*, before marriage. Girls are married when they are ten years old, and boys when they are sixteen or seventeen. Their marriage expenses vary from £10 to £30 (Rs. 100-Rs. 300). Polygamy is allowed and practised, and divorce is easy. They either bury or burn the dead. Caste dinners are given in memory of the dead, invitations being sent to friends and relations even though they live at a great distance. Some of them send their boys to school.

Mochis.

MOCHIS are found in large villages and towns. They work in leather, cut and dye skins, and make shoes, bridles, and water-bags. They are more skilful than Chámhbárs, but, as a class, suffer from their fondness for drink. Though some of the newcomers from north India are fairly off, their condition is on the whole poor. HÁLEMÁRS, found here and there in the district, are shoemakers who make sandals, *vahínás*, only. DOHORIS, also called Dindoris, colour leather and make leather bags, *mots*. They never make sandals as that branch of the craft is followed by Hálemárs only. They do not dine with Chámhbárs. DHORS dye skins of cows and other animals, and make water-bags, *mots*, *pakháls* and *masaks*. As a class they are badly off. BHANGIS, of two divisions Lálbegas and Shaikhs, the former Hindus the latter Musalmáns, both are from Gujarát. Except a few in the service of European officers, they are found only in towns as road sweepers and scavengers. They are fairly off. MÁNG-GÁRUDIS, or snake charmers, wander about, especially in large towns, begging and showing snakes. The women help by pilfering grain from the fields, and some of the men steal and sell buffaloes and bullocks.

Bhangis.

Religious Beggars.

Devotees and Religious Beggars. The sanctity of Násik and Trimbak draws many religious beggars to the district. Some

¹ In the Báglán sub-division there is a Rámoshi *páñi* and a *jagat*.

stay for a long time, others, after resting for a few days, pass on in their tour of pilgrimage. The 1872 census returns show twelve classes with a strength of 8500 (males 4738, females 3762) or 1·22 per cent of the whole Hindu population. Of these 2990 (males 1613, females 1377) were Gosávis; 1660 (males 1146, females 514) Bairágis; 919 (males 536, females 383) Mánbhávs; 757 (males 383, females 374) Bharádis; 598 (males 281, females 317) Gondhalis; 382 (males 201, females 181) Jangams; 268 (males 104, females 164) Chitrakathis; 266 (males 132, females 134) Jogis; 260 (males 138, females 122) Joshis; 231 (males 119, females 112) Kánphatás; 113 (males 56, females 57) Gopáls; 49 (males 24, females 25) Pánguls; and 7 (males 5, females 2) Vásudevs.

GosÁVIS, of whom many are settled in different parts of the district, are worshippers of Vishnu and Shiv, and are recruited from almost all castes. They rub ashes over their bodies, and wear the hair dishevelled and sometimes coiled round the head. They wander about begging and visiting places of pilgrimage. Some are retail sellers of perfumes, fragrant ointments, and asafetida, and very often travel to Khándesh and Nagar for the sale of their wares; others, especially in Trimbak, are rich, dealing in jewelry, owning land, lending money, and trading on a large scale in grain. BAIRÁGIS, or VAIRÁGIS,¹ are drawn from almost all classes of Hindus. Many of them have settled like the Gosávis, but do not hold so good a position. They own land and keep cattle. Among gods they worship Vishnu and Shiv, Rám and Krishna, and among goddesses Bhaváni and Maháalakshmi. Many of them belong to monasteries, *maths*, and lead a celibate life. In Panchvati, of Rámáyan renown from which Sita is said to have been carried by Rávan the ten-headed king of Ceylon, four alms-houses, *sadúvarts*, for Vairágis and religious beggars visiting the Godávári, are maintained by Bombay merchants. MÁNBHÁVS, of both sexes, live together in *maths* or religious houses. They all shave the head and wear black clothes. They wander about in bands and receive children devoted to their order by their parents. They are respected by the people, but hated by the Bráhmans to whose power they are opposed. BHARÁDIS, also called Daure Gosávis, found in small numbers, are a poor class who make a living by begging and preparing cotton loin-girdles, *káchha*. While begging they beat a little drum called *damru*, and chant songs in honour of Jotiba their favourite god whose chief shrine is in Ratnágiri.² They worship Jotiba, Khandoba, Bhairoba, and Devi. When a family has to give a feast in honour of Jotiba, a Bharádi must always be called, fed, and paid one pice as alms. Before sitting to his meal the Bharádi sings some ballads in praise of the god. GONDHALIS, wandering beggars who sing and dance and form a separate caste, are generally

Chapter III. Population.

Beggars.

Gosávis.

Bairágis.

Mánbhávs.

Bharádis.

Gondhalis.

¹ From the Sanskrit *vi* apart from, and *rág* passion: one free from or void of passion.

² Besides by Bharádis Jotiba is worshipped by recent Kunbi settlers from Poona, Pandharpur and Sholapur where Jotiba is held in great reverence by all classes. None of the older settled Násik classes worship Jotiba, who is originally a south Konkan deity.

Chapter III.

Population.

Beggars.

Gondhalis.

found in large villages and towns. They are engaged by people to perform a *gondhal* some days after a marriage. This is a religious ceremony which takes place only at night, and the Gondhalis are generally paid from 6*d.* to 6*s.* (*as.* 4 - Rs. 3). Two or three Gondhalis are engaged for a *gondhal*. The dance, which is generally performed at births and marriages, is known to a few families in almost all castes. On the day of the dance four men who know the dance are asked to a dinner generally of *puranpoli*. At night they come back bringing their musical instruments, a torch called *divti*, and the uniform of the dancer. When the men arrive, the headman of the family sets a wooden stool called *chaurang* close to the goddess in whose honour the dance is given, and lays some wheat on the stool and a brass or copper cup containing betel leaves. In this cup is laid a half cocoa kernel filled with rice, a betelnut, and a quarter anna piece. Near the stool is placed a lighted lamp. Then the head dancer stands in front dressed in a long white robe reaching to the ankles and wearing a cowrie garland round his neck and jingling bell anklets. The others stand behind him, two of them with drums and the third with a torch. The torch, *divti*, is first worshipped with saffron and turmeric. The head dancer then sings and dances, the drummers accompanying him and the torch-bearer serving as a butt for his jokes. After about an hour a prayer is sung in honour of the goddess and the company drops some copper or silver coins into a brass pot held by the head dancer. Then the head dancer presents them with cocoa kernel and sugar; the host gives the company some betel leaf; and the party breaks up. There is no fixed payment to the dancers, but they generally get from 6*d.* to 2*s.* (*as.* 4 - Re. 1), and if the host is well-to-do, a turban. They live solely by begging and are fairly off. JANGAMS, Lingáyat priests, of two sub-divisions, Sthávars and Chirantis, are found in very small numbers. They wear hanging from their necks a small silver or copper casket with an emblem of Shiv. The Chirantis lead a secluded life in monasteries, or holy places. The Sthávars serve as priests to Lingáyat laymen. Besides acting as priests some of them beg from house to house and village to village dressed in ochre-coloured clothes carrying a conch shell or a drum called *kanjári*, and others like Rávals have taken to make silk and cotton thread and silk tassels. They eat no animal food. Some of them are poor, but, as a class, they are fairly off many living in well endowed monasteries. Jogis are of many kinds, some foretell future events and others act as showmen to deformed animals. Persons of all castes enter the order, some marrying and others remaining single. JOSHIS, beggars of middle rank, foretell future events and go about singing and beating a drum called *davre*. KÁNPHATÁS,¹ or slit ears, wearing large and thick rings in their ears, earn their living by singing and playing on a guitar. Rája Gopichand is generally the hero of their songs. GOPÁLS are wrestlers who earn their living by performing feats of strength and agility. They make money by rearing and selling buffaloes. They generally remain from five to

*Jangams.**Joshis.**Kánphatás.**Gopáls.*

¹ An account of the Kánphatás is given in Bombay Gazetteer, V. 85-87.

fifteen days at one camp, but do not move during the rainy months, stopping wherever they happen to be when the rain begins. During the rains they carry on their usual business, and, when times are bad, eke out their gains by begging. PÁNGULS are a class of beggars who begin at cock-crow and are never seen begging after the sun is up. They go about praising Hindu gods, and receive alms either in money or clothes, blessing the names of the givers' forefathers. VÁSUDEVS wear long peacock feather hats and support themselves by begging. They play on a flute called *pota* and take alms in money or worn-out clothes. They pride themselves in being beggars, and nothing will tempt them to become labourers. NANDIVÁLES dress a bull in a smart cloth with a fringe of jangling bells and a bell necklace, and, taking him with them beg from house to house. All three, Vásudevs, Joshis, and Nandiváles, eat together and intermarry.

According¹ to the 1872 census, Násik Musalma'ns numbered 32,148 souls. They were found over almost the whole district, their number varying from 4593 in the Násik sub-division to 435 in Nándgaon. In the absence of any written record, there is much doubt as to the earliest Musalmán settlement in Násik. The first Musalmán invasions of the Deccan, under Alá-ud-din Ghori (1296) and Malik Káfur (1318) do not seem to have left any lasting mark on the Násik people. It was not until the establishment of the Moslim kingdoms of Khándesh (1377) and Ahmednagar (1490), and the arrival of Moslim missionaries that the Musalmáns began to form a separate community. The two leading Násik missionaries were Khwája Khunmir Husaini (1520) and Syed Muhammad Sádik Sarmast Husaini (1568). Sometimes the missionary was a healer as well as a preacher, trust in his power to cure doing much to foster a belief in his creed. At the same time much of their success was due to their influence with the neighbouring Musalmán rulers. Of conversions by force under the early Deccan dynasties there is no record; the Lakarharás, Multánis, and other classes are evidence of the Emperor Aurangzeb's zeal for the faith.

The Syeds and Pirzádás are the only examples of strictly foreign descent. The classes who style themselves Shaikhs and Patháns, for there are almost no Moghals, show no signs of a foreign origin either in their features or in their character. Nor is their name enough to prove a foreign origin as, in the Deccan, Hindu converts commonly took the class name of their patrons or converters. The Náikwáris, the leading local body who style themselves Patháns and who are said to have been called after Haidar Ali Náik of Mysor, are probably the descendants of Hindu converts. No Patháns of pure Kábul descent are settled in the district; any that occur are visitors. The Syeds are found in Násik only; the other classes are distributed throughout the district.

At Násik, three or four families of Syeds claim descent from Husain, the younger son of Ali, through their forefather saint Khwája Khunmir Husaini who came from Persia about the end

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Beggars.
Pánguls.

Vásudevs.

Nandiváles.

Musalmáns.

Syeds.

¹ Contributed by Mr. Fazl Lutfullah.

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Population.

Musalmáns.

Syeds.

of the ninth century of the Hejra (A.D. 1520) and settled at Gulbarga, then one of the chief seats of Musalmán power. Under Musalmán rule, on account of their knowledge of Muhammadan law and because of the piety of their lives, his descendants were chosen *kázis* of several towns and cities, and many of them still hold these offices. Their home speech is Hindustáni. Short and spare in habit, with palish brown or wheat-coloured skins, they have large dark eyes and hair, and a mild gentle expression. Though not faulty the features are irregular. The men let the beard grow, the younger cutting the moustaches short above the lips and allowing them to grow near the corners of the mouth, and the old entirely shaving the upper lip. Residence in India and subjection to Maráthá rule have changed their bold and generous character to weak-minded timidity. They have no distinct community, but, unless under special circumstances, they do not marry with others than the Syed Pirzádás of Násik. They give their children no English education, but teach them a little Arabic, Persian, Hindustáni, and Maráthi. In the beginning of British rule some of them held high appointments under Government, but now, except one who is a chief constable in the Thána police, none are in Government service.

Pirzádás.

PIRZÁDÁS are a class of Syeds found in Násik only. They are descended from the saint Syed Sháh Muhammad Sádik Sarmast Husaini, who, about the close of the tenth century of the Hejra (A.D. 1568), came from Medina, and, having travelled over the greater part of western India, settled at Násik. He is said to have been one of the most successful of Musalmán missionaries. Some of the converted classes still show a special belief in his power as a saint, and a warm and respectful devotion to his descendants. After settling at Násik, he married the daughter of an Husaini Syed who was in charge of the province of Bidar. Tall, strong, and muscular, with black or brown eyes and hair, the Pirzádás are mostly fair; the eyes are generally large with long and rather full eye lashes; the nose is often rather flat and puggish, marring faces whose other features are unusually handsome. The expression is firm and intelligent. Most old men and some of the young shave the head; others wear the hair hanging to the ear lobes, and have thin beards, and the moustaches are worn in large tufts at the corners of the mouth, and cut short on the lip. Though jovial and fond of amusement, they are sober, steady, thrifty almost to meanness, and many of them well-to-do. Many among them are landholders, holding lands in gift from the Moghal emperors and the Maráthás in consideration of the sanctity of their forefathers or of their services as soldiers. Some deal in grain, hay, or fuel, and some are municipal contractors. Some who are well-to-do lend money to Hindu bankers or husbandmen. Very few enter into money dealings with their own people, as, among Musalmáns, moneylending as a calling is illegal and unpopular. Sunnis in faith, as a class they are not careful to say their prayers. They do not form a separate community. But in the matter of marriage and social civilities, they are closely connected with the Násik Syeds of the Káripura quarter of the city. Though they

generally marry with these Syed families, they have no objection to marry the daughters of Shaikhs or Patháns of good family. Except that the oldest and most honoured among them manages the lands of the shrine, in whose revenues most of them have some share, there is no acknowledged head of their community. Most teach their children some Arabic, Persian, Hindustáni, and Maráthi, and one or two have lately begun to send their boys to learn English in the Násik high school.

Of Traders there are five chief classes, Bohorás, Kokanis, Multánis, Lakarbárás, and Malabáris.

BOHORÁS, found in Násik where they number about thirty families, are said to have settled in the district during the last hundred years, and most of them since the opening of the railway (1861). All are Shiás of the Ismaili sect, followers of the Mulla Sáheb of Surat who is their high priest. With a strain of Arab or Persian blood, they are probably chiefly converts from among the Hindu traders of Gujarát. Most of the families were settled in Bombay before they moved to Násik. All are shopkeepers selling stationery, European hardware, and kerosine or gas-light oil as it is locally called, and some of them making and selling iron vessels for holding water and oil. They are a well-to-do class and have a mosque of their own, which, within the last five years, they have rebuilt and greatly enlarged. They are a religious people, their worship and family ceremonies being conducted by a deputy, *niib*, of the Surat Mulla Sáheb.

Bohorás.

KOKANIS, who as their name shows are settlers from the Konkan,¹ form a large community in Násik. Descendants of the Arab and Persian refugees and traders, who, from the eighth to the sixteenth century, settled along the coast of Thána, they are said to have come to Násik about a hundred years ago. Except some newly married girls from the Konkan, who speak the mixture of Arabic, Hindustáni, and Maráthi which is known as the Kokani dialect, the Násik settlers speak Deccan Hindustáni. Tall and muscular, though spare, with fair, ruddy, or clear olive skins and black or brown eyes, the Kokanis have regular and clear cut features, with generally an expression of keenness and intelligence. The younger men wear the hair hanging to the lobe of the ear, and the older shave the head. The hair on the upper lip is close cut by the young, and shaved by the old. Both young and old wear full curly beards. The men have the common Musalmán dress, and the women the Maráthi robe and bodice, though their ornaments are the same as those worn by the Deccan Musalmán women. They are cleanly in their habits, crafty, hardworking, sober though fond of amusement, and, though thrifty, charitable and hospitable. In their intercourse with other Musalmáns they maintain a distant but polite reserve. The Násik Kokanis, almost to a man, are dealers in grain generally in rice. They lend money to husbandmen and take rice in payment. Some buy standing crops of rice, others

Kokanis.

¹ Musalmáns pronounce and write the word Kokan not Konkan. They seem to have changed the form to make it mean in their speech what the Hindu Konkan seems also to mean, 'The Land of Hills.'

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Population.

Musalmáns,
Pirzáds.

Chapter III.**Population.**

Mussalmáns.
Kokanis.

lend money at interest. Those who enter into contracts for the sale of rice keep large numbers of cows and bullocks, and, during harvest time, visit the fields of the husbandmen to whom they have made advances. The rice is packed in bags of about 900 to 1100 pounds (4-5 *mans*), and brought by bands, or *gallás*, of bullocks, to towns or grain markets where it is sold to local or Márwár Vánis, and sent by rail chiefly to Bombay. In religion they are Sunnis of the Sháfei school, and are very religious and devoted. At Násik they have several mosques built for worship, as well as for the use of travellers and religious teachers. At these places, travellers from Upper India and *maulavis* learned in the law of Islám are entertained for years at the expense of the Kokani community. They have also *madrásás*, or schools, where a foreign *maulavi* paid by the community presides, and where the boys are taught the ground-work of Arabic and the leading principles of Islám. On the nights of the Maulud and the Ramzán these mosques are lighted, and sermons are preached by one of the *maulavis*. They marry among themselves only, and have a well organised community under the management of some of the richest and most respected of their number. Civil, and sometimes criminal, disputes are settled by the community which has the power of levying fines and crediting the amount to the common, or *masjid*, funds. From these funds the expenses of *maulavis* and travellers are met and the deserving poor are sometimes helped. Though they do not teach their children anything but Hindustáni and sometimes Arabic and Maráthi, and though none of them has entered Government service, they are a flourishing and well-to-do people.

Multánis.

MULTÁNIS are found in small numbers in Násik and in the west of the district along the Sahyádrí hills. They are said to have come from Multán as carriers and camp followers to Anrangzeb's armies. Those in Násik speak a low Hindustáni, and the Khándesh Multánis speak half Maráthi and half Panjáb Hindustáni. Both classes have a strong Panjáb accent. Those of Khándesh understand no other language, while those of Násik both understand and speak common Hindustáni. They are tall, thin but muscular, dark skinned, with keen rather sunken eyes, rather large and hooked noses, and a crafty though jovial expression. Those in Násik shave the head but wear the beard, while those in Khándesh wear their hair in long wild curls and are not careful to shave the beard. The Khándesh Multánis wear the Maráthá Kunbi dress, the women having half Maráthá half Vanjári costumes, a Maráthá robe over a petticoat, and a Vanjári bodice. Násik Multánis, both men and women, wear the common dress of Deccan Muhammadans. The Násik Multánis are honest, hardworking, but given to drink, and proverbially touchy and quarrelsome; those in Khándesh are quiet, honest, bold, sober, and thrifty. It is a strong proof of their honesty and love of order that no Khándesh Multáni is known to have appeared as a principal, either in a civil or in a criminal court. Those in Násik deal in dried fish which they bring from Kalyán or Bhiwndi in Thána, and sell in Násik and other large district towns. Those in Khándesh are husbandmen

and cattle breeders. Sunnis in name they know nothing of their religion. Their daily life differs little from that of their Kunbi neighbours. It is even said that some of them, not knowing their own holidays, keep Hindu ones. They do not send their children to school. The Násik Multánis are dying out; but the Khándesh Multánis are more numerous, and as husbandmen are prosperous and well-to-do.

LAKARHÁRÁS, or wood sellers, are found in small numbers in Násik, Khándesh, Ahmednagar, Poona, and all parts of the Deccan. In most places they are a mixed population of Shaikhs and a few Syeds, who during the reign of Aurangzeb were joined by a large number of Hindu converts, who were either wood-sellers when they were Hindus or took to wood selling when they became Musalmáns. They dress like the common Deccan Musalmáns, except that some of the women wear the Maráthi robe and bodice. They are quiet and orderly, some of them given to *gánja* smoking, but most of them clean, thrifty, and well-to-do. They sell wood both for building and for fuel, and buy wood from private sources as well as at forest sales. They store it in their yards or compounds, and in open places which they hire for the purpose. The business though profitable requires capital, and for this reason many have taken to other callings, chiefly private and Government service as messengers and police constables. They are Sunnis in name, but are not careful to say their prayers. They form a separate community with one of their number as head, who has power to settle disputes by small fines which go to meet the expenses of the nearest mosque. They teach their children a little Hindustáni. None of them has risen to any high post under Government.

MALABÁRIS are roughly estimated at about 200 souls. They generally stay in large towns, and never visit villages except for purposes of trade. Even in Násik few are settled, almost all look forward to the time when they shall have laid by enough to return to their native land. They belong to the part Arab part local community, which, in the beginning of the sixteenth century, the Portuguese found established in strength on the Malabár coast. They are generally traders in hides, which they buy from the butchers in large towns and from the Mhárs of surrounding villages, with whom they have regular dealings. Some send the hides to Bombay and others to Madras. Others trade in cocoanuts, dates, and coffee, which they bring either from Bombay or Malabár. The poorer members of the community retail glass and wax bangles. They are a short, well-made people, with black or rich brown skins, large narrow eyes, and an abundance of hair, which they say is due to their fondness for cocoanuts. The women are gaunt and strong, with regular but harsh features. The men shave the head and grow large bushy beards and moustaches. Their home tongue is Malabári, but they speak Hindustáni with others. The men wear white skull-caps covered, out of doors, by long tightly-wound coloured kerchiefs. The well-to-do wear loose long shirts with tight jackets fastened either in the middle by buttons or on the side by broadcloth strings. Instead of trousers both men and women wear coloured

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waistcloths, *lungis*, reaching from the waist to the ankles. The women tie a scarf round their heads, and as an upper garment have either a jacket or a loose shirt. Both men and women wear sandals or shoes. Their common food is rice, cocoanuts, and fish, and they are fond of drinking water in which rice has been boiled, mixed with a little clarified butter. Most of the Násik Malabáris are more or less well-to-do. After a ten years' stay in a foreign place, a Malabári is generally able to return to his native land where he starts a new business or becomes a husbandman. The poorer families, though humble craftsmen, are rarely in debt. Touchy and hot-tempered the Malabáris are hardworking, the higher classes religious and steady, and the lower classes, though thrifty and cleanly, neither sober nor particularly honest. All are Sunnis most of them of the Sháfi school, and, except that they do not keep many of the marriage and other ceremonies, their customs do not differ from those of the local Musalmáns. In Násik they have no organisation as a separate community. They teach their children the Kurán by rote and sometimes Malabári, but no one has been known to give them an English or a Maráthi training.

Of Craftsmen there are five classes, Tánbats, coppersmiths; Kághzis, paper-makers; Saikalgars, tinkers; Telis or Pinjárs, oil-pressers and cotton cleaners, and Momins, weavers.

Tánbats.

TÁMBATS, or MISGARS, are immigrants from Márwár and Rajputána, and are found in large numbers at Ahmednagar, in less strength at Násik, and thinly scattered over Khándesh and other parts of the Deccan. Out of doors, the men speak Hindustáni, but at home and with the women they use a Márwár dialect much mixed with Hindustáni. They are of middle height, muscular though not stout, with wheat-coloured skins, regular features, and scanty beards and moustaches. The men dress like common Deccan Musalmáns, except that, in-doors and when at work, they wear a waistcloth instead of trousers. The women wear the head-scarf and short sleeveless shirt, *kudta*, and, except a few who have lately given it up, the full Márwár petticoat. Some of the women's ornaments, such as the Márwár chained anklets, are peculiar.¹ As a class they are sober, truthful and honest except in trade matters, hardworking, thrifty, cleanly, and well-to-do. They are tinkers and makers of copper and brass vessels, driving a brisk trade of which, to a great extent, they have the monopoly. Sunnis in religion those at Ahmednagar and Násik have latterly adopted very strait almost Wahnábi opinions, owing to the preaching of a Wahnábi missionary, Maulavi Nurul Huda, whose followers most of them are. They have a well organised community, whose head-quarters are at Ahmednagar and Násik.² The yearly charity tax enjoined by the Muhammadan law supplies common funds, which are under the management of their head-man. Money from the fund is spent in maintaining *maulavis* and

¹ These are of silver, the chains bending down from the middle and generally worth from £1 to £14 (Rs. 10 - Rs. 140).

² The head of the Násik community is a very intelligent man named Hafiz Abdur-rahmán.

other learned travellers who come from Bombay and Upper India, and in endowing schools in which Hindustáni, Arabic, and Persian, but chiefly the religious portions of Muhammadan learning, are taught. The funds are increased by fines levied by the heads of the community in settling civil and some minor criminal disputes. Many of them who know the Kurán by heart place the title *Háfiz* before their name. One of them, the late *Háfiz Osmán* of Ahmednagar rose to be a *mámlatdár* in Government service, one of them is a schoolmaster in the Berárs, and many hold respectable posts in the government of His Highness the Nizám.

KÁGHZIS, or paper makers, form a small community whose members were originally partly foreigners partly local converts. As for trade purposes they formed a separate union and for convenience lived in the same quarter of the town, they came to be looked on as a distinct class. On a rough calculation they do not number more than 200 souls. Besides in Násik they are found in Erandol in Khándesh, and in Daulatabad in His Highness the Nizám's dominions, where they claim to be immigrants from Gujarát. Being a mixed class they have no special appearance. Their home speech is Hindustáni. They dress in Gujarát Musalmán fashion, the men wearing a turban, a shirt, a coat, and trousers, and the women a scarf, a long shirt, and trousers. The well-to-do have factories where paper is made from rags and old scraps of paper. The poorer work in the paper factories or as day labourers. The universal use of English paper has much lessened their trade; those who, ten years ago, were well-to-do are now only fairly off, and those who were labourers have taken to other employments. The better off among them have enough for ordinary expenses, but marriage and other special charges swallow up their savings. The poorer are usually scrimped even for daily charges, and on special occasions are forced to borrow. They are sober, hardworking, steady, cleanly, honest, and religious. Sunnis in religion they believe in Sháh Gharib-un-nawáz of Nandurbár in Khándesh, to whose descendants, when they come to Násik, each pays from 2s. to 10s. (Re. 1 - Rs. 5). They form a separate community settling their smaller disputes among themselves, and punishing refractory members by fines of from 2s. to £10 (Re. 1 - Rs. 100) which they spend in repairing mosques and in other religious works. The most respected member of their community is generally chosen headman. Some of them teach their children Maráthi, with the view of giving them an English education.

SAIKALGARS, or GHISÁRÁS, wandering blacksmiths, are a small community of not more than 200 souls. Converted from Hinduism not more than fifteen years ago, though they cannot claim to belong to any of the four regular classes, they call themselves Shaikhs to which class the Fakir, who converted them, belongs. The manner of their conversion was rather curious. A wild wandering people with little idea of worship, the Presbyterian missionaries of Násik for long tried to convert them. While the Ghisárás were hesitating whether to adopt Christianity, a Muhammadan Fakir from Bombay, well acquainted with their habits of thought, persuaded them to be circumcised and then explained to them the doctrines of Islám.

Chapter III.

Population.

Musalmáns.

Tám bats.

Kághzis.

Saikalgars.

Chapter III.**Population.****Musalmáns.****Saikalgaras.**

The Ghisárás fix their camp at some town or village so long as there is a supply of knives to grind and tools to mend. When their business dwindles they make a move. They are thin wiry men with black skins, high cheek bones, and thick lips. Latterly they have taken to shaving the head, but some still keep the Hindu top-knot. Since their conversion most men wear the beard. The women dress their hair rather oddly, plaiting each tress in a separate braid. They speak a mixture of Kánarese and Maráthi, and, since their conversion, have added a considerable Hindustáni element. In their dealings with townspeople they speak a vile Hindustáni. Their dress is hard to describe, as it is little more than the rags and tatters of cast-off clothes begged from their customers. Before their conversion they ate almost anything. Now they abstain from things forbidden by the Muhammadan law. Wandering ironsmiths and tinkers they make nails and tongs, and when they happen to be in villages mend field and other tools. Their women help by blowing the bellows, and, when in towns, by gathering bits of iron from dust heaps and dung hills, as material for their husbands' anvils. Though never pressed for food they lead a hand to mouth life, always ready to spend what little they earn in food and drink. They are making some slow progress towards a better life. Some of their women, in consequence of the preachings of their patron, have given up the tattered half-open petticoat and taken to the long shirt and trousers, a change that shows an improvement in means as well as in morals. Their character also is undergoing a change. As Hindus they were idle, unclean, and given to drink and stealing. Since their conversion, most have given up drinking as a habit and are better off than formerly. They still cling to many of the vices of their former state, but they have begun to look upon them as things forbidden. Sunnis in religion they look on the Fakir who converted them with special reverence. They have a community, and regard as their head the *mulla* or other local religious authority. They have not begun to give their children any training even in matters of religion.

**Telis and
Pinjárs.**

TELIS, or oil-pressers, are found only in Násik and west Khándesh, and PINJÁRÁS, or cotton cleaners, are thinly scattered over the whole Deccan. The Násik Telis and Pinjárs form one community, and are said both by themselves and by others to be settlers from Gujarát. In Khándesh and in Ahmednagar and other Deccan cities, there are no Muhammadan Telis, and the Pinjárs or Naddáfs as they are called in Ahmednagar, are descendants of local converts to Islám.¹ The men are tall, somewhat stout and fair or wheat-coloured, with regular features, scanty beards, and shaven heads. The women are generally well made, handsome, and fair. Except that they always wear the waistcloth, the men dress in regular Musalmán fashion. They are hardworking, thrifty, sober and honest, and, though not very prosperous or well-to-do, are not scrimped for ordinary or special expenses and are not in debt. Cotton cleaners and oil-pressers by craft they rarely take to any other calling. Sunnis by religion, those of Násik and west

¹ Naddáf is an Arab word for cotton cleaner.

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*Musalmáns.
Telis and
Pinjráds.*

Khándesh believe in the Gujarát saint Báwa Ghor whose tomb is on the Narbada, about fourteen miles above Broach. The Ahmednagar Naddáfs follow the local Pirzádás. The Násik community of Pinjráds and Telis is under the management of a council of five. In cases of dispute or misconduct the usual penalty is temporary excommunication, which, as in Gujarát, is known as water and tobacco stopping. Fines are also levied, and the amounts paid are kept in charge of the council, and, when they form a big enough sum, a dinner is given to the community. In Khándesh and the Deccan the community is not so well organised. Fines are unknown, and an offender is punished by making him humbly beg the pardon of the members of the community. As a class the Deccan, especially the Ahmednagar, cotton cleaners are held in little esteem. In general invitations, when all Musalmáns are asked, the Naddáfs form an exception, and no Ahmednagar Musalmán will dine at the house of, or with, a Naddáf. They do not give their children any schooling, and none of them has ever entered Government service.

Servants are of two classes, Naikwáris and Kasbans. The other servants, such as Bhistis or water-carriers and Dhobhis or washermen, are too few to form separate communities.

Naikwáris.

NAIKWÁRIS are found in large numbers in Násik, Khándesh, and Ahmednagar, and thinly scattered over the other Deccan districts. They are said to be Marátha Kunbis whose forefathers were converted to Islám by Tippu's father Haidar Náik, from whom they take their name. After the fall of Seringápatam they passed north as soldiers of fortune under the Peshwás, and many of them settled at Násik, which, before and during the reign of Bájíráo, was the chief seat of Marátha power. The home speech of those who live in villages is Maráthi, while those who live in towns speak Hindustáni with a plentiful mixture of Maráthi words and a strong Maráthi accent. They are tall, thin, and muscular, with black skins and Marátha features, high cheek bones, rather sunken eyes, large and full lips, and irregular teeth. Though like them in other respects, the women are of a fuller habit of body than the men. The men let their hair grow, wear curled moustaches, and, except a few who shave the chin, have beards parted and combed from the middle of the chin. The men dress like Maráthás in large three-cornered turbans, short coats, and waistcloths; very few have trousers. The shoes are of the Marátha shape. In villages and outlying towns the women wear the Marátha robe and bodice, and, in towns and all over Khándesh, dress in the Musalmán shirt and trousers. They are quiet, hardworking, honest, thrifty, sober, and fond of amusement. They are generally soldiers, messengers, and constables, and a few are husbandmen. In Ahmednagar and Poona, some of them find employment with bankers as watchmen. Some are Sunnis and some who live in outlying parts keep many Hindu customs, calling a Bráhmaṇ as well as a *mulla* to their weddings. A few of the more educated are strait in their religious opinions, inclining, it is said, to Wahhábi-ism. They have a well organised community with their most intelligent and respected member as the head. The head has power to fine in

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Kasbans.

cases of misconduct. The money realised from fines forms a common fund, from which public feasts are given. Very few send their children to school, and, in Government service, none has risen higher than a head constable.

KASBANS, or **NAÍKANS**, dancing girls and prostitutes, form in Násik a community of about a hundred souls. They do not claim to belong to any of the four chief classes. They are mostly converted Hindus, with a certain number of foreigners who have got themselves enrolled in the community. They are found only in Násik. Being a mixed class they have no common peculiarity of feature or form. The home speech is Hindustáni, with a free sprinkling of Maráthi words and with a strong Deccan accent and pronunciation. The common dress is the Maráthi robe and bodice covering the back and fastened in a knot in front. Till they reach womanhood, girls wear the short shirt with or without sleeves, and, in many cases, a bodice and trousers. All wear shoes; the well-to-do the light Hindustáni shoe, the poor the plain baggy Deccan slipper, and a few of the more coquettish English slippers and stockings. Sometimes a small waistcoat is used for winter wear. It is of plain or ornamented velvet, or of broadcloth, according to the means and taste of the wearer. The usual ornaments are a necklace, pendants or earrings, bangles, and loose bell anklets, known as *kadús*, which are always worn to give a gracefulness to the walk by regulating it according to the chime of the bells. Fresh converts from Hinduism do not eat beef. Singing and dancing or prostitution, or the three together, form the occupation of the greater number. From the spread of reformed ideas and education among the youth of the present day their profession has of late become very poorly paid. The dancing girls trace the change to a general looseness of conduct and fondness for intrigue, which, they say, prevails among private women, as, under the British rule, they no longer fear the husband's sword or poniard. The days are gone by when a dancing girl was not uncommonly mistress of a village. Now the poorer, that is the plainer among them, can hardly go to sleep with the certainty of to-morrow's breakfast, and the chances of the profession at times force even the better off to seek the moneylender's help. They are proverbially crafty and faithless, and, though tidy and cleanly, are fond of amusement, and given to intoxication and intrigue. They have two special customs, the celebration of the first night on which a girl enters her profession, and the *missi* or day on which she first dyes her teeth with black dentrifice. The first ceremony lasts for fifteen days, during which all the women meet and dance and in return are feasted. It costs from £10 to £100 (Rs. 100 - Rs. 1000) or even more. The *missi* is celebrated at the wish of the person under whose protection a girl happens to be. A dancing girl though of advanced years never performs the *missi*, unless one of her masters is kind enough to bear the expense. The *missi* is celebrated by a round of feasts and dances for a certain number of days, on one of which the girl is dressed in flowers and otherwise treated like a Muhammadan bride. This also costs from £10 (Rs. 100) upwards. Except some foreigners

who are Shiás in religion, the Násik Náikans are Sunnis. They place special faith in Syed Muhammad who is buried in the Násik Pírzádás' shrine, and at every anniversary of his death dance at his tomb without payment. They have a community with a head, who is generally the girl whose ancestors are the oldest residents. When a new member joins the community she is made to give a dinner. Their rules are enforced by excommunication or fine. They teach their children nothing but their own profession.

Pa'rsis numbered 130 souls (males 94, females 36). Most are shopkeepers or liquor-farmers in Násik, Igatpuri, and other towns. One is a chief constable at Devláli.

Jews, forty-nine in number (males twenty-nine, females twenty), are employed as railway carriage painters in Igatpuri. One is a draftsman in the public works department.

Christians numbered 1064 souls (males 671, females 393) or 0·13 per cent of the population. The only Christian village is Sharanpur or the City of Refuge. It was founded by the Reverend W. S. Price of the Church Mission Society in 1854. For some years before the establishment of a separate village, there was a Christian school and orphanage in Násik. It was thought that the institution would flourish better outside of the town, where arrangements might be made to teach the children some useful calling, and where converts would find refuge from the annoyance and persecution that commonly follow a change of faith. A mile or so west of Násik the grant of about eighty acres of land with a yearly rental of £3 10s. 6d. (Rs. 35-4-0), which was afterwards increased to 114 acres and £9 3s. 3d. (Rs. 91-10) rental, was obtained from Government, and an orphanage, a missionary's home, schools, and workshops were built. In 1879, including small communities at Devláli, Igatpuri, Vadála, Páthardi, and Makhmalabad, the number of Christians was 380. In that year twelve adults and thirty-nine children were baptised. Of the twelve adults, one was a Bráhmaṇ, one a Kunbi, one a goldsmith, and the rest Mhárs. During 1879 the orphanage maintained eighty-nine boarders, thirteen of whom were newcomers. During the same year twenty-nine boarders left, chiefly the children of destitute parents who had been taken in during the scarcity of 1877 and were then sent back to their homes. The orphanage contributions amounted during 1879 to £496, and the disbursements to £395 leaving a net balance of £101.

The workshops have trained a large number of artisans, who, as carpenters,¹ blacksmiths, and bricklayers, find steady work, and are well-to-do. The estate is too small to divide into holdings. But a home farm has lately been started which gives constant work to some of the villagers, and employs others during the busy season. In 1879, the farm yielded a net profit of £10 (Rs. 100). Such of the converts as are not craftsmen earn their living as day labourers. Most of the villagers, except one or two Kunbi and Bráhmaṇ families, were either Mhárs or Mángs. All eat and drink

Chapter III. Population.

Pa'rsis.

Jews.

Christians.

¹ Carpenters trained at Sharanpur are found at Igatpuri, Aurangabad, and Nagar.

Chapter III.**Population.****Christians.**

together, and members of the different artisan classes freely intermarry. But Bráhmaṇ converts are averse from connection with low caste families, and Mhárs from marrying with Máṅgs. All villagers are bound to observe certain rules of conduct and faith, and, if they break them, are liable to punishment. The power to punish any breach of rules rests with the church missionary, the head of the village. He either punishes the offender summarily, or calls a meeting of the church council or committee. This council consists of the missionary as president and six other members, two of them chosen yearly by the president, and the rest by the villagers' votes. The punishments are fines, public penances, and, in extreme cases, expulsion from the village. Nothing but the ordinary Christian ceremonies are performed at births, baptisms, marriages, and deaths. Sunday is a day of rest and Christmas is a general holiday. New Year's Day is also a special festival in honour of the founding of the village. Marriage charges, as a rule, vary from about £8 to £10 (Rs. 80 - Rs. 100) in a well-to-do family, and from £3 to £5 (Rs. 30 - Rs. 50) in a poor family. This is spent in clothes, ornaments, house-gear, and feasting. No dowry is given. In the case of a death the funeral is the only expense, the charges varying from 14s. to £2 (Rs. 7 - Rs. 20). A family with a monthly income of more than £2 (Rs. 20) is thought well-to-do. Except that some of the men wear trousers and boots most of the working people dress like Hindus. In well-to-do families the women wear a loose-sleeved jacket instead of a bodice, and let the *sári* hang to the feet. Some wear a petticoat under the *sári*. The ordinary monthly dress charges in a poor family would be from 2s. to 3s. (Rs. 1 - Rs. 1-8), and in a well-to-do family from 6s. to 10s. (Rs. 3 - Rs. 5). The articles of food in common use are wheat, millet, vegetables, and meat. All who can afford it eat animal food at least two or three times a week. Liquor, opium, and coffee are not in use. Those who take to European habits drink tea daily; with others tea is a specific for cold, or a luxury for grand occasions. The ordinary monthly food charges vary from 12s. to 18s. (Rs. 6 - Rs. 8) in a poor, and from £1 10s. to £2 (Rs. 15 - Rs. 20) in a well-to-do family. Almost all the men and women in the village, who have been Christians from childhood, can read and write Maráthi and a little English. There is an Anglo-vernacular school at Sharanpur, and a vernacular school at Devláli, and it is proposed to re-open the vernacular school at Páthardi, which was closed four years ago during the famine time. During 1880 the mission opened a girls' school at Devláli with twenty-three names on the roll. All the children, both boys and girls, go to school, and their parents are very anxious that at least the boys should be well taught. There is an advanced class for training schoolmasters and evangelists numbering eight students. The poor asylum in connection with the mission supported twenty men during 1879, chiefly very old people. Of these five were blind, one dumb, two lepers, two paralytic, and ten otherwise infirm. The total contributions towards this charitable institution amounted in 1879 to £74, and the total disbursements to £59 leaving a net balance of £15. Though Málegaon and Aurangabad have each

their churches, the parent mission has for want of funds no separate building. The school-house is at present used as a church. Subscriptions to the amount of £800 (Rs. 8000) have been collected, but £500 (Rs. 5000) more are wanted. The children play the ordinary native games. Attempts have been made to introduce cricket and other English sports, and the children seem to take to them very readily. One here and there seems to have an ear for music, but no one has shown any marked musical talent.

In connection with Sharanpur, an asylum¹ of freed African slaves was established in 1860 at the expense of Government. Between that year and 1874, about 200 Africans of both sexes, were received, and taught to read and write Maráthi and English. In 1874 the asylum was broken up, and the inmates were sent back to their native country to form a Christian village at Mombasa.

Six towns had more than 5000 and three of the six more than 10,000 people. Excluding these six towns and 660 hamlets there were 1652 inhabited state and alienated villages, giving an average of 0·2 villages to each square mile and of 410 people to each village. Of the whole number of villages 638 had less than 200 inhabitants; 624 from 200 to 500; 265 from 500 to 1000; 93 from 1000 to 2000; 17 from 2000 to 3000; and 15 from 3000 to 5000. The villages, as a rule, are small and compact. Hamlets are rare. They are found either in out-of-the-way places or though called hamlets are really moderate-sized villages. In the plains, nearly every village is surrounded by a ruined mud wall, telling at once of present peace and trust and of former troubled times. In many cases, on high ground near the centre of the village, there is a fortified enclosure, *gadhi*, forming a hollow square of some 150 feet and strengthened at each corner by a round tower or buttress. The walls are generally loopholed, and here and there embrasures for cannon have been built into the parapet of the buttresses.

Except in the extreme west the village community is fairly complete. Most villages have of Government servants a headman *pátíl*, a village accountant *kulkarni*, a watchman *jágliá* who carries treasure remittances, a village messenger *tarál* who looks after strangers and has miscellaneous revenue and police duties, a *chaudhri* who sweeps the *chárdi* or village office, and, where there is irrigation, a *pátkari* in charge of the water channel. The right to perform these duties is, in all cases, hereditary in a certain family or families. In each case the number of officiators depends on the size, wealth, and situation of the village. Almost every large village has two or even three headmen, and in one village there are as many as five. It is rare to find more than one accountant but there are sometimes as many as sixteen Mhárs. The village headmen are usually paid partly by quit-rent lands and partly by cash allowances, the accountants generally in cash, and the Mhárs partly by quit-rent lands and partly by claims on the villagers. These claims are yearly becoming more precarious. The villagers refuse to pay, and the Mhárs often retaliate by poisoning their cattle.

Of Servants useful only to the villagers there are, for Hindús, the priest *upádhia*, and astrologer *joshi*, and for Musalmáns, the

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Population.
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Villages.

Village
Communities.

¹ The asylum was started in Bombay in 1853.

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Village Communities.

judge *kāzi*, the mosque-keeper *mulla*, and the preacher *khatib*. There are besides, the barber *nhāvi*, the washerman *parit*, the betelnut seller *tāmboli*, the carpenter *sutār*, the blacksmith *lohār*, the potter *kumbhār*, the tanner *chāmbhār*, and the gold and silversmith *sonār*. The village priests have no particular privileges. In some instances they have private lands and even cash allowances; but they generally live on the villagers' free-will gifts. No villages are inhabited entirely by people of one caste. Each village contains households belonging to several castes, among whom are almost always Kunbis, Kolis, and Mhārs. The village watchmen or *jāglās*, are usually either Kolis or Bhils. Village headmen, though nearly always Kunbis, are sometimes Kānadās, Vanjāris, Musalmāns, and Brāhmins, and, in villages near the Sahyādri hills, Konkanis, Thākurs, and Kolis. Some of them represent the family of the original founders of the village. But many are new men who have bought their position. They live almost entirely by cultivation. A few lend money, but the practice is uncommon. Though treated with a certain deference and appealed to as an arbitrator in debt and other disputes, the headman has, as a rule, no very large share of authority. On three chief occasions, *Holi*, *Pola*, and *Dasra*, he is treated with special respect, *mānpān*. At the *Holi* (March-April) he lights the fire; at the *Pola* (July-August) his cattle lead the procession; and at the *Dasra* (August-September) his sword gives the sacrificial buffalo its first wound. When, owing to purchase, there is more than one family of headmen, it is usual to divide among them these tokens of headship, the different families taking the place of honour at different festivals or in different years. In many cases no settlement has been made, and, to avoid ill-feeling, the special tokens of respect have been given up.

Next to the headman the moneylender and grain-dealer, generally a lately come Mārwar Vāni, is one of the leading villagers. He holds an independent position and seldom stands in need of the help of the headman to recover his debts. The village school-master is said to have little authority and to be seldom consulted or used as a petition writer. The practice of living in one village and tilling the lands of another is common, and new settlers are not required to make any payment on joining a village.

Craftsmen tend to gather in towns and large villages. But most villages of any size have still their blacksmith and carpenter who are able to meet most of the husbandmen's wants and are paid by them either in grain or in money. The village council, or *panchayat*, settles some caste questions, petty disputes, and trifling domestic matters. The common pasture land, or *gāyran*, is free to the use of all alike without restriction or difference. The village wells are open to the use of all except Mhārs and Chāmbhārs, who may draw water from it but must beg water of others. Charitable and other public works are rarely undertaken by the villagers as a body. When a subscription has to be raised it is usually taken in hand by the headman or some other trustworthy person, and he collects according to the known ability of each, or more generally by an arrangement of so much on each house or plough.

Feasts are, as a rule, given to members of the host's caste only. But headmen and other rich villagers, in many cases, celebrate their chief family festivals by entertaining the whole body of villagers. At these village feasts all the guests, except the Mhárs, Bhils, and Chámhbárs who have their share sent to them, feed together in the same place.

The population is on the whole stationary; few either leave or settle in the district. The following are the chief exceptions. Bráhmán men go on pilgrimage to Benares and other distant places, and in many cases stay away for years. Youths, chiefly of the higher castes, after some schooling, leave their homes and seek employment at Indor, Gwálior, Baroda, or Bombay. The youth as a rule starts by himself, and, if successful in finding a place, comes back and takes his family with him. Among hereditary village accountants this practice is very common. In many cases the actual holder is away and his work is done by a substitute. Many labourers move about the district in search of work. But few of them go far and almost all come back to their homes during the rains, when they find work either as field labourers or in tilling their land. The practice of leaving their homes is specially common among the Konkanis and Kolis of the poor lands in the west on and below the Sahyádri hills. The yield of their fields is generally too small to support them through the year, and during the fair season most of them, going into the Point and other neighbouring forests, live by felling and carrying timber and burning charcoal. In those parts there is little either in their land or in their villages to bind the people to one spot. A few deaths or long-continued sickness often puts a whole village to flight.

Two sources of employment, money-lending and handloom weaving, draw strangers to the district. The foreign money-lenders are Márwár Vánis, who keep coming in small numbers and are now found in almost every part of the district. The foreign weavers are chiefly Musalmáns from Poona, Burhánpur, Pátan, Nágpur, and even Lucknow and Benares, who are drawn to Yeola by the demand for its cotton and silk fabrics.

Chapter III. Population.

Movements.

CHAPTER IV.

AGRICULTURE¹.Chapter IV.
Agriculture.
Husbandmen.

AGRICULTURE supports about 380,000 persons or a little more than one-half of the population.²

The chief husbandmen are Kunbis, Mális, Thákurs, Kolis, Konkanis, Vanjáris, and Bhils. In the rural parts, all classes, except Márwár and Gujar Vánis, work in the fields. Only in large towns do craftsmen support themselves entirely by their crafts. Násik husbandmen as a rule seem more intelligent and better off than those of other parts of the Deccan. They fully understand the value of irrigation, and, especially the Mális, grow the finest watered crops.

Holdings.

In 1878-79, including alienated lands, the total number of holdings was 63,194 with an average area of 32½ acres. Of the whole number, 9537 were holdings of not more than five acres, 6496 of from five to ten acres, 14,034 of from ten to twenty acres, 26,867 of from twenty to fifty acres, 8987 of from fifty to 100 acres, 2952 of from 100 to 200 acres, 201 of from 200 to 300 acres, ninety-four of from 300 to 400 acres, seventeen of from 400 to 500 acres, eight of from 500 to 750 acres, and one of from 750 to 1000 acres. More than a hundred acres is considered a large, from fifty to a hundred a middle sized, and less than forty a small holding.

Arable Land

Of an area of 5395 square miles surveyed in detail, 180 are the lands of alienated villages. The rest, according to the revenue survey returns, contains 2,401,128 acres or 71·96 per cent of arable land; 324,443 or 9·72 per cent of unarable; 336,979 or 10·10 per cent of grass; 162,238 or 4·86 per cent of forest reserves;³ and 112,170 or 3·34 per cent of village sites, roads, river beds, and hills. From the 2,401,128 acres of arable land, 163,386 or 6·8 per cent have to be taken on account of alienated lands in Government villages. Of the balance of 2,237,742 acres, the actual area of arable Government land, 1,892,908 or 85·04 per cent were under tillage in 1879-80. Of these, 1,844,165 acres or 97·4 per cent were dry crop, and 48,743 acres or 2·6 per cent were watered garden land.

¹ Materials for the greater part of this chapter have been supplied by Mr. Káshináth Mahádev Thatte, Deputy Collector, and Mr. H. R. Cooke, C. S.

² The actual total 379,908 includes adult males 126,991; their wives, according to the ordinary proportion of men to women, 119,911; and their children, 133,006. In the census statements a large number of the women and children are brought under Miscellaneous.

³ The forest area has lately been increased to 1183 square miles, and, as at present proposed, it will finally include about 1613 square miles or about 1,082,320 acres.

Chapter IV.

Agriculture.

Stock.

Crop Area.

Soil.

According to the 1879-80 returns the farm stock amounted to 58,875 ploughs, 24,450 carts, 173,443 bullocks, 151,626 cows, 49,171 buffaloes, 11,392 horses, 3650 asses, and 175,541 sheep and goats. On an average there are about two pairs of bullocks for every forty acres of arable land.

In 1879-80, of 1,892,908 acres, the whole are under tillage, 293,371 acres or 15·49 per cent were fallow or under grass. Of the remaining 1,599,537 acres, 12,088 were twice cropped. Of the 1,611,625 acres under tillage, GRAIN CROPS occupied 1,223,329 acres or 75·9 per cent, 699,318 of them under *bājri*, *Penicillaria spicata*; 104,133 under *javari*, *Sorghum vulgare*; 191,191 under wheat, *gahu*, *Triticum aestivum*; 13,584 under *nāgli*, *Eleusine coracana*; 50,840 under *vari* and *siva*, *Panicum miliare* and *miliaceum*; 40,570 under rice, *bhāt*, *Oryza sativa*; 1658 under maize, *makka*, *Zea mays*; and 2765 under other grains of which details are not given. PULSES occupied 167,376 acres or 10·38 per cent, 65,377 of them under gram, *harbhara*, *Cicer arietinum*; 42,484 under *kulith*, *Dolichos biflorus*; 36,781 under *udid*, *Phaseolus mungo*; 8188 under *tur*, *Cajanus indicus*; 7830 under lentils, *masur*, *Ervum lens*; 2929 under peas, *vātāna*, *Pisum sativum*; 520 under *mug*, *Phaseolus radiatus*; and 3267 under other pulses. OILSEEDS occupied 183,845 acres or 11·40 per cent, 53,958 of them under gingelly seed, *til*, *Sesamum indicum*; 10,834 under linseed, *alshi*, *Linum usitatissimum*; and 119,053 under *khurāsni*, *Verbesina sativa*; safflower, *kardai*, *Carthamus tinctorius*; groundnut, *bhuimug*, *Arachis hypogæa*; and other oilseeds. FIBRES occupied 13,147 acres or 0·81 per cent, 11,184 of them under cotton, *kāpus*, *Gossypium herbaceum*; 259 under Bombay hemp, *san* or *tug*, *Crotalaria juncea*; and 1704 under brown hemp, *ambādi*, *Hibiscus cannabinus*. MISCELLANEOUS CROPS occupied 23,928 acres or 1·48 per cent, 7749 of them under sugarcane, *us*, *Saccharum officinarum*; 7825 under chillies, *mirchi*, *Capsicum frutescens*; 1441 under tobacco, *tambākhū*, *Nicotiana tabacum*; and the remaining 7413 under various vegetables and fruits.

The arable land is of two classes, hill or *dāngi*, lying below or near the Sahyādris in the western sub-divisions of Igatpuri, Násik, Peint, Dindori, Kalvan, and Bāglán; and plain or *deshi*, lying on the table-land further east. Hill lands are poor, and, unless, which is seldom the case, they are freely manured, they cannot yield yearly crops. Except rice lands, after two or three years' cropping, they have to be left fallow for four or five years. As they wholly depend on rain for moisture they yield no watered or garden crops. The soil does not admit of deep ploughing, the cattle and tools are feeble, the outturn is small, and the people, as a rule, are badly off. Part of this land, on hill slopes where no field tools can be used and where the soil is very shallow, is entirely tilled under the wood-ash, *dalkhi*, system. Except the hilly parts, the soil of the open country is nearly all black and is fairly rich, though good soil of a lighter colour is found in some places. Part of it, having the advantage of watercourses and wells, is watered, and the rest is used for rain and cold-weather dry crops. Yearly crops are grown and fallows are seldom wanted. In hilly and rocky places, as well as in extensive

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 Soil.

flat tracts of gravelly soil, the land is poor, and the outturn, especially in the case of rice lands, is much smaller than among the western hills.

There are four kinds of soil : black *kālī*, red *māl*, red and black *korāl*, and light brown *barād*. Except in the uplands where some of it is poor, black soil, found mostly in the plain country near the beds of rivers, is often deep and very rich and yields excellent cold weather crops of wheat and gram. Red soil, which is stiffer and shallower, is found chiefly on hill slopes or plateaus, and yields good rainy season crops. Red and black, *korāl*, is found occasionally in hilly tracts, and yields gram, lentils, and other cold weather crops. Light brown, *barād*, the lightest of all, found on waving and hilly lands, is often strewn with boulders and mixed with lime nodules. It never gives more than a light crop, and yields nothing at all when the rainfall is scanty.

Rainy season crops, the millets and several of the pulses, are grown in poor reddish uplands, and, sometimes for change, in rich black-soil fields. The pulses are grown singly or mixed with other crops. Except safflower or *kardai* which is grown in red land, wheat, gram, and other cold weather crops are generally grown either in the richer or in the lighter black soils. Early crops require the ground to be well soaked with rain before they are sown in June; they want showers at intervals while they are growing, and again in September when they are ripening. Cold weather crops are sown after the October rains are over, and require some showers in December. A well-timed fall of twenty-five inches is sufficient, but unseasonable heavy rain often does much harm.

Field Tools.

The field tools are : the plough, *nāngar*, made of wood and fitted with a steel share *phāl*; the hoe, *vakhar*, a horizontal iron blade from three to four feet long fixed between two wooden uprights at the ends of a log of wood; the rake, *dāte*, with wooden teeth; the scalping knife, *kharpe*, used for weeding the ground after it is ploughed; the clod-crusher, *phali* or *kheugi*, a wooden board twenty feet long and two feet broad, used for smoothing and levelling the ground; the drill, *pābhar*, used for sowing millet and some other early crops, in parallel lines; the *moghad*, another drill with two or three tubes instead of four, used for sowing wheat, gram, and some other late crops, or added to the *pābhar* when a mixed crop is to be raised; the *rākya*, like the *vakhar* but with a longer blade, used to smooth the surface and cover the seed; and the small hoe, *kulpe*, with several T-shaped iron shares. Besides these, the husbandman generally owns a pair of carts *gādās*, hand-hoes *kudals*, spades *pāvdās*, sickles *vilās*, billhooks *koytās*, large knives *suris*, iron crowbars *pahārs*, and an axe *kurhād*.

Ploughing.

In hilly lands fit only for wood-ash tillage the plough is not used; the surface is slightly loosened by the hand-hoe. The rest of the hill lands are worked by a plough lighter than that used in the plains. To bring a piece of waste plain land under tillage it is first broken by a heavy plough drawn by four bullocks. After the rains are over, it is ploughed four times from end to end so as thoroughly to uproot the

woods,¹ which soon die when exposed to the sun and wind. When the first showers of the next rainy season have softened the clods, the land is again ploughed once or twice and weeded by the hoe, once along and once across the furrows, the second weeding being called *dhálne*. The clod-crusher, *phali*, is afterwards dragged over the field to smooth and level its surface.

In hill lands, whether the field is sloping or flat, the seed is sown broadcast and thick on a small plot of burnt ground, and the surface is loosened by an iron-tipped wooden hoe. When the thick sown seedlings are about a foot high, they are planted in irregular rows in patches of prepared land.

Plain country sowing differs greatly from hill sowing. In the plains both for the early and late crops, seed is sown in regular rows by the drill *pábhār*. This drill has a wooden cup *chúde*, at the top, with a number of diverging holes into which the upper ends of hollow bamboo tubes are fixed, the lower end of each bamboo being set in a wooden bill that stands out from a wooden bar and is armed with a small iron tongue that furrows the ground. When at work, the driver keeps feeding the cup from a bag of grain hung to the machine, and the seed passes through the bamboo tubes into the small furrows cut by the iron tongues. The number of bills and tubes varies according to the seed. On the side next the sower each pipe has small holes which show if there is anything in the way of the seed. To cover the seed a smoother *rákya*, or a thorn harrow, is drawn over the ground. For gram and safflower which are grown only in small quantities, the drill is not used. The seed is sown by the hand in furrows made by a light plough and covered by a smoother, or by a scalping knife.

Irrigation, both from wells and from channels dependent on local rainfall, extends over more than 47,000 acres. It is pretty general throughout the plains especially in Báglán, Siunar, Násik, Chándor, and Niphád. The cost for each acre varies according to circumstances from 2s. to £10 (Rs. 1-Rs. 100). In Báglán it ranges from £6 to £7 10s. (Rs. 60-Rs. 75) the acre of sugarcane, and the produce in a year of cheap prices varies from £15 to £20 (Rs. 150-Rs. 200). The chief watered crops are sugarcane, rice, wheat, millet, gram, *udid*, lentils, groundnuts, chillies, grapes, guavas, plantains, and vegetables. The water channels belong either to small or to large works. The small works, mostly under the Collector and managed by the people, are 906 weirs, *bandhúrás*, on the Godávári's and Tápti's tributaries; 274 of them are permanent and the rest are renewed every year; they water an area of about 37,000 acres. Most of these weirs were made by the villagers from fifty to 150 years ago. Some were built by private persons to whom rent-free lands were given in reward for their public spirit. Water rates on old irrigation works, estimated at the rate of not more than £1 (Rs. 10) an acre and consolidated with the land revenue, are paid whether the land is cropped or not. Government generally carry out petty repairs on these works at their own cost, but in some places the people have to pay for repairs.

¹ The chief weeds are *kunda* and *haryáli*; the *kunda*, from the depth to which it sends its roots, is most hard to get rid of.

Chapter IV.

Agriculture.

Ploughing.

Sowing.

Irrigation.

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Agriculture.
Irrigation.

In most villages where there are canals, there is, under the headman, an hereditary officer called a channel-keeper, or *pátkari*, who regulates the supply of water. Near new works the irrigated area is assessed every year at the rate of from 2s. (Re. 1) an acre for monsoon dry-crops to 16s. (Rs. 8) for perennial crops. These rates apply to irrigation by flow; only half as much is charged when the water has to be lifted. Well irrigation, though not separately assessed, is estimated to cost from 2s. to 6s. (Re. 1-Rs. 3) and sometimes as much as 16s. (Rs. 8) an acre.

Páلكhed Canal.

The large works,¹ which are under the Public Works Department, are the Páلكhed canal in Dindori and Niphád an entirely new scheme, the Vadáli canal in Niphád an old scheme improved and enlarged, and the Ojhar Támbat canal also an old work in Dindori and Niphád. The Páلكhed canal is supplied from the Kádva river. The weir and head works are of rubble masonry. The weir, which is twenty feet high at the centre and 600 feet long, is built on a rocky barrier in the river about twenty miles above its meeting with the Godávári. The canal, which is eleven miles long, lies on the right bank, and, with ten miles of side channels, commands an arable area of about 20,000 acres in nineteen Dindori and Niphád villages. The work was begun in 1868, but, on account of two accidents due to excessive floods, it was not opened till 1873-74. The total cost was £14,872 (Rs. 1,48,720). The discharging capacity at the head is sixty-three cubic feet a second. The river has a large and never failing supply for six months, and needs only to be aided during the other six months by storage to make the canal very popular, and, when the Vághad reservoir, partly built as a relief work in 1878, is ready for use, irrigation will no doubt rapidly spread.

Vadáli Canal.

The Vadáli canal, an old work improved and enlarged, is also supplied from the Kádva river. The weir, 620 feet long and eleven high at the centre, is built on a rocky barrier near the village of Vadáli, twelve miles below the weir of the Páلكhed canal. The length of the old canal was $3\frac{1}{4}$ miles and the area irrigated 318 acres. The improvements, begun in 1866 and finished in 1868, included the raising of the weir nearly one foot, the widening of the canal at the head to carry nineteen feet a second, and its extension to a total length of $8\frac{1}{2}$ miles, commanding an arable area of 1702 acres. Though it is more than enough during the rainy and cold seasons, the water supply fails during the hot months. The total cost was £2000 (Rs. 20,000).

Ojhar Támbat Canal.

The Ojhar Támbat canal, which was opened in 1873, is also an old work improved and extended. It is supplied from the Bánganga, a tributary of the Godávári, and from the waste water of the Páلكhed canal. The weir is 258 feet long and twenty-three feet high, and the canal, which is on the right bank of the river, is two miles long and commands an area of 1405 acres. On this work £583 12s. (Rs. 5836) were spent by His Highness Holkar, and £192 (Rs. 1920) by the British Government to whom it was handed over in connection with certain territorial transfers.

¹ The details of the large Irrigation Works have been supplied by Mr. J. D. Ferguson, C.E., Executive Engineer for Irrigation, Násik.

Besides these, the Vághad and Khirdi reservoirs were begun in 1878 as famine relief works. The Vághad reservoir, eighteen miles north of Násik, is in progress, but the Khirdi reservoir, eight miles from Yeola, has been stopped for want of funds. The Vághad reservoir is designed to store rain water for the canals below. When the work is finished, it will consist of an earth dam, across the Kolvan river, 4160 feet long and ninety feet high at the centre. The dam will impound 625 million cubic feet of water within an area of 800 acres. Water, when required, will be let out by a masonry culvert and will flow along the channel of the river to the Pálkhed, Vadáli, and Ojhar Támbat canals to aid their supply. The work will cost about £22,750 (Rs. 2,27,500), and, by a further expenditure of about the same amount, can be made of twice its present capacity. The design of the Khirdi reservoir is to build an earthen dam, 2465 feet long and forty-one feet high, across the Nárinđi river, and to cut an open channel ten miles long leading to a reservoir close to Yeola and watering the lands on its way. The estimated cost is about £13,310 (Rs. 1,33,100).

The Godávari project has long been under the consideration of Government, and is now likely to be matured as a scheme for irrigation on the right bank of the river from Nándur-Madhmeshvar to Raháta in the Ahmednagar sub-division of Nevása. The weir will be of masonry, half a mile long and thirty feet high on a rocky barrier in the river bed, and the canal, which will be a hundred miles long, will protect an area of about 140,000 acres almost wholly in that part of the Deccan, which is specially liable to suffer from drought. Exclusive of storage works, the lowest probable cost will be at the rate of £1 (Rs. 10) the protected acre.

Besides 5334 wells used for drinking, about 12,397 wells are used for watering the land, and their number is yearly increasing. Of the whole number, about 1180 are with, and 11,200 without, steps. A good well waters from two to four acres and costs from £50 to £100 (Rs. 500-Rs. 1000). The depth of water varies from six to thirty-two and averages nineteen feet. Besides the large reservoirs mentioned above, there are about 140 small village reservoirs and ponds.

The commonest manure is cattle dung mixed with house sweepings. The people store it in pits outside the villages, and, when it is seasoned, cart it to the fields. As much as forty cartloads are required for an acre of garden land. Every husbandman owns a number of cattle and can command a certain quantity of this manure. But the supply is always short and is usually eked out by gathering rubbish, burning it on the field, and ploughing in the ashes. For sugarcane and other rich crops hemp is sown, and, when the plants are two or three feet high, the land is ploughed and flooded, and the hemp, left for about twenty days, rots and forms an excellent manure. Rice roots are also a very useful fertiliser. To enrich the land by sheep droppings, shepherds are encouraged to graze their flocks in the fields when fallow, the occupants in some places paying as much as 4s. (Rs. 2) the hundred sheep for a single night. Though villagers shudder at the idea,

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Irrigation.
*Vághad & Khirdi
Reservoirs.*

*Godávari
Project.*

Wells.

Manure.

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poudrette, or *sonkhat*, is much used in and round Násik. It is prepared by the Násik municipality, and fetches a higher price than other manures, being sold at the rate of 6d. (4 *annas*) a cartload. As it is strong and hot, it is used only where there is a good supply of water. Manure is used universally for watered crops, sometimes, especially in the case of sheep droppings, for early dry crops when the manure gets soaked in by the early rains, but never for cold weather crops.

Weeding.

When two or three inches high the crop requires weeding. There are two modes of weeding, one by a sickle, or *khurpe*, which is generally practised in hill lands, and the other by a small hoe, or *kulpe*, with two or three shares drawn by two muzzled bullocks. As the hoe moves, the shares weed the space between two rows of crop which pass untouched between them. This is done two or three times over. The uprooted weeds are gathered and thrown away or left to rot on the spot. Besides lessening the drain on the soil, weeding loosens the earth and enables it to take in and keep more moisture. The crop roots have free scope and the plants grow vigorously. Without weeding the surface of the earth becomes hard and crusted, and the water, failing to soak in, washes away particles of soil. The early or rainy season crops are weeded two or three times. Cold weather crops seldom want weeding as the ground is both too carefully cleaned and too dry to yield any large supply of weeds.

Reaping.

There is considerable difference in the reaping, or *saungani*, of the various crops. When *núgli* is wanted for immediate use, the heads are first cut and the stalks afterwards; but as a rule the heads and stalks are cut together. After it is cut, the *núgli* is left to dry for two days and then stacked in the field till the end of December. Of *vari* and *sávu* the ears only are picked, and the stalks are left in the field as they are not fit for fodder. In the case of *jvári* the ears are gathered first and the stalks, *kulbi*, cut afterwards. Of millet, rice, and watered wheat, the stalks are cut with the ears on, tied in small bundles, left to dry for two days in the field, and carried to the thrashing floor where they are stacked for several months, the best-looking ears being set apart in a separate bundle or in a stack for next year's seed. Before they are thrashed, the millet heads are separated from the stalks, *sarmad*. Unwatered wheat and gram are pulled out by the root, stacked for a time in the field, and taken to the thrashing floor when the other crops are ready.

Thrashing.

Grain is thrashed either in the field or in some place outside the village. The thrashing floor, or *khale*, is prepared with much care, soaked with water, trampled by bullocks till it grows hard, and twice or thrice smeared with cow dung. When the floor is ready, in some places the heads, in other places as in Málegaon and Bágán where fodder is plentiful, the stalks and heads, are strewn some inches deep. On these, round a central post, three or four muzzled bullocks tread till all the grain is crushed out of the heads. Where the quantity is too small to make it worth while to use bullocks, the grain is beaten out by a rod or flail. On account of its thorns safflower is seldom taken to the thrashing floor; it is beaten with rods in the field or on some rock close to the field.

Winnowing is the next process after thrashing. On a breezy day, the winnower stands in the thrashing floor, on a high wooden bench, *tiva*, and one or two workmen keep handing him basketfuls of chaff and grain. These he skilfully pours out so that the chaff is blown away and the grain falls in a heap. Part of the chaff is gathered and used for fodder, and the grain is taken to the husbandman's house.

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Agriculture.
Winnowing.

To refresh the soil both fallows and changes of crop are made use of, the practice varying according to the place and soil. After every two or three years of cropping, hill lands require four or five years of rest. The succession of crops varies according to the crop, the soil, and the manure. Low-lying lands need no change, and, in a few special tracts, rich black soils yield wheat for several years together. In such lands when the outturn begins to fall, wheat is replaced by gram for the first year, millet for the second and safflower or *tur* for the third. In the fourth year Indian millet is sometimes grown, but, as a rule, wheat follows the safflower or *tur*. The poorer hill lands are sown with *nágli* in the first year, with *vari* or *sáva* in the second, and, where level enough, with *khurásni* in the third. *Khurásni* also takes the place of *vari* or *sáva* as a second year crop, and is sometimes mixed with *nágli*, *vari*, or *sáva*. The better sorts of hill land are sown the first year with *nágli* or *khurásni*, the second with *vari*, *sáva*, or *udid*, and the third with *khurásni* or *udid*. When waste plain land is brought under tillage, if the soil is poor and reddish the first crop is *khurásni*, if it is red-black the first crop is safflower, and if it is rich black the first crop is gram. These plants tone down the harshness of the soil, and the oxalic acid that drops from the gram leaves kills weeds and grass. In light plain lands the usual order of crops is : in the first year, *khurásni*, *kardai* or *nágli*, and, where possible, a small quantity of *javári* ; in the second year, *bájeri* mixed with hemp and *hulga*, *Dolichos biflorus* ; and in the third year one of the first year's crops. In heavy soils, *bájeri* mixed with *tur* or other pulses, *ambádi*, *hulga*, *udid*, and *rála* or *sáva* are sown in the first year ; wheat alone or mixed with *kardai* and gram or mustard seed in the second and third years ; and one of the first year's crops or gram in the fourth year. In Nándgaon and Yeola, *bájeri* and *til* take the place of *khurásni* and *nágli*. In good soils, when the season allows it, a second crop of gram, lentils, peas, or safflower, is raised after *bájeri*, *udid*, and *rála*. In garden lands no regular order is kept. An early crop of *bájeri*, *nágli*, *udid*, or rice, is followed by a late crop of wheat, gram, lentils, and *methi*, *Trigonella foenum-græcum*, or some other vegetable. Sugarcane greatly exhausts the soil, and two to three years should pass before it is again planted in the same land. Between the first and second sugarcane plantings the intermediate crops are carrots, onions or garlic, rice, *kondya* or hot weather *javári*, *bájeri*, wheat, gram, and groundnut. *Kondya javári*, which is grown chiefly for fodder, is sown in March and reaped in June or July.

**Fallows and
Rotation.**

The hill wood-ash or *dalhi* tillage, to which reference has already been made, is of sufficient consequence to call for a detailed

**Wood-ash
Tillage.**

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Wood-ash Tillage.

description. This kind of cultivation is a necessity where there is a shallow light soil and a heavy but short rainfall. In December and January, a brushwood-covered plot of land is chosen and its bushes and grass, and sometimes branches from the neighbouring trees, are cut and stacked. In April or May when the loppings, *ráb*, are thoroughly dry they are spread on the plot of land and set on fire. First the shrubs and tree branches are laid, then a layer of grass, and, to prevent the fire from spreading into the neighbouring brushwood, the whole is pressed down by a light layer of earth and lumps of cowdung. About the middle of May, in the *Rohini Nakshatra* when rain begins in the hills, the burnt plot is cleared and sown, the first year with *nágli*, and the second year with *vari* or *sáva*. The seed is skilfully scattered and the ground loosened with the sickle or *khurpe*. At the same time the rest of the clearing is loosened and weeded. The plants must be forced on or they wither. When five or six inches high the seedlings are pulled out and thrown singly in irregular rows four to six inches apart on the unburnt part of the clearing, each plant sloping upwards so as to be supported by the earth immediately above it. In two or three days the roots strike, and in a week or two the stalks have stiffened and the plants begin to stand upright. A few seedlings are left on the burnt patch, but they yield less than those that are planted out. Before it ripens the crop is twice weeded with the sickle or *khurpe*.

Crops. Millet.

The following are some details of the culture of the chief crops. Millet, *bájri*, *Penicillaria spicata*, with, in 1879-80, a tillage area of 699,318 acres, is the people's staple food. It is grown in red or *mál* lands mixed with *tur*, being sown in June and reaped in an ordinary season towards the end of September. If it is in garden land or if there is want of rain it is watered from a well or a channel, *pát*. Millet stalks, *sarmad*, are used as fodder. They are cut with the ears on, and, after drying in the field for two days, are taken to the thrashing floor and stored for several months. Before thrashing, except in *Báglán* and *Málegao*n where there is plenty of fodder, the heads are cut off and separately trodden under bullocks' feet.

Wheat.

Wheat, *gahu*, *Triticum aestivum*, with, in 1879-80, a tillage area of 191,191 acres, comes next in importance. It is grown in all sub-divisions, and is either a dry or a watered cold-weather crop. Wheat is of five kinds, *banshi* or *bakshi*, *dáudkháni*, *káthe*, *bodke*, and *khaple* also called *kharde* or *jáde*. Of these *banshi* is a watered crop, *dáudkháni*, *káthe*, and *bodke* are dry crops, and *khaple* is both dry and watered. *Banshi*, also called *báhmuni*, a yellowish wheat, the favourite kind in garden land, is soft, large or middle sized, and black bearded. Next to it comes *dáudkháni* wheat which is yellow. *Káthe*, *bodke* or the beardless, and *khaple* are hard, reddish, and small grained. *Khaple* is as good as *dáudkháni*, but wants much clarified butter when it is used as food. *Pote*, a local variety of over-watered *dáudkháni*, is soft yellow and small grained, and is generally chosen as a second crop. It grows only on sandy and poor soils. Land set apart for wheat is ploughed after the previous crop is over, and two or three months later it is harrowed. After

the first rain it is twice ploughed along and across, and immediately before sowing is again ploughed and harrowed. In this way the land is carefully prepared and the weed roots picked out. Wheat is sown from September to November and reaped from January to April. From twenty-four to eighty pounds of seed are required to sow an acre. Except as a dry cold-weather crop it is always manured. In December wheat is sometimes attacked by a mildew which shrivels the grain. When ripe the plants, except in watered lands where their hold is firmer, are pulled out by the roots, bound into large sheaves, carried on carts to the thrashing floor, and trodden under bullocks' feet. The average acre outturn is about 360 pounds in dry, and 780 pounds in garden lands. The produce is more than enough for the local demand. Except on feast days, when even the poor use it, wheat is not much eaten in the villages except by Musalmáns and Bráhmans. It is generally prepared with clarified butter, and sometimes with molasses or sugar. The imports, mostly brought to the railway to be forwarded, are from the Nizám's territory, Málwa, Berár, and Ahmednagar. The export is almost entirely to Bombay.

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Crops.
Wheat.

Indian millet, *javári*, *Sorghum vulgare*, had, in 1879-80, a tillage area of 104,133 acres. After carefully preparing the land, *javári* is sown at the end of the rains (October), and reaped at the close of the cold weather (March). The ears are first gathered and the stalks, *kadbi*, afterwards cut. Immediately after the harvest the grain is trodden out by bullocks. The stalks are a valuable fodder.

Jvári.

Nágli, *Elousine coracana*, with, in 1879-80, a tillage area of 13,854 acres, and *vari* and *sáva*, *Panicum miliare* and *miliaceum*, with 50,840 acres, are grown in hill lands, sometimes under the wood-ash, *dalhi*, system. The seed is sown in burnt beds in the latter part of May, the seedlings are planted out in June or July, and the crop is reaped in October. The ears, except those of *nágli* which are sometimes cut with the stalks, are picked separately, and thrashed by beating them with a rod, or trampling them under bullocks' hoofs. These grains form the staple food of the poorer people near the Sahyádris, but are seldom used by the richer classes.

Nágli.

Rice, *bhát*, *Oryza sativa*, with, in 1879-80, a tillage area of 40,570 acres, is grown in the better sorts of dark hill land, and in plain garden lands. In hill lands the seedlings are raised on a sloping plot of burnt ground outside the field. The seed is sown broadcast in the plot, and the surface lightly ploughed so as to cover the seed. Fields which receive a sure supply of water yield rice every year. In plain garden lands, where it is not easy to burn a plot of ground as a seedling nursery, the seed is soaked in water, and, as soon as it begins to sprout, is sown broadcast either over the whole field or in a plot set apart as a seedling bed. Meanwhile, when rain has fallen, the whole field is ploughed four or five times in different directions, flooded with water, and once more ploughed so as to reduce the soil to fine mud. The deeper the mud the better are the prospects of the crop. After fifteen days the seedlings are set out in bunches of five to eight

Rice.

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Crops.
Rice.

plants. Water is always allowed to gather in the field till the ears are out, or rather till they begin to ripen. A scarcity of water spoils the crop as the soil cracks and lays bare the roots. No weeding is wanted. Irrigated rice crops are always late, not ripening till November or December. Rice is reaped with the straw, which, when the heads have been thrashed, serves as fodder. Rice is used daily by the well-to-do and by others on festive occasions. It is sometimes sent in small quantities to Ahmednagar.

Gram.

Gram, *harbhara*, *Cicer arietinum*, had, in 1879-80, a tillage area of 65,377 acres. For gram the land is carefully prepared and well weeded. It is sown from the beginning of October to the end of November, and is reaped in March. As already noticed, it is sometimes grown on new land, as the oxalic acid from its leaves kills the weeds. Gram is much esteemed as food both for men and for horses. Like other peas and beans gram is generally used in the form of split pulse, *dāl*, which is made by soaking the pea in water, and after letting it dry separating the halves by grinding. It is also eaten parched. The plants serve as fodder and as a vegetable. Gram is sent in small quantities to Bombay and other places.

Cajan Pea.

Cajan Pea, *tur*, *Cajanus indicus*, had, in 1879-80, a tillage area of 8188 acres. Almost every one uses *tur*. It is sown in alternate lines with cotton or some other plant in June or July, and is reaped in September and October. It yields a superior yellow pulse, *dāl*, only a little less valuable than gram. The stalks are generally used as fuel by the poor, and yield a charcoal which is much valued in making gunpowder.

Black Gram.

Black Gram, *ulid*, *Phaseolus mungo*, had, in 1879-80, a tillage area of 36,781 acres. The plant is used as food for cattle, and its pulse, though less valued as food for men, is considered the most fattening grain for horned cattle, and bears about the same market value as gram. The crop is never grown alone, but under some tall plant such as common millet.

Peas.

Peas, *vātina*, *Pisum sativum*, had, in 1879-80, a tillage area of 2929 acres. The chopped straw forms a most nourishing fodder.

Lentils.

Lentils, *masur*, *Ervum lens*, had, in 1879-80, a tillage area of 7830 acres, chiefly in the western sub-divisions. Lentils are sown in October and harvested in February, and are sent to Bombay in small quantities.

Green Gram.

Green Gram, *mug*, *Phaseolus radiatus*, had, in 1879-80, a tillage area of 520 acres. It is sparingly grown for its split pulse which is used in various ways.

Sesame.

Sesame, *til*, *Sesamum indicum*, with, in 1879-80, a tillage area of 53,958 acres, is sown in June or July and reaped in October. It is grown almost entirely north of the Sātmālās. The oil is used both for cooking and for burning. The cakes form an excellent food for cattle.

Linseed.

Linseed, *alshi*, *Linum usitatissimum*, with, in 1879-80, a tillage area of 10,834 acres, is sown in October and reaped in January. It is sent in large quantities to Bombay.

Cotton, *kápus*, *Gossypium herbaceum*, had, in 1879-80, a tillage area of only 11,184 acres. Besides indigenous, *gávráni*, cotton, both Hinganghát and acclimatised Dhárwár are grown, but only in Málegaon and in a few Nándgaon villages. The seeds are used as food for cattle. The area under indigenous cotton has increased from 2666 acres in 1875-76 to 5022 acres in 1878-79, while the area under exotic cotton has fallen from 8010 acres in 1875-76 to 1836 acres in 1878-79. The system of tillage is the same as in Khándesh. Much is used locally, and the rest goes to Manmád where there is a cotton press, and thence by rail to Bombay. The Manmád press is chiefly fed by cotton from Khándesh.

Tobacco, *tambákhū*, *Nicotiana tabacum*, with, in 1879-80, a tillage area of 1441 acres, is raised all over the district in small quantities and of inferior size and quality. It is grown in all lands but thrives best in whitish soil near village sites, or in light alluvial soil on the sloping banks of rivers and streams. It is sown broadcast in July in small plots, and the seedlings are set out in August or September when they are about three inches high. The crop is ready for cutting in January or even earlier. To strengthen the leaves the main shoots have to be nipped, and this destruction of life is one of the reasons why the area under tobacco is so small. No well-to-do Kunbi will grow it. The cultivation is generally entrusted to a Bhil or a Koli who gets half the produce for his labour. When the leaves are ripe they are nipped off and three or four of them are laid one over the other in the sun to dry. They are turned, from time to time, and after a fortnight sprinkled with water, sometimes mixed with the sap of mango-tree bark or the juice of a coarse grass called *surad*, and packed in underground pits, or, if the quantity be large, stacked closely in the open air for eight days. This heightens the colour of the leaf and improves its flavour.

Sugarcane, *us*, *Saccharum officinarum*, with, in 1879-80, a tillage area of 7749 acres, is one of the most paying of watered crops, and very great care is taken in its growth. Four kinds of sugarcane are grown, white *khadya*, striped *bángdya*, black *kála* or *tám̄b̄da*, and Mauritius called *baso*. The last is grown only to a very limited extent near Násik and Devláli. The ground is ploughed from corner to corner seven or eight times. Weeds, which are seldom found in watered lands, are carefully picked out as the ploughing goes on. The clods are broken and levelled, and a good deal of manure is spread over and mixed with the earth either by hand or by a light rake, *dáte*. Furrows, six inches deep and about 1½ feet apart, are cut by a deep plough, divided into small beds, and watered. Sugarcane cuttings, about a foot long and three or four inches apart, are thrown into the furrows lengthwise, and pressed by the foot to drive them well into the ground. Planted in this way sugarcane is called *pávlya us*. It is most suited to a shallowish soil. In the case of the white or *khadya* cane, the cuttings are thrown into the furrows without dividing the land into beds, and after levelling the furrows by a beam harrow, the plantation is freely watered. Sugarcane grown in this way is called *nángrya us*. The *nángrya us* being deeper set stands a scanty supply of water better

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than the *pāvlya*, and if regularly watered comes to greater perfection than the other. The cuttings are planted in January or February, and more often in March, and begin to sprout after about fifteen or twenty days. Before it is five feet high the crop is twice or thrice carefully weeded. No further cleaning is wanted as weeds do not thrive under the shade of grown canes. Before the rains set in, when the crop is not more than three feet high, except the white variety which wants only about half as much water, the cane requires a weekly watering, and after the rains, a watering every twelve or fifteen days. The crop takes full eleven months to ripen. The mill consists of two *bābhul* rollers called husband and wife, *navra narri*, worked by two or four bullocks. A cane pipe joins the mill to the boiling pan which is under the charge of the owner of the cane or of some other trustworthy person, as the work of choosing the proper time at which to take the pan off the fire requires much knowledge and care. As the fire must be kept burning fiercely, *bābhul* loppings are, as much as possible, used for fuel. Two men are required to feed the furnace, two to drive the bullocks and cut and supply the cane, one to feed the rollers, and one to see that the juice pipe runs freely. The sugar mills are the resort of all the village when work time is over, and the smooth floor in which the moulds for the hot juice are built is pleasantly lit by the glow of the furnace. The white cane, *khadya*, though very hard and coarse for eating, yields the best molasses, and the crop requires less labour and care. It is found over almost the whole district. In Málegaon and part of Yeola, the striped *bāngdya* cane is chiefly grown, but it is seldom pressed. Mauritius cane requires the greatest care as regards water and manure, and the molasses are generally inferior. Sugarcane pressing usually goes on during the nights of the cold season, beginning with January. It employs a great number of hands. At the time of pressing, the owners never refuse cane or juice to any one, and crowds of beggars throng their fields. They even call passers-by to take some of their sugarcane and juice, believing that free-handed gifts are rewarded by a plentiful outturn.

Vines.

Vines, *dráksh*, *Vitis vinifera*, of three kinds, *abái*, *phákdi* or *phákiri* and *káli*, have for long been grown by Kunbis and Mális in Násik and Chándor. The vineyards are in rich garden lands carefully fenced. Cuttings are laid in September and set out in April and May. The land is ploughed and made ready as for sugarcane. Parallel lines eight feet apart are drawn along and across. At the crossings, which are marked by small sticks, holes a foot and a half deep and a foot broad are dug, and filled with half a basket of well seasoned manure. The cuttings are then planted in the holes and watered every fourth day, until they sprout strongly. Then they are regularly watered every ten or twelve days, and given poundrette and other rich manure. The shoots are at first trained on dry sticks, and, after about four months, on forked *pāngára*, *Erythrina indica*, stakes three or four feet high and three to four inches thick. These take root readily and are often trimmed so as not

to grow too freely. In the rains most of them are allowed to grow, so that the upper shoots may supply the place of any stakes that die. When it reaches the fork, the top of the vine is lopped to force the stem to throw out side shoots. These side shoots, resting on the *pángára* branches, keep the heavy weight of the top shoots and the fruit from dragging the plant to the ground. Vines bear fruit from the second year, and, if properly cared for, go on yielding for more than a century. They are trimmed twice a year in *Chaitra* (March-April) and *Ashvin* (September-October), and they bear fruit about four or five months after each trimming. The first crop, which comes in the rainy season, does not ripen. The grapes are sour and are sometimes used for pickles and jams, but are generally allowed to decay on the tree. In *Phálgun* (February-March) four or five months after the second trimming, the vines yield good sweet grapes and the loppings then made are used for new vineyards. Vines were formerly largely grown in Násik and at Sátur about four miles off, but about seven years ago they were attacked by a disease and most of the vineyards had to be destroyed. They also suffered considerably during the recent years of scanty rainfall (1876-1877), but their cultivation is still carried on.

Guavas, *peru*, *Psidium guava*, are reared from seed and planted out when three or four years old. As they grow to a large size, the distance between the trees is greater than between vines. The guava bears fruit from the second or third year after planting, and continues to yield for about six or seven years, when the tree is destroyed.

Plantains, *kel*, *Musa paradisiaca*, are grown from shoots. As soon as a bunch of plantains appears on the tree, only one shoot, styled the daughter, or *kár*, is allowed to grow. When this has borne fruit, the plantation is generally destroyed, but occasionally a grand-daughter, *nít*, is allowed to grow. A plantain seldom remains in the ground for more than three and a half years. The land is afterwards used for chillies, groundnuts, and other light crops.

Potatoes, *batáta*, *Solanum tuberosum*, are grown to a small extent, as a garden crop, by Kunbis and Mális. They were introduced into the district about forty years ago by a European cultivator named Grant.¹ The people, at first, objected to use them, but the feeling

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Crops.
Vines.

Guavas.

Plantains.

Potatoes.

¹ Mr. Grant obtained from Government 154 acres (257 *bighás*) of land near Násik rent-free for five years. About fourteen cwt. of choice Nilgiri, Surat, and Mahábalashvar potatoes were sown. The cost of the seed was £22 (Rs. 220) and the cost of tillage amounted to £6 (Rs. 6). The crop was successful. About seven tons (201 *manas*) the produce of three acres (five *bighás*) was sold for £120 (Rs. 1200); part of the rest which was kept for seed, was distributed among the husbandmen who soon became alive to the value of the crop. One Abáji Pátíl obtained from the Agri-Horticultural Society a prize of a cart and a pair of bullocks for the superior quality of his potatoes. In 1839 the potatoes grown in Mr. Grant's field were the largest of any that were produced in the Presidency. In addition to supplying local wants Násik potatoes found their way to the Málegaon and Mhow cantonments. Besides introducing potatoes Mr. Grant brought many grass seeds from France, Italy, and Malta. Indigo and Upper Georgian green-seeded cotton and Bombay mango trees and coffee plants were also tried, but all failed. Mauritius sugarcane, peas, and European vegetables were grown to considerable extent and the seeds distributed among the people. *Bom. Rev. Rec.*, 1339 of 1842, 89-95, 115.

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(Crops.

Potatoes,

gradually wore off, and potatoes have now altogether taken the place of the local sweet variety, *ratálu*. They are planted in the months of *Chaitra*, *Vaishákh*, and *Jesht* (March-June), and ripen from August to October. To make it ready for potatoes, land does not want much care or trouble. The potatoes are cut into two or three pieces, each with some shoots, and are laid in furrows half a foot from each other, and covered with earth by means of a harrow. The crop is watered every eighth day and requires careful weeding and manuring. The ground near each plant is kept as loose as possible, to let the roots grow freely. When ready (August-October), the potatoes are ploughed and dug out. As they are not stored in pits for any time, they do not last long, and are mostly used in the district, only a few being sent to Bombay.

Groundnuts.

Groundnuts, *bhuimug*, *Arachis hypogæa*, are grown to a fair extent. It is a hardy and certain crop and pays well, the cost of tillage being small. After the land has been ploughed and smoothed, furrows are ploughed close together, and the seed is dropped into them by the hand at intervals of about an inch, and covered with earth by means of a harrow. This is done soon after the rains set in, and the nuts want no watering till the rains are over. Afterwards they are watered every fifteenth day, until December when they begin to droop and are ready for digging. They should be several times weeded, but want no manure. Women and children dig out the nuts. This is an easy and a popular work, as, while digging, they can eat as much as they like, besides getting a good supply of nuts as wages. Bhils are often seen wandering in gangs in search of jobs of this sort, armed with the heavy crowbars that are used in turning up the tangled roots.

Betel Leaf.

Betel Leaf, *pín*, *Piper betel*, requires close care and attention and grows only in specially selected tracts. A year before the young plants are ready, the ground chosen as a betel leaf garden is surrounded with a thick hedge of milkbush, to which an outer fence of coarse grass matting is afterwards added. The ground is dug a foot or more deep and reduced to fine powder. In the land thus prepared, *shevri*, *pángára*, and *hadga* seeds are sown in regular rows close to each other to form supports to the betel vines. When the supports are four or five feet high, the garden is divided into beds three feet long by two broad, each with a water channel and a long trench. In the trenches, about a foot and a half from each other, betel-vine cuttings are set and earth is heaped all round. For twenty-one days, the cuttings are shaded from the sun by a covering of leaves and branches, and watered daily with well water. For the first two months, the young shoots are trained on dry sticks, and then on the *pángára* and other living supports. After twelve months the top shoots of the creeper are drawn down the tree, twisted in circles, covered with earth, and the shoots again trained up the stem. This is done every year in April and May, when the garden is enriched by a layer of new earth, from six to eight inches deep. Owing to the change this causes in the level of the beds and of the water channels, betel leaf gardens are always watered from wells and never from rivers or streams. The vine begins to yield eatable leaves after twelve months from the time of

planting, and continues to bear for twenty or thirty years. A stunted shoot, *nakhi*, gives the best leaves, soft, smooth, and full of taste, while those on a growing shoot, *pharpatya*, are coarse. Of *bakshi* and *támbdya*, the two kinds of vines, *támbdya* yields a quicker return, and *bakshi* a better and larger crop. The vines remain in the ground from fifteen to twenty years. The acre yield varies from £15 to £70 (Rs. 150-Rs. 700) a year. The betel leaves of the Sinnar subdivision are considered the best, though, like those of Vadáli in Chándor, they suffered severely during the drought of 1876-77. The owners of betel leaf gardens are generally Bráhmans, Támbolis, and others, who do not work with their own hands but employ workmen of the Máli caste. Betel leaf is the most costly and troublesome crop in the district, and cannot be carried on without the aid of considerable capital. From £40 to £60 (Rs. 400-Rs. 600) are often spent on a betel leaf garden before it yields any return.

Chillies, *mirchi*, *Capsicum frutescens*, with, in 1879-80, a tillage area of 7325 acres, is the most important crop grown in garden lands. It is planted in July and gathered in January. It does not want manure, but requires watering after the rains are over.

There is much irrigated land near Násik where all sorts of vegetables are raised. Cattle dung and poudrette are freely used as manure. Since the opening of the railway most of the produce is sent to Bombay.

Ears of wheat smitten, the people say, by the east wind, grow red, shrivelled, and light, and the grains in millet heads, attacked with mildew, turn into black powder. These blights are never so general as to affect the harvest, and no precautions are taken against them. Frosts often damage garden produce, killing rows of vines, and fields of chillies, groundnuts, egg plants, and other vegetables. Pulses are sometimes attacked by caterpillars. Locusts, it is said, never appeared between 1805 and the autumn of 1878, when parts of Sinnar and Igatpuri were attacked by swarms of these insects.

The great Durgádevi famine, which lasted from 1396 to 1407, is said to have caused as much ruin in Násik as in the southern parts of the Deccan. Some memory of the Dámájipant famine in 1460, and notices of the famines in 1520 and 1629 also remain. But the oldest famine of which any details have been traced is that of 1791-92. This is the severest famine of which any local record remains. Liberal revenue remissions were granted by the Peshwa, the exportation of grain was forbidden, and its price was regulated. Rice was brought in large quantities from Bengal by private traders. In October, rain fell abundantly, and the late crop which thrived well helped to cheapen grain and relieve distress.

In 1802, the rains were favourable, and the crops promised well. But Yashvantráv Holkar, crossing Málegaon and Chándor with a large army on his way to Poona, plundered all the villages and destroyed the standing crops. The Pendhárís, under their leaders Muka and Hiru, completed the work of destruction. In consequence there was an utter want of food, and grain rose

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Chillies.

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Famines.
1802-1804.

to 1½ pounds the rupee. The famine lasted for a year, and was at its height from April to August 1804. Large numbers moved to Gujarát. Of those who remained, it was estimated that, over the whole district, from 7000 to 10,000 died, and many of the survivors lived on vegetables, milk curds, and *budbud*, *godámbe*, *sole*, *kuldu*, and other dried grass seeds, and such wild fruits as *umbar* and *bhokar*. Cow's, buffalo's, and even human flesh is said to have been eaten. The Peshwa's government imported grain from the coast and freely remitted the revenue. Private charity was active, and merchants distributed dishes of grain and cooked food. Still large numbers of lives were lost, and some villages then left desolate have ever since remained waste. After two or three years prices fell to their former level and the people came back and resettled many villages.

1824.

In 1824, failure of rain raised *nágli* to twenty-eight pounds the rupee. Large quantities of grain were imported, and revenue was freely remitted. After five or six months good rain fell, and the distress passed away. There was no large number of deaths.

1833 & 1845.

In 1833, there was a small and temporary scarcity, and in 1845 a failure of rain which caused a five or six months' famine, and a loss estimated at 1000 lives. In 1854, there was great scarcity in Peint; grain rose to twenty-four pounds the rupee, and about 500 persons are said to have died.

1854.

1860-1863.

Between 1860 and 1862, the increased growth of cotton reduced the area under cereals and raised the price of grain; this, combined in 1863 with a bad harvest, forced prices to a famine level. During these years, Indian millet varied from fifty-two to thirty-two pounds and averaged forty-four pounds. In 1869 a failure of crops raised millet prices to twenty-seven pounds, and again in 1871 from thirty-three to thirty pounds.

1876-77.

The irregular rainfall of 1876 led to failure of the early crops and distress over about one-fourth of the district.¹ Though at one time very great, the distress in Násik never rose to famine. The south and south-west suffered most. The crops, in two sub-divisions, Sinnar and Yeola, almost utterly failed; in one, Niphád, they were poor; and in the other sub-divisions they ranged from middling to fair. Besides the failure of the early harvest, there was very little rain in September and October and few cold-weather crops were sown. With millet² at twenty-six instead of forty-seven pounds and little field work, the poorer classes fell into distress. About the middle of September the need for Government help became so great that relief works had to be opened. In November distress increased, graindealers held back their stores, and prices rose. This artificial forcing of prices did not last long. Importation soon set in and prices fell. In the hot months grain again became dearer and distress increased. A favourable opening of the rainy season was followed by a very long drought. Distress and anxiety lasted till, heavy rain fell, near the end of August. A further fall

¹ The estimate was, in area, 2000 square miles of a total of 8140, and, in population, 250,000 out of 734,386.

² Forty-seven pounds for millet, *bājri*, and fifty-four for Indian millet, *jodri*, were the ordinary prices.

in the beginning of September greatly improved crop prospects and the state of the people. And, at the close of November, the demand for special Government help ceased.

The following summary shows, month by month, the state of the district and the measures taken to meet the distress. In September 1876, very little rain fell except in the west and south-west, in Igatpuri and Peint, where the fall was good. What little rain fell was of great value, especially in the Dángs, where anxiety had been felt on account of the hillmen and Bhils. In spite of this rain the early crops failed in the greater part of Yeola, Sinnar, and Niphád, and to a less extent, in Chándor and Kalvan. The distress was greatest in Niphád and Yeola, and in Sinnar the people were clamouring for work. In these parts, about the end of the month, the prospects of the cold weather harvest, though not good, were much improved by a fall of rain. In other places prospects were fair. In the middle of September the Collector authorised an expenditure of £817 (Rs. 8170) from local funds in Málegaon, Báglán, Kalvan, Chándor, and Nándgaon, and, on the 24th, work was provided for the distressed labourers of Niphád and Yeola on the Niphád-Yeola road. On the 29th, another work was begun at the Kaprála pass for the Sinnar sub-division.

October passed without rain. In Yeola and Sinnar there was an almost utter failure of early crops, and in Niphád they were poor. In Niphád and Yeola grass and water were scarce, and cattle were being driven away. Rice and *nágli*, which promised fairly in the hilly parts of Igatpuri, Násik, Dindori, Kalvan, and Báglán, did not ripen owing to the failure of the later rains, and, for the same reason, especially in Yeola and Sinnar, cold-weather crops could be sown in only a very few places. The rise in grain prices caused much distress, but the numbers on relief did not increase rapidly as the people still found work in harvesting the early crops. On the north-east frontier of Málegaon, the Mhárs and others were in a bad state and were crying for work. About the end of the month, His Highness Holkar gave £300 (Rs. 3000) for the relief of the famine-stricken. The people continued very patient, and, except some grain thefts, there was little special crime.

About the middle of November a few showers fell in the central sub-divisions of Násik, Niphád, Chándor, and Dindori, and in Sinnar in the south. In many places late crops were not sown; where they were sown, they were withering and prospects were gradually growing worse. In the early days of the month, though there were fair stocks of grain, the dealers held them back and forced prices to about twelve pounds the rupee. To avoid the serious disturbance that threatened, grain was imported¹ and prices fell.

¹ On the 11th November the Násik municipality opened a shop for the retail sale of grain. Besides £300 (Rs. 3000) lent from municipal funds, eleven Násik gentlemen, Kavalchand Khupchand, Ganpatráv Dámodar Chándvadar, Dáda Umáshankar, Gopál Pánschand, Hari Trimbak Kále, Balvantráv Bápuji Kále, Rámdin Gangáram, Kachra, Anandram, Ganesh Raghunáth Muthe, and Bála Thákur lent £850 free of interest (Government Resolution Local 228 C. W. 925 of 1876). Grain was sold to the poor up to the value of one rupee under the supervision of the Municipal Commissioner and Mr. Prescott, Police Inspector. Hundreds of people flocked to this shop. The very poor were fed once daily in Násik.

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September.

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November.

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December.

1877.
January.

February.

March.

April.

Millet went down to about twenty-six and Indian millet to about twenty-nine pounds the rupee. Except in Niphád, Yeola, and Sinnar, the labouring classes could still get work in harvesting the early crops, preparing the ground for the next year, or in grass-cutting. The average daily number of persons on relief works rose to 7382, all of them able-bodied, expected to do a full day's work and superintended by ordinary public works officers.¹ For charitable relief a sum of £1000 (Rs. 10,000) was placed at the Collector's disposal. On the 3rd November, Government sanctioned £250 (Rs. 2500) to be advanced to Vanjáris and other herdsmen to drive cattle to the hills and other pasture grounds. This provision proved unnecessary, as, from Sinnar, Yeola, and Niphád, where fodder had failed, the surplus cattle had already been sent to the Nándgaon, Dindori, and Peint hills. December passed without rain and with no change in crop prospects. Except in the worst parts, the people still found work, and there was no cry for labour. Rupee prices fell, for *bájri* from twenty-six pounds at the beginning to twenty-eight pounds at the close of the month, and for *javári* from twenty-eight to thirty-three pounds. Fever and small-pox were prevalent. On relief works the numbers rose from 7382 to 14,275. In January 1877 some rain fell. *Bájri* prices, after rising slightly in the early days of the month, remained steady at thirty-two pounds the rupee, and *javári* prices fell from twenty-eight to twenty-nine pounds. In two sub-divisions cattle died of foot-rot. The numbers on relief works rose from 14,275 to 18,000, and during the month eighteen persons received charitable relief. In February about a quarter of an inch of rain fell over the whole district. Fever and small-pox were general. The grain supply continued good, *javári* remaining stationary at thirty-two and *bájri* rising from twenty-nine to twenty-six pounds. The approach of the *Holi* holidays and the strict enforcement of task work led many people to leave the works, the numbers falling from 15,493 in the beginning to 15,078 about the close of the month. At the same time the number on charitable relief rose to twenty-two. Early in March about fifteen cents of rain fell. Grain supplies continued abundant, and prices remained steady, for *bájri* at twenty-six and for *javári* at twenty-two pounds the rupee. On the Sinnar-Ghoti road the relief labourers, led by some Bhils, struck work because the task system had reduced their earnings. But by punishing some of the ringleaders the strike was soon brought to an end. The numbers on relief works fell from 15,078 to 13,586, and, on charitable relief, from twenty-two to four. In April there was no rain. Fodder was very dear in the east of Niphád and in the south and west of Yeola, and, in some villages, water was scarce. In Yeola large numbers of cattle died, and many were sold to butchers at from 6s. to 10s. (Rs. 3-Rs. 5) each, the price of beef falling from 1½d. to ¾d.

¹ The original wages were, for a man 3d. (2 as.) a day, for a woman 2½d. (1½ as.), and for a boy or girl 1½d. (1 anna). About the middle of November a sliding scale was introduced, providing that, when prices rose over sixteen pounds the rupee, the money rate should vary with the price of food grain, and that a man should always receive the price of one pound of grain in addition to one anna, a woman the price of one pound of grain in addition to a half anna, and a child half a pound of grain and, at the discretion of the directing officer, half an anna in addition.

(1- $\frac{1}{2}$ anna) the pound. All over the district those that had wells were growing *kondya jvári* for fodder. Rupee prices continued steady, for *bájri* at twenty-five and for *jvári* at thirty-one pounds. The number on relief works rose from 13,586 on the 31st March to 17,872 on the 28th April, when about 4000 workers were drafted from the Sinnar-Ghosa road to the Dhond-Manmád railway.

In May, 4.17 inches of rain fell throughout the district. Grain prices remained steady, for *bájri* at twenty-four and for *jvári* at twenty-seven pounds. There was much distress among the hill Kolis and Thákurs of Sinnar. Grass was not to be had except in the west. But there was a good supply of irrigated hot-weather millet, *kondya* and *shahálu*. Yeola and Sinnar suffered from cholera. The numbers on the relief works fell from 13,157 in the beginning of the month to 10,224 near the close. The fall was due chiefly to the continued transfer of labourers to the Dhond-Manmád railway and to the dismissal of those who refused to go there to work. Those who went did not remain long. Almost all came back before the month was over. The number receiving charitable relief rose from four to thirty-eight.

In June, there was a good fall of rain, averaging 5.42 inches, the south-west monsoon setting in favourably on the 20th. In Sinnar alone 3750 people left the relief works to go to their fields. The sowing of the early crops was in progress in all the sub-divisions except Yeola where the rainfall was scanty. *Jvári* fell from twenty-seven to twenty-nine pounds, while *bájri* remained steady at twenty-four. Cholera continued prevalent throughout the month. The numbers on relief works fell from 10,224 to 5517, against a rise on charitable relief from thirty-eight to 104.

In July, though there was an average of 5.70 inches of rain, the fall was irregular, and, about the middle of the month, field work was stopped in many places and the crops were withering. Later, especially in the west, some smart showers improved the crops, but, over most of the district, grazing was so scanty that the cattle had to be sent to the hills. Prospects were gloomy, rain was badly wanted, and some parts suffered from serious outbreaks of cholera. After continuing easy during most of the month, near its close a heavy external demand raised *bájri* from twenty-six to sixteen and *jvári* from twenty-nine to seventeen pounds. Still destitution did not spread. The numbers on relief works fell from 5517 to 4008 and on charitable relief from 104 to fifty-eight.

During the greater part of August, there were only a few light showers in the west. The crops continued to wither; rupee prices rose for *bájri* from seventeen about the beginning to sixteen towards the close of the month and for *jvári* from twenty to eighteen pounds; and distress increased. The Málegaon and Chándor Bhils refused to go to the relief works, and, especially in Málegaon, along with Mhárs and Kunbis, began plundering grain. Yeola and Sinnar, where the failure of crops had been most complete, were well supplied with relief works. But in Nándgaon and Málegaon, to meet the growing distress, a new work, the Nándgaon-Málegaon road, had to be started. Cholera continued, but grew lighter

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May.

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September.

towards the end of the month. During the last two or three days a general and heavy fall of rain much improved prospects. The numbers on relief works rose from 3243 in the beginning to 4537 about the close of the month, and on charitable relief from fifty-eight to 200.

During September, harvest prospects were greatly improved by an average fall of 4·48 inches of rain. The early crops were good in five, and poor in the remaining sub-divisions. The sowing of the cold-weather crops was begun, but before field work could be general more rain was wanted. Rupee prices rose, for *bājri* from nineteen to 15½ and for *javāri* from nineteen to sixteen pounds. Cholera continued to decrease. The numbers on relief works rose from 4537 to 5486, and on charitable relief, fell from 200 to 193.

October.

In October, with an average fall of 3·45 inches, prospects were generally good. The early harvest was being secured, and the late crops were beginning to come up. Prices fell, for *bājri* from sixteen pounds about the beginning to twenty-one pounds near the close of the month, and, for *javāri*, from seventeen to twenty-four pounds. Cholera, though declining, was still general. The numbers on relief works fell from 5486 to 1093, and on charitable relief from 193 to 167.

November.

In November, some slight showers improved the cold weather crops. By the middle of the month the early crops were nearly harvested, but for the late more rain was wanted. During the greater part of the month, rupee prices continued to fall, but, about the close, rose to twenty-two pounds the rupee for *bājri*, and twenty-five for *javāri*. The numbers on relief works rose from 1093 to 3689 against a fall on charitable relief from 167 to sixty-one. The apparent increase in the number on relief works was due to the entry of the Násik workers on the Dhond-Manmád railway. At the end of November all relief works were closed.

December.

December passed without rain. Rupee prices continued steady at twenty-two pounds for *bājri* and twenty-five for *javāri*. The numbers wanting relief rose from sixty-one to 156.

Summary.

The following statement of grain prices and of the numbers who received relief shows that during the first four months of 1877 Indian millet kept pretty steady at thirty-two pounds the rupee, or more than one and a half times the ordinary rate; that its price rose rapidly in May, June, July, and August, till in September it reached seventeen pounds; and that it then quickly fell to twenty-seven pounds in November, and in December again rose slightly to twenty-five. As early as December 1876, the numbers on relief reached 14,275. In January 1877, they rose to 18,000, but, in March, when many left on account of the task test, they fell to 13,586; in April they again rose to 17,872 and then went on falling to 4008 in July. During the next two months they rose to 5486 and then continued rapidly to fall till November, when the works were closed. The numbers on charitable relief rose from eighteen in January to twenty-two in February; they fell to four in April and May, and then went on rising to 200 in August; from August, after falling to sixty-one in November, they rose in December to 156.

Násik Famine, 1876-77.

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MONTHS.	AVERAGE DAILY NUMBERS RELIEVED.		AVERAGE PRICES.		Rain. Inches.
	Public Works.	Gratuitous Relief.	Bājri.	Juāri.	
November 1876 ...	7382	...	26½	30	0·20
December " ...	14,275	...	26½	31	...
January 1877 ...	18,000	18	28	31½	...
February " ...	16,078	22	28½	32	0·25
March " ...	13,680	4	26	32	0·15
April " ...	17,872	4	25	31	...
May " ...	10,224	38	24	27	4·17
June " ...	5517	104	24	28	5·42
July " ...	4009	58	23½	26½	6·70
August " ...	4597	200	18½	18½	4·15
September " ...	5180	193	16½	17½	4·48
October " ...	1083	167	18½	20½	3·45
November " ...	3680	61	22½	27½	...
December " ...	...	156	22	25	...
Average ...	8024·7	73·2	20½	29½	...

As the distress, though at one time great, never rose to famine, no special relief staff or relief houses were found necessary. When Government directed that cases of theft should be punished by whipping, the mamlatdārs of Igatpuri and Nándgaon were, as a temporary measure, invested with second class magisterial powers. In Yeola funds were raised by private subscription for the relief of the poor. The number fed amounted to 8146 and the expenditure to £42 10s. (Rs. 425) or about 1½*d.* (10 *pies*) a head. A house was hired for storing grain and for cooking and issuing food to the poor. The non-resident poor were lodged in rest-houses in the town. Food was given gratis to the aged and infirm and to children under seven, and the able-bodied were employed in making a small road in the town. The work they did was nominal and was exacted with a view to keep them together and to prevent them from begging in the town. Two kinds of tickets were given to the people, tin and paper. The holders of tin tickets were allowed full rations of one pound (40 *tolās*) of cooked bread and pulse, while the paper ticket-holders were allowed a smaller quantity. Children were given half a pound. The paper tickets were issued to such of the poor as shirked their work. The plan succeeded as all the idlers chose to work rather than be pinched with hunger. Tickets were issued at the work daily up to half past seven in the morning, late comers getting paper instead of tin tickets. At noon the working gangs were allowed to go to the relief kitchen to give in their tickets and get their food. They returned to work at two. In the early part of the day, the infirm, children under seven years, and travellers were gathered in one place and were given tickets. They were then marched to the relief kitchen and received food according to the kind of ticket they held.

*Special
Measures.*

The only other measure of special relief was helping the Musalmán handloom-weavers of Yeola. They were one of the first classes to suffer, as their employers, finding no demand for their goods, refused to make advances, and the weavers were thrown out of work. Of 1936 families nearly 610 had, by the end of August, left Yeola.

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Some went in search of work to Indor and others to their old homes in Northern India. For their relief a grant of £600 (Rs. 6000) was sanctioned. Part of this amount was spent in buying yarn which was given (16th June 1877) to the weavers to be worked into white turbans and robes. In some cases money advances were also made for the purchase or repair of looms. After 7th September advances were stopped. The articles were sold and the proceeds left a profit of about £24 (Rs. 240).

Cart Rates.

During the famine the rates for a cart and two bullocks rose from $3\frac{1}{2}d.$ to $4\frac{1}{2}d.$ ($2\frac{1}{2}-3$ as.) the *kos* of two miles, and for a cart from $2\frac{1}{2}d.$ to $3d.$ ($1\frac{1}{2}-2$ as.). These enhanced rates still (1881) continue.

Difficulties.

There were no special obstacles to the effective administration of relief. The people took full advantage of the arrangements made for their good. Their behaviour was remarkably orderly. Except in the case of villages on the line of rail, where the people could not resist the temptation of stealing grain from the passing trains, the grain robberies and other thefts were generally committed by habitual criminals.

Census.

A special census, taken on the 19th May 1877, when famine pressure was general and severe, showed that of 10,843 workers, all of them on public works, 5381 belonged to the sub-divisions where the works were carried on; 4550 belonged to different sub-divisions of the same district; 735 were from other districts; and 177 were from neighbouring states. As regards their occupation, 494 were manufacturers or craftsmen, 2725 were holders or sub-holders of land, and 7624 were labourers.

Cost.

The total cost of the famine was estimated at £42,967 18s. (Rs. 4,29,679), of which £42,594 6s. (Rs. 4,25,943) were spent on public works, and £373 12s. (Rs. 3736) on charitable relief. Of the whole amount £40,725 14s. (Rs. 4,07,257) were borne by Imperial and £2242 4s. (Rs. 22,422) by local funds.

Effects.

Though the 1877 police returns showed a total of 3593 offences or a decrease of 174 cases compared with the preceding year, a large amount of crime was, more or less clearly, due to the pressure of the famine. Dacoities rose from three in 1876 to eighteen in 1877; thefts from 574 to 904; lurking house-trespass from ninety-six to 173, and receiving stolen property from forty-five to ninety. This increase in offences against property was, in the Commissioner's opinion, due mostly to distress caused by famine, for, the large proportion of thefts were of grain, and the dacoities were generally directed against village *Vánis*. There are no means of ascertaining the number of cattle that died. Of human beings the estimated special mortality was about 4500 souls. The loss of agricultural stock though great did not interfere with field work. The areas under tillage in 1877-78 and 1878-79 exceeded the area in 1876-77 by 5131 and 53,549 acres respectively. This was in a great measure due to the large number of irrigation channels. Of £120,633 10s. (Rs. 12,06,335) the land revenue for collection for 1876-77 and £132 16s. (Rs. 1328) of outstandings for former years, £115,354

8s. (Rs. 11,53,544) and £69 8s. (Rs. 694) respectively were recovered by the close of the year and £44 8s. (Rs. 444) were written off as irrecoverable. In 1877-78 the land revenue for collection was £133,324 14s. (Rs. 13,33,247) and the outstanding balances amounted to £5298 2s. (Rs. 52,981), of which £125,043 2s. (Rs. 12,50,431) and £4071 14s. (Rs. 40,717) were respectively recovered and £112 14s. (Rs. 1127) written off, thus raising the outstanding balances for the next year to £9395 6s. (Rs. 93,953). Of £136,321 10s. (Rs. 13,63,215) the realisable land revenue for 1878-79, £132,826 12s. (Rs. 13,28,266) and of the balances £8022 14s. (Rs. 80,227) were recovered before the close of the year and £787 12s. (Rs. 7876) written off, leaving for future recovery a balance of £4079 18s. (Rs. 40,799). This by the 1st January 1880 had fallen to £3066 14s. (Rs. 30,667), and of this £955 6s. (Rs. 9553) were remitted in June 1880.¹

Two kinds of public works were carried out during the famine, water works and roads. Of the Vághad and Khirdi reservoirs, which were the chief water works undertaken in 1878, details have already been given. £720 (Rs. 7200) were also spent on repairs and improvements to the Pálkhed canal.

The following roads were made : A road from Sinnar to Ghoti with a branch to Devláli camp, thirty-seven miles long and costing £10,723 4s. (Rs. 1,07,232); a road from Niphád to Devpur with a branch to Sáykhedá, twenty-seven miles long and costing £6453 16s. (Rs. 64,538); a road from Khervádi to Sinnar, eighteen miles long and costing £5288 (Rs. 52,880); improving eight miles of the Násik-Poona road at a cost of £2894 (Rs. 28,940); a road from Yeola to the Nizám's frontier, 13½ miles, at a cost of £2380 (Rs. 23,800); a road from Vinchur to Niphád, nine miles, at a cost of £2148 16s. (Rs. 21,488); a road from Bhoradbári to Vinchur, 9½ miles, at a cost of £1691 10s. (Rs. 16,915); a road from Nándgaon to Málegaon, three miles, at a cost of £766 12s. (Rs. 7666); a road from Desh-máne to Vinchur, six miles, at a cost of £1134 2s. (Rs. 11,341); and a road from Násik to Dindori and Kalvan, eleven miles, at a cost of £894 14s. (Rs. 8947).

¹ Gov. Res. 2002, Fin. 9th June 1880.

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Capitalists.

THE 1872 census returns showed, besides well-to-do cultivators and professional men, 7447 persons occupying positions implying the possession of capital. Of these, 731 were bankers, money-changers, and shopkeepers; 5502 were merchants and traders; and 1214 drew their incomes from rents of houses and shops, and from funded property. Under the head Capitalists and Traders, the 1879 license tax papers show 10,456 persons assessed on yearly incomes of more than £10 (Rs. 100). Of these 4879 had from £10 to £15 (Rs. 100-Rs. 150), 2443 from £15 to £25 (Rs. 150-Rs. 250), 1111 from £25 to £35 (Rs. 250-Rs. 350), 500 from £35 to £50 (Rs. 350-Rs. 500), 559 from £50 to £75 (Rs. 500-Rs. 750), 352 from £75 to £100 (Rs. 750-Rs. 1000), 185 from £100 to £125 (Rs. 1000-Rs. 1250), ninety-eight from £125 to £150 (Rs. 1250-Rs. 1500), 121 from £150 to £200 (Rs. 1500-Rs. 2000), ninety-one from £200 to £300 (Rs. 2000-Rs. 3000), fifty-nine from £300 to £400 (Rs. 3000-Rs. 4000), twenty-four from £400 to £500 (Rs. 4000-Rs. 5000), twenty-one from £500 to £750 (Rs. 5000-Rs. 7500), eight from £750 to £1000 (Rs. 7500-Rs. 10,000), and five over £1000 (Rs. 10,000).

Saving Classes.

Moneylenders, traders, and shopkeepers, chiefly Márwár, Gujarát, and Ládsakka Vánis, and a few Bráhmans, Shimpis, Telis, Thákurs, Lingáyats, and Musalmáns throughout the district, and some pleaders, Government servants, priests, and skilled craftsmen in Násik and other large towns, save money. They generally own from £200 to £500 (Rs. 2000-Rs. 5000), and in a few cases as much as from £10,000 to £20,000 (Rs. 1,00,000-Rs. 2,00,000), or even more. A well known Bráhman banker and moneylender in Chándor is said to own from £30,000 to £40,000 (Rs. 3,00,000-Rs. 4,00,000). In Báglán and some other parts of the district where there is much irrigation, some of the cultivators, growing sugarcane and other rich crops, are well-to-do and lay by money. But their number is small, not more than two per cent of the whole body of cultivators, and, unless they combine moneylending with husbandry, their capital is seldom more than £200 (Rs. 2000).

Investments.

Money is not hoarded to any great extent. The higher classes generally invest their savings in gold and silver ornaments. Except in Násik where the silk, grain, and seed trades, and the establishment of a judge's court have attracted a considerable number of traders, brokers, and pleaders, few build or buy town houses, but, among villagers, all who can afford it own a house. With all classes moneylending is a favourite investment. Shopkeepers, traders, and moneylenders use their savings in extending

their business, and in house-building. The Government Savings Bank at Násik is used chiefly by pleaders, Government servants, pensioners, and the widows of Government servants, who generally turn their ornaments into money and lodge the proceeds in the savings bank. The deposits in the bank have risen from £905 (Rs. 9050) in 1871 to £4161 (Rs. 41,610) in 1879; and the yearly payment of interest to holders of Government securities, three of whom in the beginning of 1879 were Europeans and five natives, has risen from £54 (Rs. 540) in 1871 to £128 (Rs. 1280) in 1879. There is no buying of mill or other joint stock company shares. A thrifty landholder would probably spend all that he could save in buying cattle, sinking a well, adding to his holding, or building a better house. Many spend all they save in religious ceremonies and marriage festivities.

A few banking establishments, at Chándor, Málegaon, Násik, and Yeola, deal with Bombay, Nágpur, and Sholápur. The other towns where their bills, *hundis*, can be cashed are Ahmednagar, Poona, Bársi, Haidarabad, Bhiwandi, Panvel, Kalyán, Ahmedabad, Páli, Jabalpur, Jeypur, and Ajmir. According to the time of year and the distance the bill has to travel, the rate varies from one-eighth to two per cent. These bankers often cash bills for £1000 (Rs. 10,000), and sometimes for £5000 (Rs. 50,000). Wholesale purchases of grain, piece-goods, and cotton, are paid for by bills, the rates of discount varying from one-half to two per cent according to the season. Men of this class also make advances to people of credit.

The Chándor rupee coined at the Chándor mint, and the *Jaripatka* rupee coined at the Násik mint, were current in the time of the Peshwás. Both mints were closed soon after the British conquest (1818). Up to 1835, the coins were taken at a discount; but they have now almost disappeared from ordinary use though many are from time to time produced from hoards either newly discovered or broken into for the first time. At present the Imperial rupee is the only standard coin. There is however a good business in money-changing in Násik where pilgrims from Nepál, Haidarabad, and other places bring coins of local currency. Besides silver and copper coins, cowrie shells are largely used in Násik and other market towns in buying vegetables and other cheap articles. Their ordinary value is eighty to a quarter anna ($\frac{3}{4}$ d.) piece.

It was formerly the regular practice to insure goods against loss by robbery. The insurance agents, with whom the work of insurance formed only a part of their business as bankers, undertook to send goods from one place to another, on receipt of transit cost and insurance fees varying from one to two per cent. The orderly state of the country, and the introduction of railways, have made the expenditure unnecessary and the practice has ceased.

Property is seldom insured against loss by fire or by accident, and insurance of life is unknown.

Brokers, chiefly Márwár Vánis, are not confined to any branch of trade. They are paid by a percentage on sales effected through them and are not bound by any special trade rules. The percentage

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varies according to the quantity sold, and also according to the market demand. Besides acting as brokers they generally deal in cloth, grain, and wood.

Clerks.

Many well-to-do traders and moneylenders, who do a large business, employ one or more clerks, *gumástás*, and entrust to them almost the whole management of their affairs. Their pay varies from £10 to £30 (Rs. 100-Rs. 300) a year, and except a turban on marriage and other festive occasions they get no presents.

Moneylenders.

The well-to-do of almost all classes lend money. In villages to the south of the Ajanta range the moneylender is generally a Márwár Váni or a Shimpí. In towns moneylenders are of all classes and creeds; among the higher Hindus, Bráhmans chiefly priests, and Gujarát and Márwár Vánis, and goldsmiths; among the middle classes, tailors, oilmen, and husbandmen; and among the lower castes, shoemakers, Thákurs, and Mhárs. In some cases, though the practice is against the rules of their faith, Musalmáns, both Konkánis and men of good Násik families, live by usury. Village headmen and rich cultivators frequently, but on a small scale, lend money and advance seed grain. Their better chances for recovering their demands make them, perhaps, less exacting than other creditors and they are reluctant to have recourse to the civil courts. In other respects their practice differs little from the practice of professional moneylenders. Except bankers, who make advances only to persons of credit, moneylenders deal equally with townspeople and countrymen, with the well-to-do and with the poor. The different classes of moneylenders tend to gather in certain places, the centre of the community being one of their relations or castefellows who has succeeded in establishing a good connection with the people of the neighbourhood. Thus, in three or four Igatpuri villages, there is a wealthy colony of Vánis from Virangaon in Ahmedabad; in Násik there are similar centres of Shimpis and Pahádís; and in Sinnar there is a specially strong element of Bráhman and Kunbi moneylenders.

A Márwár Váni when he first comes is generally poor. If he has capital, he brings with him a string of camels loaded with soft white blankets. Coming from Ajmir by Khándva to Khámgaon in Berár or some trade centre in the Central Provinces, he disposes of the camels, as there is little demand for them further west, and makes a tour by rail or on foot to sell his blankets. After selling his blankets, he sends the proceeds to Márwár or buys a fresh stock. When he reaches Násik he either takes service in the shop of a friend or acquaintance, or goes from one place to another dealing in haberdashery. When, chiefly by extreme thrift, he has made some money, he establishes himself in some village under an arrangement with the headman. He opens a grain and grocery shop, and begins to lend money and advance seed. The interest on money or grain advances varies from twenty-five to fifty per cent in good seasons, and in bad years rises to a hundred per cent or even more, though the excess is seldom recovered in full. The Márwár Váni is repaid either in cash or in grain. If grain is cheap he demands payment

in cash, and if grain is dear he demands payment in kind. Men of this class, after they have established themselves in a business, sometimes retire to Márwár, but more often settle in the district, marrying with families of their own class, building or buying a house, and sending a relation to look after their affairs in their native land where they send a large share of their earnings.

Fifty years ago there was great risk in trade, and traders and moneylenders made high profits. But at present, extension of dealings and the opening of the field of competition have reduced the general rate of profit, and the tendency, except when temporarily counteracted by special demand, as in a time of famine, is still in the direction of lower profits.

Most classes of the community are at times forced to borrow. Few households keep their wedding and funeral charges within the limits of their available capital. But, as a rule, the expense is not beyond the power of the borrower to repay within a fair period, and is frequently, in the case of the agricultural classes, liquidated within the next two seasons. Traders, shopkeepers, and craftsmen want money when a fresh stock is to be laid in, and the majority of poor cultivators and traders are more or less in debt. Both among traders and cultivators the well-to-do can raise money on their personal credit. But, in most cases, when the loan is for a large amount, lands and houses have to be mortgaged, or personal ornaments or other valuables pledged.

As regards their position as borrowers there would seem to be little difference between husbandmen and craftsmen. According to their personal credit the well-to-do of both classes pay interest at from nine to twenty-four per cent a year, and the poor and needy at from twelve to forty. When property is mortgaged or pledged the interest is somewhat lighter. If gold or silver ornaments, the most convenient articles to pawn, are given, the yearly rates generally vary from six to eight per cent rising to nine or twelve when the pledge is land or other less saleable security.¹ Specially high rates are often charged to labourers and craftsmen attracted to the district by railway or other highly paid and fairly constant employment. In most cases they are forced, at starting, to borrow everything, and have to pay for articles of daily food about one and a quarter times the ordinary price, and, on this, interest of about 150 per cent a year is charged. In such cases the only limit to the lender's exactions is the knowledge that he has little hold over his debtors, and that, if too hard pressed, they may combine to leave the district suddenly in a body. Debts of this kind are, however, generally paid as the labourers get high and regular wages. The high interest charged by the lender of petty sums is, to some extent, a fair return for the great labour of recovering his debts. That he may catch each of them at the proper time and place,

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Borrowers.

Interest.

¹ Twenty years ago the rates of interest were in some cases considerably lower. Except for cultivators and craftsmen, they varied from three to nine per cent in the case of the well-to-do, and from twelve to twenty-four in the case of the poor. When property was mortgaged the rates varied from three to six per cent. Mr. R. E. Candy, C.S., Acting Collector (1890).

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the lender has always to be looking up his debtors, a task so heavy that none but a special class who devote their whole energies to the work can hope to accomplish it. The Shimpis, Gujarát Vánis, and Bráhmans are just as keen and importunate as the Márwár Vánis, but they are less judicious in their arrangements.

Nine per cent a year is thought a good return for money invested in land. But to a non-cultivating moneylender land brings with it so many troubles, that it is by no means a favourite investment. Its produce may be attached by other of the cultivator's creditors, and the mortgagee or purchaser has to prove possession before the attachment is removed. Even when his right to the land is unquestioned, there are many difficulties. A common practice is for the buyer to let the land to the former owner, bearing half the cost of tillage, paying the whole of the Government rent, and receiving from his tenant either half of the produce or a lump sum in cash. The landlord's share is seldom easily recovered, and, for about two months in the year, a servant has to be kept to watch that part of the crop is not misappropriated. Again, if he quarrels with his tenant, the purchaser has the greatest difficulty in finding any one to till the land. None of the villagers will come, and they are generally able and willing to make an outsider's life so wretched that he seldom stays.

Except in the matter of seed in which they are rarely defrauded, the poorer classes, especially in the west, trust implicitly to the creditors' accounts. The sums they borrow being small and repayable at short dates, their relations with the moneylending class, though undoubtedly too close and widespread, are by no means so strained as in the more fertile districts; and, partly owing to the nature of the country, which allows an intelligent and malicious man many opportunities of annoying and injuring an unpopular usurer, and partly to the single crop cultivation which renders recovery at a fixed date very uncertain, there is undoubtedly a great deal of forbearance on the part of the moneylenders.

Though generally charged by the month, in some running accounts interest is paid by the year and in others for some specified time.

Account Books.

Town or large village moneylenders usually keep a rough note book *kacha kharda*, a day book *pakki kird*, written up from the note book after the day's work is over, and a ledger *khatávní*, showing each person's account separately. Some also keep a bill book *hundichí nakkalvahi*, and a *jángadvahi* in which are entered articles sent for approval. Smaller moneylenders rarely keep any books but exact separate bonds for every advance, or, more frequently, several bonds for a single transaction even when the amount involved is small.

**Debtor's
 Dealings.**

A debtor has, as a rule, only one creditor. But in the richer districts he has several, and in this case the lenders compete with each other, each striving to lay hands on as much of the debtor's estate as he can. When a peasant falls deep in debt and his creditors become importunate, he generally pledges his crop or field to the one of them who is most likely to give him a fresh advance. In other

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cases the crop or land goes to the man who first gets a decree of the civil court and attaches it. Moneylenders evade the law of limitation and keep their claims fresh by, from time to time, exacting new bonds. They never write off the amount due as a bad debt, and frequently bequeath a bundle of time-expired and otherwise valueless bonds to their successors. It sometimes happens that a debtor, hearing his creditor is about to file a suit against him, mortgages his lands to another lender for a fresh loan. With this he will at least partially pay the first creditor and thus put off the day of reckoning. At last the fresh creditor's claims must be met, and, if not satisfied, he secures outright possession of the fields, and, allowing the debtor little beyond his bare subsistence, makes him till the fields and hand over the produce. In few parts of the district is the moneylender entirely independent of the civil court. And, except the few who can afford to be wary in their dealings and lend to those only who are sure to pay them back, they all use the civil court as a machine for recovering their debts.

Grain
Advances.

The lower classes of husbandmen, especially in the west, and most field labourers require advances of grain for seed and for food during the time their crops are growing, and sometimes to eke out their living during the ploughing season. Such advances are usually repaid at harvest time. From twenty-five to fifty or 100 per cent more than was advanced is recovered, according to the season and the previous dealings of the lender with his client. Payment is generally made in kind. If it is made in cash, the amount is calculated at the price of grain when the advance was made, which is almost always higher than at the time of payment. If repayment is not made the loan accumulates at compound interest.

Land Sales.

Of late years no great quantity of land has either been thrown up or sold. What has been sold was to satisfy the decrees of civil courts, and, in some few instances, in lieu of the Government assessment. Sales on account of failure to pay the Government assessment are very rare. In the eastern plain villages, land is valuable and the holders never willingly give it up. In the western hilly tracts, landholders whether well or badly off usually till one field for a few years, and then, leaving it fallow, take another in its stead.

Land
Mortgages.

Though moneylenders seldom buy land, it is not unusual for them to gain possession of it by foreclosing mortgages. Land mortgages are of two kinds : without possession, *najar gahān*, and with possession, *tābe gahān*. The details depend in each case on the terms of the deed. As a rule, in the more usual arrangement mortgage without possession, the owner continues to hold the land, and the interest of the mortgagee is limited to a lien on the property. In mortgage with possession the owner or some other man tills the land for the mortgagee who pays the Government rent, and in some cases has the land entered in his name in the village account books. In Sinnar and other parts of the district land is mortgaged to a large extent without possession.

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Cultivators.

Though better housed, better fed, and better clad than they were twenty or thirty years ago, husbandmen are not now (1880) so well off as they were during the prosperous period (1860-1865) of the American war. Now and again, a man hopelessly sunk in debt kills himself, or some hated usurer has his house and bonds burnt. But agrarian crimes arising from the cultivator's indebtedness are very rare. In the 1877 grain robberies, Kunbis on several occasions joined the Kolis and Mhárs in robbing the moneylenders' houses. The grain and salt were taken by the Mhárs, the ornaments by the Kolis, and the bonds and account books were burnt or torn by the Kunbis.

Craftsmen.

Many classes of craftsmen require few or no advances to work on. They do not often make up their own materials, but the employer provides these and pays the workman either by the piece or by the day. Others require an advance of from £2 10s. to £5 (Rs. 25-Rs. 50). As a rule, though forced to borrow to meet the cost of marriages and other leading family ceremonies, they are, as regards their ordinary expenses, independent of moneylenders. They are invariably helped by their children, and, in the case of weavers, dyers, and shoemakers, by their wives also. Muhammadan artisans are often dissipated, and spend most of their earnings on dances and entertainments. The better class of carpenters, butchers, and working tailors, is in about the same position as the well off Kunbi, that is, they could none of them pay up their whole liabilities at a week's notice, but their credit and position render it very unlikely that they would ever be called upon to do so, and they are well able to keep the debt down to a constant level.

Labourers.

Whatever may be the case with other classes there can be little doubt that the condition of the day labourer has improved and continues to improve. The demand for labour on local works has increased, and the ease and cheapness with which they can travel, help labourers to go long distances in search of work. Their houses and clothes are better than they used to be, and metal vessels have to a great extent taken the place of earthen ones. But, as a class, they are very improvident, seldom saving or putting by money. Whatever they earn, above what is enough to supply their daily wants, is spent in eating and drinking, and very rarely in buying ornaments or clothes. Among the Mhárs, many have been raised to comparative wealth by labour contracts on the railway, and a few lend money. Moneylenders will sometimes advance as much as £2 10s. (Rs. 25) to a labourer who is known to them to be of good character or who is resident in the village. They rely on their local influence to recover their advances; but, if he has aught to pledge in the way of cooking vessels or ornaments, this is required of him; and, perhaps, on such security he might obtain a loan of £5 (Rs. 50). A loan without something in pledge is usually made the subject of a bond. The ordinary daily wages of labourers are for a man 4½d. (8 annas), for a woman 3d. (2 annas), for a boy 2½d. (1½ annas), and for a girl 1½d. (1 anna). Twenty years ago the figures were 8d. (2 annas), 2½d. (1½ annas), and 1½d. (1 anna) respectively. The demand for labour is also more constant than it formerly was.

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Labourers.

At the same time the improvement is, to a considerable extent, counteracted by the high grain prices that have ruled since the 1876-77 famine.

The wife and children of a day labourer always help in supporting the family. The children, when seven or eight years old, perform such light labour as weeding, winnowing, and driving cattle to pasture, and watering them. The wife adds to the family stock about half as much as the husband, and each child, between seven and fifteen, about half as much as the wife. During June and July, the ploughing, sowing, and weeding, and again in October and November, the reaping of the early crops, give much employment. The busiest time is in January, February, and March, when the wheat and gram crops have to be reaped, a good deal of thrashing and winnowing is going on, and the sugarcane is being crushed and made ready for sale. At other times, April, May, August, and September, the demand for labour is uncertain. Some find employment on roads or other public works, in building and repairing houses, or at marriage ceremonies. When out of work they fetch headloads of firewood and grass, or sit at home idle, living on roots, berries, and fish.

Except when their work lasts for some time, labourers are paid every day. In workshops and manufactories where employment is constant, they are paid once a week, and on Government works once a month. Weavers in Yeola are paid by the piece. Except field work, unskilled labour is generally paid in cash. Well-to-do husbandmen hire at least one ploughman, *gadi*, for the season (June-October), and pay him partly in cash and partly in kind. But the number of farm labourers is small and most husbandmen work for themselves. The ploughman gets, besides meals, 5s. (Rs. 2½) a month, and a suit of clothes, a turban, a blanket, a waistcoat, a large sheet, and a pair of shoes. Instead of his meals, the labourer sometimes gets thirty-two *shers* of *bājri* or *nāgli*, two *shers* of split pulse, one *sher* of salt, and one *sher* of chillies, a month. The ploughman has generally a help, who besides meals gets 4s. (Rs. 2) a month. Besides the ploughman and the help, who are hired for the whole season from June to October, a large number of labourers are at different times employed for sowing, weeding, and harvesting, and paid according to the nature of the work from 2½d. to 4½d. (1½-3 *annas*) a day, or in kind. For planting rice, labourers are paid by contract, 5s. 4d. (Rs. 2-8-6) an acre. The pressing of sugarcane and the making of molasses employ a large number of labourers from January to March, who, besides their daily wages, get fixed allowances of sugarcane, juice, and molasses. In this season, Bhils especially in Bāglān make enough to last them for twelve months, and occasionally, like other classes, invest the surplus in silver ornaments.

Labour
Mortgage.

The custom of mortgaging labour prevails to a very large extent among field labourers. These persons, in repayment of a debt, pledge their services mostly to land-holders for field work, and rarely to persons of other classes for house service. The usual arrangement is that the mortgagee feeds the labourer and at the end of the year

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Labour
Mortgage.

gives him a suit of clothes, and for the year's work marks off from £1 4s. to £3 12s. (Rs. 12-Rs. 36) from the amount of the debt. When food is not given, the value of the labour is calculated at from £4 16s. to £7 4s. (Rs. 48-Rs. 72). The debtor is expected to give his whole time to his master's work. The services of his wife and children are not claimed, and the master has no power to transfer his right over his servants to any other person. Men who have pledged their service are generally well treated, and they honestly carry out their share of the agreement. Masters seldom or never use force to compel their bondsmen to work. Suits are occasionally brought to enforce the terms of the contract, but the courts refuse to take cognizance of such agreements. There are no hereditary servants.

Wages.

As is the case with unskilled labourers the wages of skilled labourers have considerably risen during the last twenty years. A carpenter whose daily wage used to be 1s. (8 *annas*) now sometimes earns as much as 2s. (Re. 1) ; a bricklayer's daily wages have risen from 6d. and 9d. (4 and 6 *annas*) to 9d. and 1s. 3d. (6 and 10 *annas*) ; and a good blacksmith makes 2s. (Re. 1) a day, nearly double his former earnings.

Prices.
1818-1879.

Though there are no sufficient materials for preparing a complete history of prices, the available information shows that the sixty years of British rule may be roughly divided into two periods of about equal length, before and after 1850. During the whole sixty years the spread of tillage has been tending to cheapen grain, and at irregular intervals, this tendency has been met by seasons of more or less complete failure of crops.¹ Still, though the effect of these two influences has apparently been pretty nearly constant throughout the whole sixty years, the character of the two periods differs widely. The first thirty years may, as a whole, be described as a time of falling and very irregular prices, and the second thirty years as a time of rising and less uneven prices. This change would seem to be chiefly due to the removal of transit and export duties and to the improvement of communications.

Except for 1791 and 1804 two famous famine years,² when the rupee price of millet rose to 12½ and to eight pounds, the earliest available produce prices are for 1818, 1819, and 1820, the first three years of British rule. During these years, in Málegaon, the average rupee price of millet was forty-nine pounds, of gram 52½ pounds, and of rice 24½ pounds.³ For the next twelve years (1821-1832) no separate returns are available for Násik. But it seems from the prices prevailing in Khándesh, which then included the northern half of Násik, that the security of life and property and the rapid spread of tillage caused so great a fall in prices, that

¹ Of six leading years of scarcity, three, 1824, 1833, and 1845, fall in the first, and three, 1863, 1871, and 1876-77, in the second period.

² The 1791 prices were: *bañri*, 12½ pounds; wheat, ten pounds; rice, 7½ pounds; and gram, ten pounds. The 1804 prices were: *bañri* and *judri* 8½ pounds; rice 7½ pounds; and gram 7½ pounds. (Lieut.-Colonel A. T. Ethridge's Famine Report, 84-85). These prices are apparently the averages during a certain portion of the famine time, not the highest prices.

³ Captain Briggs' Returns (1820).

even after the severe scarcity of 1824-25, the price of Indian millet ranged from seventy-four to seventy-nine pounds, of wheat from forty-nine to fifty-six pounds, and of rice from 15½ to twenty-six pounds. Then followed six years of still cheaper grain (1827-1832) with Indian millet ranging from ninety in 1827 to 144 pounds in 1832, wheat from forty-four to sixty-seven pounds, and rice from 19½ to thirty-one pounds. During the eleven following years (1833-1843,) in spite of three seasons of scarcity 1833, 1836, and 1838, there was little rise in the price of grain. In 1842-43, the last of these years, millet sold at 92½ pounds the rupee in Násik and 105 pounds in Chándor, wheat at 82½ and 87½ pounds, gram at eighty-two pounds, and rice at thirty-five and 32½ pounds. The following are the details :

Násik Produce Prices (Pounds the Rupee), 1832-1843.

ARTICLES.	Chándor.	Dindori.	Sinnar.	Násik.	Mean.
Millet	100	92½	97½	80	92½
Wheat	80	87½	72½	72½	78½
Rice	30	37½	35	37½	35
Gram	80	87½	77½	72½	77½

During the next thirty years (1844-1873) there was a marked rise in the price of the chief kinds of food grain. Millet advanced from an average of 88½ pounds the rupee, in the ten years ending 1853, to seventy pounds in the ten years ending 1863, and to thirty-two pounds in the ten years ending 1873. In 1873, the last of these years, millet sold at 47½ pounds the rupee, wheat at 30½ pounds, rice at 22½ pounds, and pulse at 18½ pounds. During the remaining six years there has been a further rise in the average to thirty pounds. The following is a summary of the chief details :

Násik Produce Prices (Pounds the Rupee), 1844-1873.

ARTICLES.	1844-1853.				1854-1863.				1864-1873.			
	Chándor.	Niphád.	Násik.	Mean.	Chándor.	Niphád.	Násik.	Mean.	Chándor.	Niphád.	Násik.	Mean.
Millet	88½	103½	73½	88½	68½	68	54½	70	31½	34½	29	32
Wheat	73½	79½	62½	72	63	62½	61½	59½	26½	30	23½	27
Rice	31½	38	32½	34	27½	26½	28	21½	15½	13½	18½	16
Gram	71	78½	64½	71½	51	59½	50	53½	23½	32	26½	29

During the last twenty years the special causes of the marked rise in prices are : The American war that between 1860 and 1862 by cheapening money and narrowing the area under cereals raised the value of grain, and, in 1863, combining with a bad harvest, forced prices to a famine level ; a local failure of crops in 1869 that raised millet to twenty-seven pounds, and another failure in 1871 that raised it from thirty-three to thirty pounds ; next the famine of 1876 and 1877 so drained food supplies that grain was dearer in 1878 than during the seasons of local failure.

The following table gives the yearly prices of the staple grains since 1873 :

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Capital.

Prices.

1818-1879,

Nasik Produce Prices (Pounds the Rupee), 1872-1879.

ARTICLES.	1874.	1875.	1876.	1877.	1878.	1879.	Mean.
Millet	43½	36	30	24½	24	26½	30½
Indian millet	47½	44½	37	24½	20½	29	35
Wheat	34½	30½	23½	22	18	19½	25½
Rice	21½	20½	19½	16½	14½	16½	18
Pulse (<i>tur</i>)	24½	27	22	16½	16	16½	20½

Weights and Measures.

Precious stones and gold are weighed by the *gahu*, *gunj*, *rati*, *rál*, *mása*, *sahúmása*, and *tola*. The table used is: two *gahus*, one *gunj*; one and a half *gunjs*, one *rati*; two and two-fifths *gunjs*, one *rál*; eight *gunjs*, one *mása*; six *másas*, one *sahúmása*; and two *sahúmásas*, one *tola*. The *gahu* is a grain of wheat, the *gunj* is the seed of the *Abrus precatorius*, and the *rál* of the *chilhári* tree; the *rati* is a small piece of copper weighing nearly two grains; and the *mása*, the *sahúmása*, and the *tola*, are oblong pieces of metal or crockery. The *tola* weighs a little more than the Government rupee which is equal to $11\frac{1}{4}$ *másas* in the town of Násik and $11\frac{1}{2}$ *másas* in the rest of the district. In the case of silver and other metals, and cotton, cotton yarn, silk, coffee, molasses, sugar, drugs, spices, oil, and clarified butter, the following table is used: five *tolás*, one *chhaták*; two *chhatáks*, one *pársheer*; two *pársheers*, one *achher*; two *achhers*, one *sher* of eighty *tolás* or two pounds; forty *shers*, one *man*; and three *mans* one *palla*. Except the *tola*, the *pársheer*, the *achher*, the *chhaták*, and the *sher*, which are made either of brass or copper, all these weights are made of iron. They are bell-shaped and flat-topped, and have a ring at the top to lift them by. Oil, when bought from the presser, and small quantities of clarified butter brought to market by villagers, and milk, are measured by copper and brass pots from one and one-fourth to one and a half times as large as the weight measures. The milk pots are like ordinary English drinking cups. Grain, pulse, oilseed, and salt, are measured according to the following table: two *shers*, one *adholi*; two *adholis*, one *páyli*; sixteen *páylis*, one *man*; thirty *páylis*, one *palla*; and twenty *mans*, one *khandi*. The two-*sher*, *adholi*, measure being the highest, the measuring of large quantities of grain is a tedious operation. The contents of a one *sher* measure weigh from three to four pounds. The length measures used in cotton and silk goods are the *tasu*, *hát*, *gaj*, and *vár*. The table is fourteen *tasus* or thumb joints, one cubit or *hát*; one and three-quarters *hát*s, one *gaj*; and two *hát*s, one *vár*. Wholesale purchases are made by the piece, or *thán*, of from twenty to forty *várs*. Waistcloths, *dhotars*, and women's robes, *sális*, are sold by the pair and singly. Woollen cloths, blankets, and *chavlás*, made by shepherds, are sold by the score, *kori*, to retail, and by the hundred to wholesale purchasers. Stones, timber, and earthwork, are measured by the square *gaj*, and masonry by a *hát* of sixteen inches. Three such *hát*s make one *khan*. Hewn stones are sold by the hundred.

The native land measure is: $5\frac{1}{2}$ hands, *hát*s, long and one hand broad, one *káthi*; twenty *káthis*, one *pánd*; twenty *pánd*s, one *bigha*; thirty *bighás*, one *paiku*; and four *paikus*, one *cháhur*. The *káthi* is either a stick or a piece of string. From $1\frac{1}{2}$ to two *bighás* are equal to an acre of 4840 square yards.

CHAPTER VI.

TRADE AND CRAFTS.

SECTION I.—COMMUNICATIONS.

THE fame of Supára,¹ on the Thána coast near Bassein, shews that from the very earliest times, the Thal pass has been an important trade route between the Deccan and the coast. The Násik caves and the mention of the town by Ptolemy point to Násik as a place of importance from the second century before, to the second century after, the Christian era. About a hundred years later, the author of the Periplus (247) mentions that trade passed from Broach in Gujarát to Paithan on the Godáviri and to Tagar ten days further east. Part of this trade probably went through the Kundai pass, crossed the Násik district, and left it by the Kásári pass in the Sátmálás. From the ninth to the thirteenth century while Devgiri, or Daulatabad, was one of the greatest capitals in the Deccan, and Supára was one of the chief centres of trade on the coast, the Thal pass must have been the main route of traffic. Afterwards, in the fifteenth and early part of the sixteenth centuries, the bulk of the trade passed further south between Ahmednagar and Chaul and between Bijápur and Dáblul or Kudál. In the sixteenth century, the establishment of Portuguese power at Bassein brought a large trade back to its old route by Násik. In the seventeenth century, when foreign trade centred in Surat, the bulk of the commerce of the Deccan passed along the north and south routes mentioned in the Periplus. When Bombay took the place of Surat, trade once more set along the earliest route through the Thal pass, and this, for the last fifty years, has been the chief line of traffic in western India.

At the beginning of British rule there were no made roads. The chief lines of communication lay through Násik and Málegaon. The Poona-Surat road, of 254 miles, through Chákan, Náráyangaon, the Váshera pass, and Devthán, entered by the Sinnar pass, and, stretching through Násik and Dindori, left the district by the Ráhud pass, and continued its course to Surat through Umbarthána, the Nirpan pass, the Vágh pass, and Gandevi. The Ahmednagar-Násik

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¹ Supára is mentioned under its present name both by the author of the Periplus (247 A.D. McCrindle's Periplus, 127) and by Ptolemy (150 A.D. Bertius, VII. 1). Even in Ptolemy's time Supára was an old place, as Suppáraka is mentioned (Hardy's Manual of Buddhism, 209) as famous for its merchants during the lifetime of Gautam Buddha (B.C. 518). If Benfey's (see McCrindle's Periplus, 127) and Reinand's (Memoir Sur l'Inde, 222) conjecture is correct, and Supára is Solomon's Sophir or Ophir, it must have been a centre of trade 500 years before the time of Buddha. Finally the mention of Shurpárak in the Vanaparva of the Mahábhárat (Bom. Ed. chap. 118) as a 'most holy' place where the Pándavs rested on their way from the Dravid country to Prabhás (Ind. Ant. IX. 44) shows that Supára was a place of importance at least 400 years before the time of Solomon. It seems reasonable to suppose that the Thal pass has been a trade route as long as Supára has been a place of trade.

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road, ninety-seven miles long, passed through Ráhuri, Sangamner, and Sinnar. The Aurangabad-Násik road, eighty-seven miles long, passed through Kopargaon in Ahmednagar. From Málegaon the chief roads were to Baroda through the Rával pass, Mhálpur, the Kundai pass, the Esar pass, Songad, and Viárn, and then either through Erápur and Jámbuga, 220 miles, or through Bárdoli, Mota, Varácha, and Kim, 228 miles. Of two roads to Bombay, one was the section of the Bombay-Ágra trunk road, 167 miles, through Chándor, Násik, Igatpuri, the Thal pass, Sháhápur, and Bhiwandi, and the other, 200 miles, through Manmád, Yeola, Kopargaon, Nimbugaon, Peint, Talegaon, and Panvel. Four other roads passed from Málegaon, one to Dhulia, the northern section of the Bombay-Ágra road, thirty-two miles; one to Ahmednagar, 119 miles, through the Kásári pass, Baijhápur, Puntámba, and Ráhuri; one to Aurangabad, ninety-five miles, through Andarsul and Ankai Tankai; and one to Asirgad, 100 miles, through Chikalvohol, Borkhund, Púrola, Dharangaon, Páldhi, Ráver, and Burhánpur.¹ In 1841, there were still no made roads, and the Thal pass was so rough and stony a ravine, that laden carts could not pass without the greatest difficulty. Until 1863 the main Ágra highway absorbed most of the funds set apart for roads. But, since the levy of a special cess for local works, road-making has made rapid progress.

In 1879 there were ten and a half miles of Imperial roads, four miles from Násik railway station to Násik city and six and a half miles in Devláli camp, constructed at a cost of about £4450 (Rs. 44,500) and requiring a yearly outlay of about £440 (Rs. 4400). Besides these there were five provincial roads extending over a distance of 213½ miles, and fourteen local fund roads extending over a distance of about 275 miles. The chief provincial road is the Bombay-Ágra road from Kasára, at the foot of the Thal pass to the Ráhudi pass in Málegaon, 119 miles, metalled drained and bridged except at the Godávári and the Kádva, costing about £2000 (Rs. 20,000) a year and yielding a toll revenue of about £1700 (Rs. 17,000). The next is the section of the Poona-Násik road from Nándur-Shingota in Sinnar, thirty-three miles, partly metalled and drained, and bridged except at the Dárna and two smaller rivers in Sinnar. It costs about £1320 (Rs. 13,200) a year and yields a toll revenue of about £800 (Rs. 8000). The third, the Násik-Balsár road through Peint up to Udhan, thirty-nine miles, partly drained, and bridged, and mostly gravelled, costs about £1200 (Rs. 12,000) a year and yields a toll revenue of about £90 (Rs. 900). The fourth, the Málegaon-Kopargaon road up to Pimpalgaon, forty-two miles, drained, bridged, and partly metalled, costs about £880 (Rs. 8800) a year and yields a toll revenue of about £120 (Rs. 1200). The fifth, the Nándgaon-Aurangabad road, is, for twelve miles, partly drained, bridged, and metalled. It costs about £525 (Rs. 5250) a year and yields a toll revenue of about £250 (Rs. 2500). Of local fund roads, the Násik-Kalvan road, thirty-two miles, is finished only as far as Dindori, at a cost

¹ Captain Clunes' Itinerary (1826).

of £3405 (Rs. 34,050); the rest is in progress. The section as far as Dindori is used chiefly by Vanjāris. It costs about £195 (Rs. 1950) a year and yields a toll revenue of about £30 (Rs. 300). Two other roads run from Násik, one north-west to Harsul in Peint, twenty-nine miles, gravelled, partly drained and bridged, costing about £250 (Rs. 2500) a year and yielding a yearly toll revenue of about £26 (Rs. 260); the other west to Trimbak, eighteen miles, unbridged, partly gravelled and partly metalled, and costing about £250 (Rs. 2500) a year. Of two roads from Sinnar one, costing about £190 (Rs. 1900) and yielding a yearly toll revenue of about £88 (Rs. 880), goes through the Kaprála pass to Ghoti, thirty-seven miles, with a branch from Pándhurli to Bhagur, gravelled and without drains or bridges; and another, costing about £130 (Rs. 1300) and yielding a toll revenue of about £8 (Rs. 80) a year, runs north by the Náygāon pass to the Khervádi railway station, eighteen miles, mostly gravelled and without drains or bridges. Of three roads from Niphád, one, constructed as a famine work and costing about £103 (Rs. 1030) a year, goes to Sáykhed by Nándur-Madhmeshvar, fifteen miles, gravelled and without drains or bridges; another goes north to Pimpalgaon (Basvant), nine miles, mostly gravelled and without drains or bridges, and costs about £120 (Rs. 1200) a year; and a third east to Vinchur, nine miles, also gravelled and partly drained, and costing about £70 (Rs. 700) a year. From Vinchur run two gravelled lines without drains or bridges, one to Yeola through Deshmāne, eighteen miles, constructed as a famine work costing about £125 (Rs. 1250) and yielding a yearly toll revenue of £3 (Rs. 30), and another to Satána by the Bhāvar pass, forty miles, with a branch from Nimbgaon to Chándor, costing about £340 (Rs. 3400) and yielding a yearly toll revenue of about £200 (Rs. 2000). From Satána a similar line runs 20½ miles to Málegaon, costing about £220 (Rs. 2200) a year and yielding an equal amount of toll revenue; and another to Táhārabad, seven miles, partly drained, and costing about £80 (Rs. 800) a year. A similar line from Málegaon to Nándgaon costs about £90 (Rs. 900) a year, and another from Yeola to Khángāon eighteen miles to Suregaon, costs yearly about £95 (Rs. 950) and yields a toll revenue of about £20 (Rs. 200).¹

Násik hill passes belong to two leading systems, those that run east and west across the main line of the Sahyádris, and those that run north and south across the spurs and ranges that stretch eastwards at right angles to the main line of the Sahyádris. The Sahyádris passes are locally known as *gháts*, and the openings in the eastern ranges as *báris* or *khinds*. Of the Sahyádris passes, after two footpaths in the extreme north, comes the BĀBHULNA pass, two miles north of Sálér fort, leading to the Chichli state. The road is very rough, barely passable even for unloaded carts. But, for a small sum, it could be made a fair cartroad, and can be ridden up and down without dismounting. A varying amount of

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¹ From a return furnished by Mr. F. B. Maclaran, C. E., Executive Engineer Násik Division.

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timber, averaging about 500 logs, is dragged up by bullocks, and there is a considerable Vanjári traffic chiefly in salt, *nágli*, and *moha* flowers. About four miles south-west of Sáler, and from foot to foot, about two miles south-west of Bábhulna, is the MÁNGNIA pass a cattle track very difficult and very little used. About eight miles south are two passes, close together, both of them fit only for cattle, the UMBARDA pass to the north and the KANCHAN pass to the south. The Kanchan is a good drag with a large timber trade and a considerable Vanjári traffic west into Ámli. This pass was surveyed and a road was begun but afterwards abandoned. Though it could not now be done, carts are said to have formerly been taken down this pass. About three miles south-west is the CHIR pass, easy except for a little distance near the top. It might be made fit for carts without much cost. The timber and Vanjári traffic is less than through the Kanchan pass. Close together, about five or six miles to the south-west, are the MORKHADI pass with almost no traffic, and the CHIRÁI pass, a fair road with little timber, some catechu, and a considerable Vanjári traffic from Dindori to Surgána. Loaded carts can be dragged up, but the strain nearly kills the bullocks. In the section of the Sahyádris to the south of the Chándor range, there are many passes, one for almost every village, but none of them are made and all are so rough that little trade goes through them. The best of them are the BHANVAD pass, ten to twelve miles south of Chirái with a large Vanjári traffic; the PALASVIHAR pass, three miles south of Bhanvad, a good natural pass, one of the best on the line but not now used; four miles south-west is the NANÁSI pass, surveyed and ready to be made, with a large traffic in headloads of bamboos and myrobalans; and about three miles further south, the MÁHÁJA pass, also surveyed, and used by local traders with grain, onions, timber, and cattle to Jaykheda. These passes lead from Dindori to Peint. About three miles south, the SÁVAL pass on the Balsár road is engineered but so steep that carts want help either by hand or extra bullock power. From 500 to 700 cartloads of bamboos pass up every year. In addition to its load of bamboos, every cart usually brings some bamboo baskets, winnowing fans, and matting. Other traffic is carried on almost entirely on bullock-back. It consists chiefly of onions, chillies, and wheat from the Deccan, and salt and dried fish from the Konkan. South of this, as the crest of the Sahyádris is not more than 800 feet, if as much, above the plateau of Peint, there are many rugged passes, of which the chief, about nine miles south of Sával, is the LÁDCHI pass, a rough track used only by local traders and bullocks. Six miles south of the Ládchi is the VEHELA pass, a mere footpath. Ten miles south-west is the VÁGHERA pass, on the local fund road between Násik and Harsul in Peint. This is an engineered cartroad in fair order, with a traffic chiefly in bamboos and timber. About two miles south-west is the SATTI pass, a very steep track used by Vanjári bullocks and foot passengers, and with little traffic. Four or five miles south, the VÁGHVIHAR pass, from Velunje to the Jawhár state in Thána, is a cattle track with almost no traffic. Between these are a footpath called GHERÍÁCHI VÁT, VAGHOTA a Vanjári pass, and again a footpath called CHULANGAN MOTÍÁCHI VÁT.

One mile and a half south of the Vághvihir pass, there is, at the village of Kolmusti, the DUGARA pass a mere footpath, and two miles further south the MOKHÁDI pass, a Vanjári road.

About twelve miles south, the MET CHANDRYA pass, leading from Igatpuri to Mokháda, though not fit for carts, is a great Vanjári road with a large traffic coastwards in grain, turmeric, and chillies, and from the coast in salt and fish. Two miles south is the MET-HUMBA, a similar but poor pass, and the AMBOLI AMBAI track, with a cartroad to the head of the pass, which is much used by Vanjárs and graziers as well as for carrying timber. It is very steep in some parts but quite passable. About two miles south is the SHIR pass, a Vanjári road. About ten miles south-east is the THAL pass, a first class well engineered work on the Bombay-Agra road. In spite of railway competition it still has a large traffic coastwards in grain, and Deccanwards in salt and sundries. Between the Shir and the Thal passes are the MET ELIÁCHI pass, the VÁGHARIA pass, the BARKHANDIA pass, and the GHÁTANDUR pass, all Vanjári roads and drags. UBHEDÁND is a footpath between the Barkhandia and the Ghátandur passes. About six miles south of the Thal pass is the BOR or PIMPRI pass, a very rough steep track only just practicable for laden bullocks. Except the GONDHARE footpath three miles south, this is the most southerly of the Sahyádris passes within Násik limits. Between these two are the JATMÁLI and TORAN passes used chiefly by Vanjárs.

The second system of hill passes, those that run, on the whole, north and south, belong to the five ranges and spurs that stretch east from the Sahyádris. Of these, three in the north, separating the Pánjhra in Khándesh from the Mosam, the Mosam from the north waters of the Girna, and the north Girna tributaries from the south Girna tributaries, are spurs of no great extent or consequence; and two, Chándor in the centre, separating the Girna from the great central plain of Násik and the Godávári basin, and Kalsubái in the south, separating the Godávári from the Pravara, are large ranges.

The northmost spur, between the Pánjhra and the Mosam, is crossed, in the extreme west, by the CHIVTIA pass a rough track. Carts can go to Borhádi, but beyond Borhádi the road is for about four miles impassable for carts. Further on carts ply to Pimpalner and Vársel. About eight miles east is the SEL pass, bridged and metalled, a well engineered work, connecting Násik with Pimpalner. Though the pass itself is fit for carts, there is little traffic as there are no roads on either side. A considerable amount of timber from the north Dángs comes through this pass. About four miles east, the PISOL pass, though very steep, is practicable for carts and has little traffic. About ten miles east, on the old Málegaon-Surat road, are the MORÁRA, a fair pass, and the RÁHUDVÁDI pass, fit for carts but in very bad order. Though rough it is not difficult, and in 1879 was crossed by a Battery of Artillery. There is a considerable local traffic in molasses, cloth, and timber. East of Ráhudvádi the hills are broken by open valleys.

In the second spur between the Mosam and its tributary the Karanjádi, is the MOHO pass, a good cart track with small local

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traffic. Between the Mosam and the tributaries of the north Girna, the Dol pass, joining the Sel pass with Satána by Táhárabad, is well engineered, and fit for carts though little used. About five miles east of the Dol pass is the CHINCH pass, an opening in the hills between Jaykheda and Satána. It is passable to carts, but has nothing but local traffic. East of this the range breaks into isolated hills.

The spur between the north and south waters of the Girna is crossed in the west by the BHILKHAND or KUTTAR pass, which though rough and unmade is a fair track fit for loaded carts. East of this are the JAY, TILVAN, and BHÁT passes, all footpaths except the Jay which is the straight line from Dáng Saundána to Kalvan. About eleven miles east of Kuttar is the PIMPALDARA or CHINCH pass, partly made and fit for carts. There is a little local traffic.

Besides by this main spur, the tributaries of the Girna are separated by three or four smaller ranges. The chief passes through them are the MURAM pass joining the head of the Kanchan pass with the valley of the Pun; about two miles east is the SHIRSÁRI pass; and about three miles further east is the LÁKHAN pass; about one mile more is the MOHO pass; and after two miles the TÁG pass. Except the Lákhan pass which is fit for carts, these are only bridle paths. They connect Kanási in the south with Saundána in the north by way of Sule. The next range, which, separating the waters of the Támbdi and the Girna, ends in Hátgad, is crossed on both sides of Hátgad by good bullock passes, the eastern pass being the better of the two. About five miles east, the CHINCH pass, joining the head of the Kanchan pass with the south, is a rough bullock track used for all the timber that passes south for Kanchan.

The chief passes in the Chándor range, which stretches from Peint east into the Nizám's dominions, are, in the west, in the first five miles, the RÁHUD and GÁG passes, one mile apart, joining Dindori and Hátgad, very rough but the Gág practicable for carts. Except timber the only traffic is local carried on pack bullocks. About eight miles east the AHIVAT pass, a cartroad now being made, crosses under the west shoulder of Saptashring connecting Abhona with the southern marts of Dindori and Vani. The traffic is small almost entirely local. About three miles east, immediately below the east of Saptashring, is the MÁRKAND pass fit for cattle, and, two miles further, the MULÁN pass, leading direct from Vani to Kalvan, passable by laden bullocks and with a small local traffic. About ten miles east is the KÁCHAN pass, fit for empty carts and laden camels, and the VADÁL, a small pass fit only for cattle and with a small local traffic. One mile east, the BHÁVAR pass, connecting Chándor and Satána, is crossed by an excellent cartroad completed in 1876. The traffic is small and chiefly local. About ten miles east on the Ágra road is the CHÁNDOR or RÁHUDI pass, a first class bridged and metalled road. Though the railway has turned most of the traffic towards Manmád, there is still a considerable local trade, the toll on the pass letting for about £200 (Rs. 2000) a year. East of Ráhudi the Chándor range ceases to be a barrier, and, between Manmád and Chándor, are various

openings practicable for carts. Beyond Manmád, about ten miles south of the Chándor range, rise the Sátmála hills. On the Manmád-Ahmednagar road, between Manmád and Yeola, the ANKAI-TANKAI pass, between the Ankai-Tankai fort and a high eminence on the west, crosses the Sátmálás with very little ascent. Close together, about twelve miles east, two passes, the RÁJÁPUR and the SOMTHÁN, join Yeola and Nándgaon. Though fit for laden carts and in no place steep, these passes are very rough and have little traffic except of Vanjáris and local traders. About five miles north-east near KÁSÁRI the Nándgaon-Aurangabad road passes, without any great ascent, along a made road through a wide depression in the hills. About six miles east, leading from Náydongri to the Nizám's dominions, is the PARDHANI pass, a cartroad but steep and used almost solely by pack bullocks, with a toll yielding about £20 (Rs. 200) a year. Along this road there is a considerable traffic, wheat and linseed passing from the Nizám's country and miscellaneous articles forming the return loads. The Dhágur or Rámsej range, between Dindori and Násik, is crossed by several footpaths but is throughout impassable by carts.

Between the head waters of the Godávári and the Dárna, lies the Trimbak range rising from the west into Bháskargad, Harshgad, Bhámangad, Trimbak, and Anjaniri, and falling away towards the east in the isolated Pándu cave hills about five miles south-west of the town of Násik. This range can be crossed by ponies and foot passengers in the west only between Trimbak and Anjaniri by the Páhine defile. Further east, there is a rough cart track between Talegaon on the Násik-Trimbak highroad and Vádhivra in Igatpuri, but it is not much used. About six miles further east the Ágra road passes through one of the valleys that divide the range into separate peaks.

In the south of the district, the Kalsubái range is skirted, in the extreme west, by a footpath passing from the village of Jámundha in Igatpuri round the western spur of Kulang fort to the head of the Pravara river in Akola. Four miles east are two footpaths used only by Thákurs, and so steep as to be almost inaccessible. They lie between Kalsubái and the Navra-Navri hill. About seven miles east, BÁRI, the main pass in the range, crosses under the east shoulder of Kalsubái hill. A road has lately been made through the pass from the Ahmednagar side, and, in Násik, a road now under construction will carry the line to the Ghoti railway station. The present traffic is small, chiefly on pack bullocks. When the Ghoti road is finished, there will probably be a great increase of traffic, as the Bári pass is the only outlet for the produce of north-west Ahmednagar. East of Bári the Kalsubái range is, for many miles, impassable except for cattle or foot traffic, and, as the paths lead to the very rugged lands of Akola, carts are never used. A cart track leads from Dubere to the east of the Ad fort in Sinnar to the large town of Thánágaon on the bank of the Mahálungi; and a similar, though less steep, track communicates with that valley from Dápúr about ten or twelve miles south-east. About thirty miles east of Bári at Nándur-Shingota is the HANMANT pass on the

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provincial road between Násik, Ahmednagar, and Poona. Beyond this the Kalsubái hills fall into the plain.

Under the British, besides by roads, the district communications have been improved, in 1861, by the opening of the Great Indian Peninsula, and, in 1878, by the opening of the Dhond and Manmád Railways. The Great Indian Peninsula Railway enters Násik at the south-west corner near Igatpuri, and, within district limits, has a length of about 110 miles. Within this length there are eleven stations, Igatpuri, Ghoti, Bailgaon or Nándur Vaidya, Bhagur Siding or Devláli, Násik Road, Khervádi, Niphád, Lásalgaon, Manmád, Nándgaon, and Náydongri. This section of the line was begun in October 1857. The portion from Igatpuri to Násik was opened for traffic on the 28th January 1861, and the rest on the 1st October of the same year. No serious engineering difficulty was met in making the Násik section of the line. From the Sahyádris to the Chándor hills near Manmád the line runs through the rich valley of the Godávári, and, by easy gradients and with quite ordinary works, is carried through the Chándor range at a gap in the hills near Manmád. Throughout this distance there are only three important bridges, one across the Godávári, one across the Kádva, and a third across the Maniád, a tributary of the Girna. At the different stations are quarters for the station master and booking offices; in addition there are waiting rooms at Násik Road, Niphád, and Lásalgaon, and refreshment rooms at Manmád and Nándgaon, the cost of the buildings varying from £250 to £1000 (Rs. 2500 - Rs. 10,000). Besides these, Igatpuri has a large station with good waiting and refreshment rooms and a large locomotive workshop, the whole representing a cost of £40,000 (Rs. 4,00,000). At Devláli, a large station with good waiting rooms has just been completed. The establishment at Igatpuri includes about 700 workmen, drivers, firemen, and others employed in working trains on the Thal pass and between Igatpuri and Nándgaon, and in the repairing shops. Of the whole number about ninety are Europeans and Eurasians; the rest are natives. The wages paid amount to about £3000 (Rs. 30,000) a month. The wages earned are about the same as in Bombay, £3 10s. to £4 10s. (Rs. 35 - Rs. 45) a month for fitters, smiths, and machinemmen; £2 to £3 10s. (Rs. 20 - Rs. 35) for carpenters; £1 4s. to £1 16s. (Rs. 12 - Rs. 18) for foremen; and 16s. (Rs. 8) for labourers. The mechanics are recruited from different parts of the Deccan. A number of local blacksmiths and carpenters are also employed in the fitter's shop.

The Dhond and Manmád State Railway forms a chord line, connecting Mannád in Násik 162 miles from Bombay on the north-east section, with Dhond in Poona 167 miles from Bombay on the south-east section, of the Peninsula Railway. Of 145½ miles the total length of the line, about twenty-two miles, with three stations, Manmád, Ankai, and Yeola, are in the Násik district; the rest of the line, except a mile or two in Poona, lies in Ahmednagar. The line was first surveyed in 1868 by the Peninsula Railway engineers, but no progress was made till the rains of 1876 when the Bombay Government directed Mr. Hallam, the executive engineer of Ahmednagar, to start another

survey. Mr. Hallam's line showed an improved gradient in some places and avoided a tunnel in the Chikhli ridge, thirty miles from Dhond. The earth work was begun in February 1877, and half of it was finished as a famine relief work, the labourers being chiefly from Násik, Ahmednagar, and Sholápur. The gauge is 5' 6", the same as on the Peninsula lines, and the rails, each thirty feet long, are of the best Bessemer steel. The sleepers are what are called pot-sleepers and are three feet apart. The ballast is clean river shingle and the banks are of gravel. The width of the land taken up varies with the height of the bank, and averages about forty feet. The four large bridges over the Bhina, the Mula, the Pravara, and the Godávári, constructed at a cost of £147,210 (Rs. 14,72,100), are within Ahmednagar limits. Besides these, there are in all seventy-nine bridges ranging from four to sixty feet and built at a total cost of about £93,000 (Rs. 9,30,000). In all cases the stone is boulder trap cemented with mortar of the best quality. The line has not as yet been fenced. When finished it will have cost about £1,350,000 (Rs. 1,35,00,000) or about £9 10s. (Rs. 95) a mile, of which about £13,000 (Rs. 1,30,000) were paid for land compensation and preliminary expenses, and about £105,000 (Rs. 10,50,000) for earth-work. The line was opened for traffic on the 17th April 1878, but some of the large bridges which were begun in 1879 were not finished till the rains of 1880. Up to the end of 1880 the line was managed by Government; it was then handed over to the Peninsula Railway authorities.

At Yeola, besides a goods shed, a station is nearly completed at a cost of £900 (Rs. 9000).

Except across the Godávári at Násik and across the Kádva at Kokangaon, about sixteen miles north of Násik, the Bombay-Ágra road is bridged throughout from Igatpuri to Jhodga. The chief bridges are at Málegaon across the Gírna 913 yards long with twenty-six thirty feet spans, constructed at a cost of £4266 (Rs. 42,660), and seven others across the Násardi, the Bánganga, the Vadáli, the Andarsul, the Váki, the Pimpili, and the Sel, with from one to five spans of ten to 110 feet. In the 1872 flood the Gírna entirely covered the bridge at Málegaon and carried away the parapets and roadway. The roadway was repaired and iron rails put up in place of the stone parapets. There is a fine bridge, across the Valdevi, with five spans of forty feet each on the road from the Násik Road railway station to Devláli camp, constructed at a cost of £3069 (Rs. 30,690), and one with three spans of thirty-five feet at Sáavargaon across the Ágasti on the Manmád-Kopargaon road. Most of the famine roads have culverts and paved causeways. There are only three large railway bridges, one across the Godávári between Násik and Khervádi stations, built at a cost of £39,400 (Rs. 3,94,000), 145 yards long with two sixty feet and two 132 feet girder openings; another between Khervádi and Niphád, across the Kádva, built at a cost of £12,421 (Rs. 1,24,210), 257 yards long with sixteen forty feet stone arches; and a third across the Maniád, between Nándgaon and Náydongri, built at a cost of £15,865 (Rs. 1,58,650), 179 yards long with four forty feet arches and five sixty feet girder openings.

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Bridges.

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Ferries.

There are four ferries, one over the Godávari at Násik, one at Kokangaon about sixteen miles north of Násik on the Ágra road over the Kádva, a tributary of the Godávari that rises in the extreme west of Dindori; one at Chehedi, six miles south-east of Násik, on the Poona and Siunar road across the Dárna, which, rising near Igatpuri, is almost always in flood during the rainy season; and one lately started (June 1880), also across the Dárna, about four miles above Chehedi connecting the market towns of Pándhurli and Bhagur. The ferry boats have been built in Násik by a Goanese Christian from the Konkan. Except the Bhagur boat which is single, they are double boats, each about forty feet by fifteen, tied together and with a deck planking fastened across them. They have keels and draw about two feet. They are built of teak, at a cost of about £150 (Rs. 1500), and with proper repairs will last for several years. Each of the boats has throughout the year a steersman, *tándel*, on £1 (Rs. 10) a month in the rainy season, and 14s. (Rs. 7) during the rest of the year; and for the single boat a crew of four, and for the double boats crews of six boatmen at 8s. (Rs. 4) are engaged. The steersmen are Kumbis, two of them Mális and the rest Maráthás. They are called Tarns, ferrymen, and their occupation is permanent and said to be hereditary. The crew belong to the Bhoi caste. The Chehedi and Bhagur boats are worked simply by rowing; the Násik and Kokangaon boats are prevented from being carried down stream by a block running on a wire rope made fast to masonry bastions on each bank of the river. All the boats ply even in the highest floods. They are fourth class ferries under the Ferry Act (II. of 1868). Except the Bhagur boat all of them carry animals and carts, as well as passengers. The right of ferrying is yearly put to auction, the amounts bid in 1879 varying from £15 4s. (Rs. 152) in Kokangaon to £39 16s. (Rs. 398) at Chehedi. Rules framed under the Ferry Act fix the fares and the number of passengers, animals, and carts, that each boat may carry.¹ The amounts bid at ferry auction sales are credited to local funds. They are generally enough to pay wages and other working charges, but not to meet the cost of building the boats and keeping them in repair. In 1879-80 they yielded a revenue of £72 (Rs. 720). One private ferryboat, plying between Sáykhedá and Chándori in Niphád, carries sixty passengers, or about six and a half tons (180 *mans*) of goods. The rates are almost the same as on Government ferries. Small streams are crossed by swimming, or by the help of gourds and cots.

Of twenty-two toll bars, which in 1879 yielded about £3645 (Rs. 36,450), eleven are on provincial and eleven on local fund roads.

¹ The ferry boats have been certified to be able to carry fifty-five passengers or about six tons (165 *mans*) of goods. The sanctioned charges are: passengers, exclusive of children in arms, $\frac{3}{4}$ d. (3 *pies*); four-wheeled carriages $\frac{9}{4}$ d. (6 *as.*); two-wheeled $\frac{4}{4}$ d. (3 *as.*); unladen carts $\frac{3}{4}$ d. (2 *as.*); horses, mules, cattle, and sheep and goats $\frac{1}{4}$ d. (1 *anna*); camels $\frac{3}{4}$ d. (2 *as.*); palanquins with bearers $\frac{6}{4}$ d. (4 *as.*); and cradles with bearers $\frac{3}{4}$ d. (2 *as.*). For animals made to swim alongside of the boat half the usual rates are charged. Rates to be levied at special ferries are fixed by the Collector with the sanction of Government. In some places additional fees are charged for taking on and off wheeled-carriages, and dragging them to the top of the opposite bank, for which purpose a special staff is engaged by the ferry contractor.

Those on provincial roads, yielding about £3032 (Rs. 30,320) a year, are at Vilhodi, Kokangaon, Daregaon, and the Ráhudi pass, on the Bombay-Ágra road; at the Násardi, Mohodari, and Nándur Shingota on the Poona-Násik road; at Makhmalabad on the Násik-Peint road; at Ankai and Chondhai on the Málegaon-Kopárgaon road; and at Nándgaon on the Nándgaon-Aurangabad road. The tolls on the local fund roads, yielding about £613 (Rs. 6130), are at Dhákámbe on the Násik-Dindori road; at Vágghera on the Násik-Harsul road; at Ubhåde and Ghorvad on the Sinnar-Ghoti road; at Náygaon on the Sinnar-Khervádi road; in the Bhávar pass on the Satána road; at Deshmáne on the Vinchur-Yeola road; at Andarsul on the road from the Nizám's territory to Niphád; in the Sel pass on the Satána-Pimpalgaon road; and at Bráhmangaon on the Satána-Málegaon road.

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Rest Houses.

Of three buildings for the accommodation of district officers, one is at Saundána in the Málegaon sub-division, built, in 1831, by the public works department, at a cost of £173 (Rs. 1730); one at Váddivra in the Igatpuri sub-division, built out of provincial funds, with four sitting and two bath rooms and a verandah; and one at Chándor in the Chándor sub-division, with sitting and bath rooms and a verandah. There are eleven travellers' bungalows suited for Europeans. Of these one is at the Manmád railway station in the Chándor sub-division, built at a cost of £154 (Rs. 1540); one at Jalgaon on the Málegaon and Manmád road in the Málegaon sub-division, built, in 1827, by the public works department, at a cost of £158 (Rs. 1580); five are on the Bombay and Ágra road, of which one at Chikhalvohol and a second at Málegaon, are in the Málegaon sub-division, the former built, in 1844, by the public works department, at a cost of £198 (Rs. 1980), and the latter, in 1841, at a cost of £188 (Rs. 1880); two are at Násik in the Násik sub-division, built out of local funds at a cost of £804 (Rs. 8040), with main halls, side and bath rooms, and a verandah; and the fifth at Pimpalgaon (Basvant) in the Niphád sub-division, built out of provincial funds at a cost of £154 (Rs. 1540), with two rooms and an out-house consisting of a kitchen and a stable; one at the Igatpuri railway station in the Igatpuri sub-division, built out of local funds at a cost of £593 (Rs. 5930), with sitting, dressing, and bath rooms, a kitchen and a verandah; one at the Nándgaon railway station on the Nándgaon and Aurangabad road in the Nándgaon sub-division, built out of local funds at a cost of £565 (Rs. 5650), with eight rooms; one at Sávargaon on the Manmád-Kopargaon road in the Yeola sub-division, built out of provincial funds at a cost of £154 (Rs. 1540), with a main hall, side rooms, bath rooms, and a verandah; and one at Peint, on the Násik and Balsár road in the Peint sub-division, built from state funds, with three sitting rooms, bath rooms, a verandah, and an out-house. Besides these there are fifty-one rest-houses, *dharmashálas*, of which two are in the Násik sub-division, ten in Sinnar, eight in Igatpuri, eight in Dindori, ten in Niphád, one in Chándor, one in Yeola, six in Málegaon, two in Nándgaon, one in Bágglán, and two in Peint.

The district of Násik forms part of the Khándesh postal division.

Post Offices.

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Post Offices.

It contains twenty-seven post offices. Of these, one at Násik, the chief disbursing office in the district, is in charge of a post-master drawing a yearly salary rising within five years from £90 to £114 (Rs. 900 - Rs. 1140); two head offices, at Igatpuri and Manmád, are in charge of deputy post-masters drawing from £48 to £60 (Rs. 480 - Rs. 600); seventeen sub-offices at Chándor, Devláli, Devláli Camp, Dindori, Jaykheda, Kalvan, Lásalgaon, Málegaon, Nándgaon, Niphád, Peint, Pimpalgaon, Satána, Sinnar, Sáykhedá, Vinchur, and Yeola, are in charge of deputy post-masters drawing from £48 to £60 (Rs. 480 - Rs. 600); five branch offices, three of them at Ghoti, Thengoda, and Trimbak, are in charge of branch post-masters, drawing from £12 to £14 8s. (Rs. 120 - Rs. 144), and two at Ojhar and Vadner are in charge of school-masters drawing, besides their school-masters' salaries, £6 (Rs. 60) a year; and two receiving offices in the towns of Málegaon and Násik, in charge of clerks drawing £18 and £24 (Rs. 180 and Rs. 240) respectively. Besides these, the sub-office at Mokháda, and the branch office at Jawhár in the Thána district, are managed as part of the Násik postal sub-division.

These offices are supervised by the Khándesh inspector with a yearly salary of £240 (Rs. 2400) helped by a sub-inspector drawing £90 (Rs. 900) for Násik. At some of the chief stations, papers and letters are delivered by twenty-five postmen, with yearly salaries varying from £9 12s. to £12 (Rs. 96 - Rs. 120). Village postmen, fifty-six in number, receive from £8 8s. to £12 (Rs. 84 - Rs. 120). The mails are carried along the north-east section of the Peninsula Railway and along the Dhond-Manmád State Railway, and are sorted by travelling post office sorters who have the use of a separate carriage. A pony cart post, managed at a yearly cost of £24 (Rs. 240), runs daily both ways between Násik road station and Násik, a distance of 4½ miles.

Telegraph.

Besides the railway telegraph offices at the different railway stations, there are at present (1880) two Government telegraph offices, one at Málegaon and the other at Násik. In 1879-80 the number of messages was 519 at Málegaon, 239 of them Government and 280 private; and 565 at Násik, 218 of them Government and 347 private. The corresponding figures for 1875-76 and 1870-71 were 205 and 289 at Málegaon, and 530 and 437 at Násik.

SECTION II.—TRAFFIC.

Traffic.

The earliest Násik trade, of which details remain, is, in the third century after Christ (247), the traffic between Broach and the southern marts of Paithan and Tagar. The chief imports were wine, brass, copper, tin, lead, coral, chrysolite, ~~cloth~~, storax, white glass, gold and silver coins, and perfumes. The exports were, from Paithan, a great quantity of onyx stones, and from Tagar ordinary cotton in abundance, many sorts of muslins, mallow-coloured cottons, and local products.¹

¹ McCrindle's *Periplus*, 125-126. The gold and silver coins were imported not from a want of the precious metals, but rather as works of art. The writer states that they yielded a profit when exchanged for local money. Ditto, 13.

At the beginning of British rule, the greater part of the trade between Khándesh and the coast passed through Násik along the Bombay-Ágra road. About 1824, an important change took place in this trade. The export of Berár cotton eastwards, through Mirzápur, to supply the great demand of the Bengal cotton hand-loom weavers ceased from the competition of English goods.¹ About the same time, the establishment of order and the improvement of the route by the Thal pass to Bhiwandi,² led Bombay merchants to bring cotton from Berár straight to the west coast. In 1836, about 14,000 tons of cotton went through the district from Berár to Bombay, and in the nine years following, the average quantity was about 15,520 tons. This cotton was carried chiefly by pack bullocks. It was estimated that not fewer than 180,000 bullocks were employed, and, in years of scarcity, the want of carriage was often a great difficulty.³ At this time the price received by the cotton-grower was little more than a penny the pound.⁴ The exporters were either rich local traders, or Bombay native firms, whose agents sent clerks to advance money to landholders and village headmen, or to buy from local dealers. In 1841 the Bombay cotton trade suffered great losses, and for some years remained depressed, the Bombay cotton exports falling from 46,783 tons in 1841 to 21,030 tons in 1846.⁵ Though, in 1848, prices had somewhat risen, the state of the cotton trade was still very bad. The growers were hopelessly indebted and cared little for the state of their crops. Since 1862 almost the whole of the Berár and Khándesh cotton crop passes to the sea by rail.

As early as 1826, the Thal route was passable by carts, and, in 1844, after the improvements to the road were finished, carts began to take the place of pack bullocks. These carts, which were chiefly from Khándesh, seldom went back empty. The trip took about six weeks, and the drivers netted from £2 to £2 10s. (Rs. 20 - Rs. 25).⁶ In 1845, there was an immense traffic by the Bombay-Ágra road, groceries, English cloth, iron, metals, rice, and salt passing from the coast to Khándesh and Málwa, and vast quantities of manufactured goods, cotton, and opium, going from the inland districts to the coast. Another equally important route left the Ágra road about five miles east of Násik, and, stretching east through the heart of Chándor, entered the Nizám's territory and passed from it to Berár and Nágpur. In the fair season, immense quantities of cotton were brought down on pack bullocks. To avoid going round by the

¹ The value of the export of calicoes from Bengal fell from £1,659,994 in 1816 to £285,121 in 1826. Chapman's Commerce, 74.

² In 1826 the Thal pass was easy for carts; the Pioneers were at work, making the road to Bhiwandi. Captain Clunes' Itinerary, 145. Improvements went on in the pass from 1836 to 1844. Chapman's Commerce, 267.

³ Chapman's Commerce, 78.

⁴ In 1837, 1·17 pence was thought a good price. (Chapman, 88). In 1847 the price was 1·84. (Ditto, 58).

⁵ Chapman's Commerce, 78.

⁶ Captain G. Wingate, 97 of 29th March 1852. Bom. Gov. Sel. I. 14. These long journeys were not a pure gain to the husbandmen. The work was very trying, and, especially below the Sahyádris, many cattle died or were injured for life. Bom. Gov. Sel. XCIII. 29.

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town of Násik as well to secure better pasture for their cattle, immense droves of Vanjáris left the main route at Suken and went direct through Sáykhed and Vádi. Grain was chiefly carried on bullocks of which an almost unbroken stream passed from sunrise to sunset. Cotton carts were occasionally seen, but the road was little more than a field track.¹

Railway Traffic.

By the opening of the Peninsula (1861) and the Dhond and Manmád railways (1877), the trade of Násik has been greatly changed and developed. Between 1868 and 1878 the Peninsula railway figures show an increase in passengers from 482,008 to 524,281, and in goods from 70,491 to 100,149 tons.

During these eleven years, at Igatpuri, passenger traffic has fallen from 134,285 to 49,108, and goods from 2032 to 1168 tons; at Násik, passenger traffic has risen from 118,189 to 151,380, and goods from 12,479 to 12,592 tons; at Lásalgaon, passenger traffic has risen from 23,282 to 36,468 in 1878, and goods from 10,045 to 11,427 tons; at Manmád, passenger traffic has risen from 55,227 to 95,554, and goods from 15,407 to 46,697 tons; and at Nándgaon, passengers have fallen from 84,356 to 42,129, and goods risen from 9802 to 10,761 tons.

The following statement shows the passenger and goods traffic at each station in the Násik district in 1868, 1873, and 1878:

Peninsula Railway Traffic, 1868, 1873, and 1878.

STATION.	Miles from Bombay.	1868.		1873.		1878.	
		Passen- gers.	Goods.	Passen- gers.	Goods.	Passen- gers.	Goods.
			Tons.		Tons.		Tons.
Igatpuri	84½	134,285	2032	35,161	1167	40,108	1168
Ghoti	90½	9944	2192	7224	1148	14,777	2493
Bailgaon(Nándur Vaidya)...	100	7837	954	5097	202	7128	248
Bhagur Siding (Devláli)...	114	...	...	53,423	1537	68,043	1947
Násik Road	116	18,189	12,479	284,761	7132	151,380	12,592
Khervádi	126	16,953	3798	15,531	2618	22,251	5896
Niphád	135½	18,508	10,834	16,478	5665	23,068	5971
Lásalgaon	146	23,282	10,015	23,100	15,550	36,468	11,427
Manmád	161½	55,227	15,407	63,748	15,369	95,554	46,697
Nándgaon	177	84,356	9802	28,748	6760	42,129	10,761
Náydongri... ..	189½	13,367	2948	7507	948	13,460	949
Total	110	482,008	70,491	530,778	58,126	524,281	100,149

The chief changes in the carriage of goods are, in exports, a rise in *moha* from nothing to six tons; in tobacco from one to twenty-eight tons; in oil from twenty-one to 134 tons; in country piece-goods from eighteen to 102 tons; in wool from fourteen to twenty-six tons; in cotton from 5605 to 6052 tons; in fruit and vegetables from 2083 to 2378 tons; in firewood from 836 to 1970 tons; in hides and horns from 110 to 198 tons; in linseed from 3897 to 4014 tons; in metal from 147 to 290 tons; in salt from thirty-five to fifty-nine tons; in sugar and molasses from 231

¹ Survey Superintendent to the Collector, 910 of 1874. The total imports amounted in 1840-41 to £92,317 (Rs. 9,23,170) and the exports to £40,865 (Rs. 4,08,650). Bom. Rev. Rec. 1339 of 1842, 137-8.

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to 466 tons; and in sundries from 5460 to 6745 tons. There is a fall in the export of opium from 441 to 193 tons; in grain from 19,165 to 16,965, and in timber from 331 to 117 tons. In imports there is a rise in cotton from five to 1899 tons; in firewood from nothing to 429 tons; in grain from 1954 to 17,328 tons; in metal from 834 to 1689 tons; in *moha* from nothing to 321 tons; in hides and horns from four to twelve tons; in country piece-goods from 156 to 581 tons; in Europe twist from 332 to 346 tons and in country twist from 183 to 245 tons; in salt from 4140 to 5795 tons; in sugar from 677 to 1343 tons; in sundries from 7185 to 26,750 tons; in tobacco from ten to 574 tons; and in wool from seventeen to twenty-two tons. There is a fall in the import of linseed from eleven to six tons; of European piece-goods from 1672 to 917 tons; and of timber from 702 to 155 tons. The details are given in the following statement :

Peninsula Railway Goods Traffic, 1873 and 1878.

ARTICLES.	1873.		1878.	
	Outward. Tons.	Inward. Tons.	Outward. Tons.	Inward. Tons.
Cotton	5005	5	6052	1899
Fruit and Vegetables	2083	1555	2878	1554
Firewood	836	...	1970	429
Grain	19,165	1954	16,965	17,328
Hides and Horns	110	4	198	12
Linseed	3897	11	4014	6
Metal	147	834	290	1689
<i>Moha</i> ... ..	...	...	6	321
Oil	21	101	134	446
Opium	441	...	193	...
Piece-goods, Europe	5	1672	2	917
Piece-goods, country	18	156	102	581
Piece-goods, English and country. ... ..	...	186	...	...
Salt	35	4140	59	5795
Sugar and Molasses	231	677	406	1343
Sundries	5460	7185	6745	26,750
Timber	331	702	117	155
Twist, Europe ... ..	...	332	1	346
Twist, country	1	183	1	245
Twist, English and country ... ..	...	1	...	...
Tobacco	1	10	28	574
Wool... ..	14	17	26	22
	38,401	19,725	39,747	60,402

Passenger and goods traffic returns on the Dhond and Manmád State Railway are available for three half-yearly periods since its opening in January 1879. Of the three Násik stations, Manmád, which is a junction station, shows the largest number of passengers rising from 31,462 in the first, to 42,078 in the third period, and Yeola, well known for its silk and cotton manufactures, shows the largest amount of goods, rising during the same time from 1693 to 2834 tons. In the second period, which includes the rainy season (July-November), both the passenger and the goods traffic show a considerable fall. The chief inward goods, besides coal and railway material, are grain, pulses, molasses, tobacco, salt, twist, dyes, and piece-goods, and the most important outward goods are fruit and vegetables. The following statement gives the chief details of the passenger and goods traffic at the three stations during the eighteen months :

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Dhond-Manmád Railway Traffic, 1879-1880.

STATIONS.	Miles from Manmád.	1ST JANUARY TO 30TH JUNE 1879.		1ST JULY TO 31ST DECEMBER 1879.		1ST JANUARY TO 30TH JULY 1880.	
		Passen- gers.	Goods. Tons.	Passen- gers.	Goods. Tons.	Passen- gers.	Goods. Tons.
Manmád ...	...	31,462	1688	20,016	380	42,078	1085
Ankal ...	8½	3104	636	1435	621	1836	115
Yeola ...	18	15,019	1693	10,786	1875	19,737	2384
Total ...	22	49,585	4017	32,237	2382	63,651	4084

Road Traffic.

Of the traffic by road no details are available. There is still a considerable traffic down the Thal pass to the coast. But the bulk of the road traffic is now from and to the railway stations. Taking the traffic by road and by rail together, the chief exports are grain, oil-seeds, molassos, hemp, cotton cloth and silk goods including turbans, *pitāmbars*, and *paithanis*, copper brass and silver vessels, onions, garlic, and betel leaves. At the Lásalgaon railway station, 146 miles from Bombay, a great quantity of grain, chiefly wheat, is bought by agents of Bombay firms and by brokers. The export of grain has of late considerably increased. In ordinary seasons as many as five hundred carts and as many more pack cattle, laden with wheat and other grain, come every day in the busy season (January-June) from Niphád, Chándor, Kopargaon, Khándesh, and the Nizám's territories; the carts often return laden with salt. Linseed and other oilseeds, molasses, and a little cotton are pretty largely exported from Málegaon and other northern parts of the district. Cloth and silk goods, prepared chiefly at Yeola, are sent as far as Bombay, Poona, Sátára, Sholápur, Nágpur, and other places. Copper, brass, and silver vessels, largely manufactured at Násik, go chiefly to Bombay and Poona. Onions and garlic find their way out of the district by the Khervádi railway station. Betel leaves, grown chiefly in the Sinnar subdivision, are also largely exported. The value of the exports may be roughly estimated at from £200,000 to £250,000 (Rs. 20,00,000-Rs. 25,00,000), to which the cloth and silk goods of Yeola alone contribute about £150,000 (Rs. 15,00,000).

The chief imports are raw silk and cotton yarn, metals including copper and brass, piece-goods, country cloth, sundries, sugar, groceries, and salt. There has lately been a great increase in the imports of European piece-goods, kerosine oil, lucifer matches, and sundries, which are consumed by all classes. Imports are chiefly for retail sale. Piece-goods are sent from Bombay in accordance with the orders of some large firm, and sold to retailers who go to the firm, make their own purchases, and dispose of the goods in their shops or at weekly markets and fairs. Country cloths, chiefly *lugdás* and *dhotarjodás*, are brought from Nágpur, Ahmednagar, Bárámati, Sholápur, Sangamner, and Ahmedabad; and coloured or uncoloured coarse cloth, *khádis*, *jots*, *pásodis*, and floor-sheets, *jájams*, from Khándesh.

The agencies for distributing imports and collecting exports are trade centres, weekly or half-weekly markets, fairs, shops, and peddlers. The chief centres of local traffic are Igatpuri, Násik, Lásalgaon, Nándgaon, Manmád, and Yeola on the railway, Pimpalgaon (Basvant), Chándor, and Málegaon on the Bombay-Agra road, and Sinnar on the Ahmednagar-Násik road.

A few rich traders, with capitals of from £5000 to £20,000 (Rs. 50,000-Rs. 2,00,000), have dealings with Bombay in European piece-goods, precious stones, bullion, and sundries. Trade is brisk in March, April, and May, when the bulk of the wheat and other late crops comes to market. In the rainy season (June-October) almost all trade, including weaving and the making of metal vessels, is dull.

Although there are no monopolies, several trades are carried on almost entirely by certain classes. Gujarát and Márwár Vánis, Khatris, Sális, and Shimpis deal in piece-goods and cloth; Márwár and Ládsakka Vánis and Telis in grain and groceries; Bohoris and other Musalmáns in oil and hardware; Bohoris, Shimpis, and Bráhmans in haberdashery; Ládsakka Vánis and Támbois in spices & d groceries; and Tábats and Musalmáns in metal vessels. Besides these, the chief trading classes are Kachhis, Komtis, Kásárs, Dhangars, Pársis, Maniárs, Pardeshis, Vanjáris, Mális, Kunbis, and Bágváns.

In every sub-division, weekly or half-weekly markets are held in nine or ten of the towns and larger villages. The market days are known throughout the neighbourhood, and all who have anything to sell or to buy crowd to the market. They are usually held in some open space in the village, and for a few hours in the afternoon are gay and crowded. Almost everything required by the people, grain, salt, spices, pepper, bangles, cooking vessels, coarse hand and machine made cloth, and, in some places such as Sáykhedá, Násik and Málegaon, ponies and cattle, are offered for sale. Small villages generally depend for their supplies on weekly markets. The dealers, who are chiefly Márwár, Gujarát, and Ládsakka Vánis, and Bágváns, have fixed shops in some neighbouring town or village, and go from one market to another. Generally one member of a family travels, while another stays at home and minds the shop. They do not move much during the rains.

In every sub-division, in connection with two or three temples and religious places, yearly fairs are held at stated times. The chief are at Násik, Trimbak, Saptashring, Naitála, Bhugaon, Vadner, Pimpri, Shendurni, Námpur, and Bogte. At Pimpri in Igatpuri, where the country is hilly and most of the people are Kunbis, Kolis, or Thákurs, a considerable trade in blankets is carried on by the Dhangars, who sometimes take sheep in return for blankets. Except that they are larger and have a greater variety of goods, fairs differ little from weekly markets. They last from one to fifteen days and draw from 1000 to 15,000 people, some of whom come from considerable distances. The fairs and weekly markets generally provide the poorer classes with almost all their daily

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wants, except oil and liquor which are brought from the Teli and the Kalál, and firewood, which is either gathered by the people themselves, or is not used, its place being supplied by cowdung cakes. The rich and middle classes usually lay in a six or twelve months' supply of some of the articles of daily use, when they are plentiful and cheap. They buy other articles from the Márvár and Ládsakka Váni shopkeepers, who deal in grain, pulses, salt, molasses, sugar, oil, clarified butter, spices, and groceries, and sometimes in drugs. Almost every large village has at least one or two such shopkeepers. In towns where their number is greater they get their supplies, except groceries which they sometimes order from Bombay, from those who have an excess or who owe them money. In villages the supplies are chiefly drawn from the nearest markets or fairs, or direct from the producers. Town shopkeepers have their own capital which they sometimes lend at interest, but village shopkeepers are almost entirely dependent on borrowed capital. Their business is on a small scale and they have no dealings outside the district. Both in villages and towns, resident customers pay either in cash or by monthly settlements, and strangers by ready money. Interest is not charged on monthly accounts, nor is any discount allowed for cash payments. Trade by barter often takes place in the Sahyádrí sub-divisions between husbandmen and shopkeepers or peddlers. Peddlers, chiefly Márvádis, Lingáyats, Shimpis, Kásárs, and Bohoris, attend weekly markets. Márvádis and Lingáyats deal in groceries, Shimpis in cloth, Kásárs in metal pots and bangles, and Bohoris in haberdashery. They buy their stores from large shopkeepers and hold a stock worth from £2 10s. to £20 (Rs. 25-Rs. 200). They take their wares on their heads, or on pack bullocks or horses, or in carts, and sometimes in the railway. Kachhis and Makránis take cloth, false pearls, stones, and beads. Sometimes they sell their wares without receiving any cash payment, but they never fail to recover the money in their second trip. Makránis occasionally bring with them good Arab horses.

Changes.

The opening of roads and railways has caused a marked change in the system of trade and has greatly increased its amount. The effect of these changes on the different classes of the people is mixed, and local opinion varies as to whether the balance is good or evil. Comparing the trade returns with local opinions as to the condition of the different classes, the following seem to be the chief general results.

As regards traders the chief results seem to be an increase in the amount of the business done and a fall in the rate of profit. This loss of profit is due to two causes, the competition of local traders of small or of no capital, and the competition of outsiders. When risks were great and much time was taken in turning over stock, business could be carried on only by men of considerable capital: competition was small and profits were high. With safe and rapid carriage, the stock in trade can soon be turned over, and the competition of men of small capital becomes possible. Again the ease with which they can visit the district has attracted outside traders. And their knowledge of the railway and of the telegraph,

their bolder and wider methods of trading, and their willingness to take a smaller margin of profit, have enabled more than one class of outside traders to establish themselves in Násik. The chief of these outside traders are Bohoris from Bombay and Surat, who have gained a large share of the iron, hardware, and cloth trades, and have lately started the import of kerosine oil. Another class of Musalmáns, Memons known in Násik as Kachhis, within the last few years, have become the leading wholesale grain-dealers. Some have settled in the district, but most have their head-quarters in Bombay and come to Násik only during the fair months. Another class, who compete with the Kachhis in grain and with the Bohoris in oil and cloth, are Hindus of the Bhátia caste. Like the Kachhis, most Bhátia traders belong to Bombay and visit Násik only during the busy season.

The competition of these outside classes has injured the local traders in three ways. The margin of profit has been lowered, some important branches of trade have passed from their hands, and the number of middlemen has been reduced. In spite of these disadvantages, the local opinion would seem to be, that the great increase in the amount both of exports and of imports, has more than made up to the local traders for their losses from competition and from changes in the system of trade which they have been unable or unwilling to adopt.

The three chief changes in the system of trade, easy and safe carriage, fewer middlemen, and smaller trading profits, tend to better the state of producers whether manufacturers or husbandmen. In the case of manufacturers and other skilled workmen, the gain from these changes is, to a great extent, met by loss from outside competition. Local opinion would seem to agree that the changes in the course and system of trade have little, if at all, benefited the class of skilled workmen.

The manufacture of silk goods, of cotton cloth, and of brass and copperware, have of late years increased. At the same time the general use of imported hardware and other articles, which, under the head Sundries, have risen from 7185 tons in 1873 to 26,750 in 1878, has forced many craftsmen to leave their old callings and take to weaving or brassware making. The result has been that, even in the prosperous callings, the competition of local labour and the competition of cheap outside goods, have together greatly lowered the rate of wages.

In two respects the changes have injured husbandmen. Outside competition has destroyed their former monopoly of profit in seasons of local scarcity, and their gains as carriers have been reduced. Their loss from outside competition in times of scarcity is doubtless considerable. During the famine years (1876-77) in spite of the failure of the local crops, grain importations prevented the price of millet rising above sixteen pounds the rupee. Their loss from the decrease of long cart journeys to the coast is, to some extent, made up by their employment in carrying to and from the railway stations, which, though it yields a smaller return, does much less damage to their cattle. Against these losses

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husbandmen, or at least landholders, gain from the greater ease with which their produce finds a market, and the much larger share of the export price that, from the competition of traders and the reduction of the number of middlemen, now goes to the grower. Another great gain is the wide market that quick carriage has opened for such rich and perishable products as vegetables and fruit and molasses. On the whole it would seem that, as producers, husbandmen, at least near the line, have decidedly gained by the opening of the railway, and that, as consumers, they have, all over the district, profited by the reduced cost of cloth, hardware, salt, oil, and sundries. Labourers, like husbandmen, have, on the whole, benefited by the changes in the system of trade. The chief exception to this is the case of carriers. Before the opening of roads great numbers of Vanjāris and Lamānis, and, to a less extent, of Chārāns and Kunbis, lived as pack-bullock drivers. The opening of cart roads reduced the demand for their services, and many were forced either to leave the district or to take to tillage. Afterwards, when (1861) the bulk of the traffic passed from carts to the railway, many of the poorer husbandmen and field workers lost an important source of income. Again, the railway demand for labour, both skilled and unskilled, has, to a great extent, been met from outside. Deccan Mhārs furnish the bulk of the unskilled, and north India and Bombay craftsmen, the bulk of the skilled labourers. Still the great development of trade employs a largely increased amount of unskilled labour; and it would seem that very few people of the labouring class have to leave the district in search of work. As consumers, labourers, equally with husbandmen, share in the advantages of cheap cloth, hardware, oil, salt, and miscellaneous articles.

Good roads, and still more the railway, have, in a special way, enriched the district by the great increase in the number of pilgrims who visit Nāsik and Trimbak.

As regards the effect of the change in the channel of trade from the Bombay-Agra road to the railway, though some of the towns and villages on the line of road have declined since the opening of the railway, their decay is more than met by the rise of Igatpuri, Nándgaon, Lásalgaon, and Ghoti, from small villages to important country towns and trade centres.

SECTION III.—CRAFTS.¹

Manufactures.

Of fourteen classes of craftsmen, about whom information has been collected, three are makers of articles of furniture, nine of articles of dress, and two of miscellaneous articles. The three crafts connected with articles of furniture are, the making of copper and brass vessels, the founding of bell and white metal, and the turning of wood. The nine crafts connected with dress are : the working,

¹ From materials supplied by Mr. Balkrishna Átmārām Gupte, assistant to the Curator, Victoria and Albert Museum.

dyeing, and weaving of silk, the making of gold and silver thread, the weaving of cotton cloth, the weaving of carpets, the weaving of tape, the dyeing and printing of cotton cloth, blanket weaving, and lac work. The two miscellaneous crafts are the making of paper and nitre.

The making of copper and brass vessels is one of the most important and prosperous of Násik crafts. Besides supporting a very well-to-do class of Kásárs, or dealers in copper and brass ware, this industry gives employment to three sets of workmen, Tám bats makers of large articles, Kalaikars¹ makers of small articles, and Charakválás workers on the lathe or polishers. One or two Tám bat families are found in some of the larger villages and country towns, but the bulk of them, and almost all Kalaikars and Charakválás, are settled in Násik² and Ojhar, about twelve miles north of Násik.

Kásárs, with an estimated strength of about eighty³ families, are said to have gathered into Násik from the outlying villages. Their home tongue is Maráthi, and, except a few of the richest, they live in one-storied houses. They wear the sacred thread, a slightly modified Bráhmán turban with a rather broad flat dome, generally carelessly folded, and short coats or jackets that do not reach below the hip. They drink liquor and eat animal food, and are sober, thrifty, and orderly. Their sole occupation is selling brass and copper vessels either wholesale or retail. They are well-to-do. They worship the goddess Káli, and have a temple of their own. Widow marriage is allowed and they have no trade guild.

Of Tám bats there are two chief divisions, Hindus and Musalmáns. The Hindus are by much the more numerous and important, with an estimated strength of one hundred families at Násik and fifteen at Ojhar. The Násik Tám bats used to be settled in the west of the city near the Trimbak gate, from which they have lately moved to the outside of the Malhár gate in the west. They are said to have come, between three and four hundred years ago, from Chámpánér⁴ the ruined capital of the Panch Maháls. They claim a Kshatriya origin, and seem to belong to the same stock as the Tám bats of Ahmedabad, Baroda, Surat, and Bombay. Before reaching Násik they are said to have settled in the village of Ojhar, where there are still fifteen families and a temple of their family goddess Káli. Though, out of doors, they speak Maráthi, their home tongue is Gujaráti. The men wear Maráthá Bráhmán turbans, and the women a modified Gujaráti dress, keeping to the petticoat and small head robe, but wearing Maráthá instead of Gujaráti ornaments. Their houses are generally one-storied. In food they are strict vegetarians. They are thrifty, hardworking, sober, and skilful. Their special

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Brass Work.

Kásárs.

Tám bats.

¹ Kalaikars also make silver pots charging from 3d. to 4½d. (2-3 as.) a *tola* for their labour.

² At Násik there are about one hundred families, and fifteen at Ojhar.

³ The details are : Násik 50, Chándor 2, Yeola 10, Vani 2, Vinchur 4, Satána 8, Málagaon 6, and Manmád 2.

⁴ Chámpánér seems never to have recovered since its capture by the Emperor Humáyun in 1535. It ceased to be one of the royal seats in Gujarát, and rapidly decayed. See Bombay Gazetteer, III. 306.

Chapter VI.**Crafts.****Brass Work.****Támbats.**

work is making large brass and copper vessels. Their occupation is constant and well paid, and, though few of them have capital, almost all are well-to-do. They keep images of Khandoba and Bahiroba in their houses. But their chief deity is Káli whose worship they seem to have brought with them from Chámpánér. They have the special custom of holding marriages once in every four or five years only. At these times all girls between five and eleven must be mated. The ceremonies and rejoicings last over two or three weeks during which all Támbat shops are closed. According to his means a man spends on his son's marriage from £10 to £50 (Rs. 100 - Rs. 500), and from £5 to £40 (Rs. 50 - Rs. 400) on his daughter's marriage. Whatever its origin this system of periodic marriage seasons has the advantage of greatly reducing feasting and show charges. Though there is no trade guild, caste influence forces the workman to keep certain social and trade rules. At every marriage the bridegroom has to pay a caste fee of 12s. (Rs. 6), and 12s. 6d. (Rs. 6-4) if the bride is a widow. The sum thus collected forms a fund, used for charitable and religious purposes.¹ Only a few Támbats have shops. They teach their boys to read and write, and to keep Maráthi accounts. Their wares are in fairly constant demand, with a yearly busy season in *Shrúvan* and *Bhádrapad* (September and October), and a specially heavy harvest once in twelve years during *Sinhastha*. Except six families of dealers all are workmen. Their work is plain; beauty of shape and polish are its chief excellence. Among the Hindu Támbats, are five families of Konkaui Támbats who belong to a colony of Maráthás from Chaul and Revdanda in Kolába. They perform the thread ceremony, eat animal food, drink liquor, and allow widow marriage. Except that their women dress in Maráthi fashion, they do not differ in appearance from the Gujaráti Támbats.

Musalmán Támbats are probably converted Gujaráti Támbats. They have six workshops in Násik, and about ten in Chándor. The Chándor settlement is due to the patronage given to the town by Malháráv Holkar. This prince, when visiting Chándor about the year 1755, was much taken with the town, and, to improve it, tempted craftsmen to settle, by gifts of land and money. Among the settlers were Musalmán Támbats from Nagar in Márwár. For a time they enjoyed highly paid employment in the Chándor mint. When the mint was closed soon after 1819, the Támbats took to working in copper and brass. So long as the Bombay-Ágra road remained the highway of trade, the demand for their wares was good, but, since the opening of the railway, the Ágra road has fallen into disuse, the demand for Chándor brass-work has ceased, and the Támbats that are left, are badly off, with only a local demand for their wares. The six Násik families came from Chándor.

¹ The charitable expenses are chiefly in feeding religious beggars. On the 7th of *Paush* (January-February) a feast is given at the Trimbak Gate, and on the 12th of the same month at the Malhár Gate. Expenses connected with the Trimbak Gate feast are borne by the marriage tax fund, and those connected with the Malhár feast by a distinct fund raised by the members of the different castes, who live in that part of the town. The religious expenses are chiefly connected with the maintenance of Káli's two temples at Násik.

Kalaikars, or tinsmiths, the other class of brass-workers belong to the Páñchál caste of Maráthi speaking Hindus. They call themselves '*Árya Somavanshi Kahatris*,' but in spite of their high claims some doubt attaches to their origin. They are not allowed to enter Rám's temples on the Godávári, and Chámbhárs profess to despise them, refusing to mend their shoes. The result of this is that they always try to hide the fact that they are Páñcháls, and take new names according to their callings. The Násik Kalaikars are said to have come from Bedar. In Násik there are about fifteen establishments of Kalaikars. Their proper craft has of late failed them. They owed their position as a special class, to the belief that the burning of *navasígar*, Chloride of ammonium, brought on a household the wrath of the gods. Of late this feeling has, to a great extent, passed away, and, as tinning is a very simple process, the need of a special class of workmen has ceased. Kalaikars differ from Tábats by casting pots as well as beating them into shape, and by making small instead of large articles.

Charakválás, or polishers on the lathe, of whom there are about fourteen families, belong to different castes. Five of them are Kalaikars, four Thatere Pardeshis, two Maráthás, one Shimpis, and one Kolis. They have pretty constant work and are fairly well-to-do. They generally make no pots, and are the hired servants of the Kásárs. The Thatere Pardeshis, who have their head-quarters at Raipur, Nágpur, and Benares, say that they have been settled for centuries at Násik, and that their forefathers were warriors. Only one among them has opened a small coppersmith's establishment like those of the Kalaikars. The Maráthás and Shimpis have been settled in Násik for a few years only. The Koli says, he is of the same caste with the Kolis of Sarvatirth, Tákit, and Bailgaon in Násik, and that his forefathers have been settled as polishers in Násik for eight or nine generations.

A little brass and bell metal is smelted by Tábats in Násik, and some of the copper is made from broken pots. But the bulk of the copper and brass comes by rail from Bombay, in the shape of sheets of English copper and brass generally about four feet square. They are bought by Kásárs in Násik, generally through Hindu brokers, and sold to, or given to be worked by Tábats. There are three kinds of brass and copper sheets, thick, medium, and thin. They differ very little in price, copper costing £4 8s. to £4 10s. (Rs. 44-Rs. 45), and brass £3 8s. to £3 10s. (Rs. 34-Rs. 35) a hundredweight, with two shillings extra, one for brokerage and the other for carriage.

Brass and other alloys are smelted in a pit about three feet round and four or five feet deep. At the bottom of the pit a bellows-tube is firmly fixed, and over the tube are laid three or four flat-bottomed dome-shaped crucibles or pots, about eighteen inches high and a foot round. These crucibles are made of powdered flint and ashes, filled with copper and zinc, and closed by an air-tight stopper. Charcoal, dried cowdung cakes, and wood, are heaped over them. The fire is lighted, and, with the help of the bellows, blown to a white heat. The craftsmen know the time, generally from four to five hours, required for the alloy to form, and, when it is ready,

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Brass Work. Kalaikars.

Charakválás.

Metal.

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with the help of an instrument called *chyák*,¹ the crucibles are taken out one by one. On taking it out, the side of the crucible is bored by the point of a nail, and the liquid contents are allowed to flow into shallow clay troughs, and left to cool. When cool, the solid mass is dragged from the trough by a pair of tongs, laid on a very strong stone, and beaten thin. After it has been reduced to the proper thinness, the process of working it into shape is the same as of shaping imported brass and copper sheets.

The sheet is laid on the floor, and on it the workman traces, with a compass, the shape of the article to be made and cuts it out with scissors or a chisel. The metal is then softened in the fire and hammered, and again softened and hammered, three or four times, till it is beaten into shape. Each vessel is generally made of two pieces, an under and an upper part, separately beaten into shape and soldered with brass, borax *savági*, and chloride of ammonium *naraságar*. The men work in bands of five or six, dividing the labour, some marking the rough shape, others shaping the neck, and the rest giving the whole a rough polish. All the polishing the Tām bats give is rough scrubbing with a mixture of powdered charcoal and tamarind pulp, followed by beating with a small hammer till the whole surface of the vessel is covered with little facets. Small cups, vessels for performing worship in, and other articles that want a high polish, are handed to the lathe-workers.

The process of polishing pots on the lathe is simple. The pot is fixed to the lathe with sealing wax, and, while the wheel is turned by a labourer, the polisher, sitting close to the pot, holds against it a sharp pointed tool called *randha*, which, as the pot whirls, scrapes its outer surface. Except one man who has a coppersmith's shop, the polishers are all hired servants. The copper and brass scrapings or dust are returned to the dealer. Although none are rich, all have steady employment, and earn, on an average, from 16s. to 30s. (Rs. 8-15) a month.

Tools.

A coppersmith's chief tools and appliances are : (1) a stone, *dagad*, with about three feet above and two feet under ground, on which brass and other castings are beaten. As it has to stand very rough usage, the stone is chosen of flawless black basalt and is very carefully smoothed. One of these stones is said sometimes to cost as much as £10 (Rs. 100). With the increased consumption of imported copper sheets, the use of the stone has greatly declined. (2) Five hammers worth 8s. (Rs. 4) each. (3) A pair of bellows, *bhāta*, worth 12s. (Rs. 6). (4) Four iron hooks, *orapnis*, worth 6d. (4 *annas*) each. (5) Four pairs of tongs worth 10s. (Rs. 5). (6) An anvil, *sandhán* or *mekh*, a long upright bar polished at one end, on which the pot is placed and beaten, worth about 4s. (Rs. 2). (7) About twenty-five special anvils, *kharvais*, thick iron bars bent and smoothed at one end, worth altogether about £15 (Rs. 150). (8) Four ordinary anvils,

¹ This instrument is an iron ring, nearly three feet round, with two long iron bars fixed to it at an equal distance from each other, and with a ring which slides over the bars, increasing or decreasing the space between them, as the slide is raised or lowered.

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Tools.

airans, worth £2 (Rs. 20). (9) About fifty small hammers, used when the pot is placed on the bar anvil, worth about £10 (Rs. 100). (10) Two pairs of scissors, for cutting copper or brass sheets, worth 4s. (Rs. 2). (11) A wooden stand, *khodvi*, for supporting the bar anvil. This is a block of wood with two legs about 60° apart, and, in the angle between the legs, a solid block of wood with a hole in the middle. This stool is set slanting on its legs, and the bar anvil is passed through the hole, the lower part of the bar anvil serving as the third leg of the stool, and supporting it in a slanting position. The workman, sitting on the bar anvil with his legs on either side of it, holds the pot in his left hand on the anvil at the end of the bar, and beats it with the hammer in his right hand. (12) Two files, *kínas*, worth 2s. (Re. 1) each; they are renewed every year. (13) Two pairs of compasses, *kaiárs*, together worth 4s. (Rs. 2). (14) Two hollow stones, *ukhals*, on the top of which the sheet is laid and rounded by hammering; they are each worth 8s. (Rs. 4). (15) Eight chisels, *chhánis*, for cutting the metal, worth together about 3s. (Rs. 1-8).

Kalaikars, who make small articles, require the following tools: (1) An anvil, *airan*, worth 10s. (Rs. 5). (2) Four bar anvils, *kharvais*, worth together 16s. (Rs. 8). (3) Four hammers worth together 8s. (Rs. 4). (4) One pair of tongs, *sándsí*, worth 1s. (8 as.). (5) Two pairs of scissors worth together 2s. (Re. 1). (6) Five files, *kínsis*, each worth from 3d. to 9d. (2-6 as.). (7) A vice, *shagda*, worth 8s. (Rs. 4). (8) A pair of bellows worth 1s. (8 as.). (9) A saw, *karvat*, worth 1s. (8 as.). (10) An iron bar, *sandhán*, with one end smoothed as an anvil. (11) A scraper, *rundha*, of flat iron six inches by half an inch, with one end bent and sharpened. It is used for scraping and polishing pots, and is worth 1s. (8 as.). (12) A borer, *sámta*, worth 1½d. (1 anna). (13) A foot rule, *gaj*, worth 3d. (2 as.). (14) A square iron tray, *tús*, worth 6d. (4 as.). (15) A palm-leaf fan, *jhadpana*, used for making a draft, worth ¾d. (½ anna).

Polishers or lathe workers have seven chief tools. (1) The wheel that drives the lathe, worth £1 4s. (Rs. 12). (2) The lathe, worth 1s. (8 as.). It is a cylindrical piece of wood with one end made so that the pot can be fastened to it with sealing wax. (3) Twenty scrapers, *rundhás*, worth together 10s. (Rs. 5). (4) A bar anvil, *kharvai*, used to remove notches and other roughnesses. (5) Three small hammers worth together 1s. 6d. (12 as.). (6) Tongs worth 1s. (8 as.). (7) A pair of bellows, *bhúta*, to work the fire required to heat pots that want repairing. (8) A sharpening stone, *páthri*, worth 6d. a pound (8 as. a *sher*), required to sharpen the scrapers. These are the ordinary tools. One Kalaikar named Gyánu has been enterprising enough to buy an English lathe. The machine cost him £90 (Rs. 900). It has worked well, and, from their better polish, his wares command special prices.

A large class of ornaments and small articles are made by casting. Those used for worship are: (1) The *abhishekapátra* somewhat like the *gadva*, except that its bottom tapers into a point; it stands in a tripod, with a ring at the top, and has a hole in the bottom through which water drips on the object of worship.

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Articles.

(2) The *sampushta*, a hollow cylinder, varying from two to six inches in diameter and one to two in height, is used for washing images. (3) The *chauki*, a low four-footed stool, round, square, or six or eight cornered, is used as an image stand, or as a support for an image stand. (4) The *adni*, a stand on which the conch, or *shankh*, is placed, is generally tortoise-shaped, and about half an inch in diameter. (5) The *ghanta*, a long handled bell, has its handle generally carved into the figure of Hanumán, the monkey god, or of Garud, Vishnu's half-man half-bird charger; it varies much in size. (6) The *ekárti* is a fish-shaped pot for burning camphor, about two to four inches long. (7) The *panchárti* is a similar pot for burning clarified butter before idols; it has five openings for wicks. (8) The *dhupárti*, a stand with hemispherical top and bottom, is used for burning incense. (9) The *niránjan*, the lamp in which clarified butter is kept burning during worship, is of two shapes, a taller and a shorter, the shorter one much like the *dhupátri* (No. 8). (10) The *arghya*, a narrow cup, from half an inch to three inches long and from a quarter of an inch to an inch broad, has a flat handle and long flat snout from which sacrificial water is poured. (11) The *punchpále* is a box with chambers for the various powders, turmeric, *gulál*, *abir*, and *kunku*, used in worship. (12) The *kamal* is a round plate with a stand on which the idols are placed. (13) The *támhan*, a shallow bath, except for its slightly bulging rim not unlike the *tút* or dining dish, is used for washing the images.

Three musical instruments are made: The bell (No. 5), (14) the *jhánj*, or cymbal, and (15) the *tál*, a rounded cymbal; the *jhánj* is about four and the *tál* about two inches in diameter. Both are used in worship while reciting *ártis*, or songs in praise of the gods, and by beggars who go from door to door singing hymns and metrical proverbs.

For storing and carrying water, the chief vessels are: (16) The *pátele*, a cylindrical copper or brass pot, with slightly rounded bottom, varying in size from two inches round to four or five feet across and two or three feet high; the larger vessels are used for storing and the smaller for cooking. (17) The *tapele*, a somewhat conical pot, with rounded bottom, and narrow neck; like the *pátele* this pot varies greatly in size; the small ones are used for boiling rice and holding milk, and the large ones for storing water. (18) The *hándá* is a short-necked cylindrical pot used both for carrying and storing water. (19) The *ghúgar* has a longer neck, and, unlike the *hándá*, a sharply sloping lower part. (20) The *gangál*, a copper jar from ten to fourteen inches in diameter and four to nine deep, is used for holding hot bathing water and for steeping clothes; among high class Hindus, who wear fresh clothes every day, this hot water pot is much used. (21) The *tavi* is generally small, from four to six inches across, has a rounded bottom, and sides that contract at rather a sharp angle; it is made either of copper or brass and is used for holding milk, oil, and butter. (22) The *top* differs from the *tavi* in having its sides rounded instead of sharp; it is made either of copper or brass, and is used for storing milk, oil, and clarified butter.

There are three measures: (23) The *páyli*, and (24) the *sher*, both of them cylindrical and generally made of copper; and (25) the *pávsher*, a small globular brass pot used for measuring milk.

There are five cooking pots: The *pátele* (No. 16), and *tapele* (No. 17), already described. The (26) *bahugune*, a cylindrical pot like the *pátele* only rather bulging in the lower half, seldom more than a foot in diameter. (27) The *karanda*, a machine for stewing *modaks*, *shengas*,¹ and one or two other native dainties, consists of three pieces, underneath a cylinder with flat side handles, in the middle a metallic sieve with two hooks to serve as handles, and, at the top, fitting the rim of the first piece, a dome with a cup-shaped handle; water is boiled in the cylinder, the sieve is put in its place, the dainties are laid either on the sieve or on a piece of plantain leaf, and the lid is fastened; then heat is applied to the lower part, and the steam, gathering in the cover, stews the dainties. (28) The *pardí* is another sieve or perforated dish used to carry off the surplus grease when *karanjis*² or *anársás* are fried in clarified butter. (29) The *rovali* is a cylinder, six to nine inches in diameter and nine to twelve inches high, with a sieve at the bottom, used for washing rice before it is boiled. (30) The *jhára* is a long handled sieve used for frying the gram flour paste required for cooking *bundis*. In making *bundis* gram flour, mixed with water, is poured into this sieve which is held over a frying pan with boiling clarified butter in it, and shaken. The gram flour paste falls into the pan in drops, which become solid as soon as they enter the boiling clarified butter. The drops are then taken out in another sieve, called (31) *upasni*, which differs from the *jhára* chiefly in not having a rim. (32) *Chahídáni*, or *kitli*, the English kettle, is now in much use particularly among educated natives. (33) The *kadhái*, or frying pan, is a round pan from six inches to six feet across and from one inch to two feet deep; it has two handles opposite each other and is used for frying. Eight eating and drinking dishes are made: (34) The *parát*, a shallow flat-bottomed basin, about six inches deep and two or three and sometimes as much as nine or ten feet round, is made generally of copper and sometimes of brass; it is the tray into which boiled rice is poured and handed to the company. (35) The *velni* is a dish-like pot, usually one or two feet in diameter and sometimes polished, in which enough rice for two or three guests is taken from the tray and poured into the plate. (36) The *ográle* or *mudále*, a small brass or copper ladle, about two inches in diameter and two to three deep, is used for carrying rice from the tray into the eater's plate for the first course, and giving it the shape of a solid ball. The *velni* is used for the second and later courses, and the *ográle* for the first course only.

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¹ *Modaks* and *shengas* are made of rice flour, and contain cocoa kernel, sugar, cardamoms, almonds, and saffron. They differ in shape only. *Modaks* are shaped somewhat like a lotus bud with the bottom rather flat; *shengas* are semicircular.

² *Karanjis* are of the same shape as *shengas*, but differ from them in being made of wheat flour instead of rice, and in being fried instead of being stewed; *anársás* are made of rice flour, raw sugar, and poppy seed. They are round cakes about as big as the palm of the hand.

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(37) The *tát*, a dining dish with the rim slightly inclined outwards, is made of brass and polished, and varies in diameter from six inches to two feet. (38) The *váti*, a cylindrical brass cup with a rounded bottom, from one to four inches in diameter, is used to hold each man's share of curry, and of broth. (39) The *gadva*, a polished copper or brass water pot with a narrow neck, used for holding each man's supply of drinking water, varies from the size of a pear to the size of a full-grown pomello. (40) The *vályácha tímbya*, also made of copper or brass, is flatter than the *gadva* and is used for the same purpose. (41) The *loti* is a pear-shaped pot, and resembles the *vályácha tímbya* in use, size, and material. (42) The *manakarnika* is similarly used, but is smaller and always of brass. (43) The *chambu* is another small brass water jar.

Four drinking cups are made varying in size from an apothecary's tea spoon measure to eight ounces. They are : (44) the *rámpátra*, a cup with rounded bottom; (45) the *jámb*, a *rámpátra* on a stand; (46) the *phulpátra*; and (47) the *panchpátra*, the former with a thick rim and slightly broader above, the latter with a thinner rim and perfectly cylindrical.

Two brass lumps are made : (48) the *samayi*, and (49) the *kandil* or *kimandica*, both flat saucer-like brass plates, with hollows in the lip for the wicks; the *samayi* is laid on a long brass stand and the *kandil* on a shorter stand hung from the roof by brass chains.

Násik brass ware is in good demand not only in the local markets, but even as far as Gujarát, the Nizám's country, and the Central Provinces. The trade is almost entirely carried on by Kásárs, who either get orders from dealers in Bombay and other chief trade centres, or send their agents, or themselves go, with a cart or laden bullock or pony, to Máheji fair in Khándesh and to smaller weekly markets, and dispose of them to village shopkeepers and well-to-do husbandmen. In this way the bulk of the large unpolished vessels made by the Tábats finds a market. But the chief and the most growing demand in Násik, is from pilgrims, almost all of whom take away some of the graceful highly polished smaller brass ware.

Unpolished copper pots are sold at 2s. 3d. (Rs. 1-2) the pound, and polished ones at 4s. 6d. (Rs. 2-4); unpolished brass pots fetch 1s. 9d. (14 annas) the pound, and polished ones 4s. (Rs. 2). Water pots of two metals, *gangújamni*, are more costly, fetching from 5s. to 6s. (Rs. 2½ - Rs. 3) a pound.

Except three or four who have shops of their own, Tábats and Kalaikars, are, like Charakválás, the hired servants of the Kásárs or dealers. They are supplied with the metal and are paid for working large copper or brass articles 2s. 6d. (Rs. 1-4) the *man*, and, for small articles, 2s. (Re. 1) the pound, as they require much labour. Casting is paid for according to the size and shape of the article made. To a fairly steady and skilled workman these rates represent a daily wage of from 4½d. to 1s. (3-8 as.).

In Násik there is no lack of work, and, with few exceptions, the Tábats are well housed, well fed, and well-to-do. The Kalaikars,

though poorer, have regular work, and are by no means badly off. Chándor coppersmiths are also well employed and most of them are free from debt. Among no class of brass workers do the women take part in the work.

At ordinary times coppersmiths work about nine hours a day, from seven to eleven in the morning, and, after the midday rest, from two to six. In the busy season (August and November) they work extra hours going on sometimes till nine. Hindu workmen¹ keep from twenty-five to twenty-seven, and Musalmán workmen² from sixty to sixty-seven yearly holidays. On none of these is the workman allowed to do any work. Of special holidays Hindus rest from labour during the marriage weeks once every four or five years, and whenever an adult member of their caste dies. Musalmán Tábats close their shops if any member of their community dies.

Another class of brass workers are the Otáris who cast articles of bell metal and of the white alloy known as *bhatúr*. They are Marátha Hindus, who, for marriage and other purposes, form a distinct community, and are said to have originally come to Násik from Miraj. They are a small body, probably not more than nine houses, of whom three are settled at Násik, one at Ycola, three at Málegaon, one at Chándor, and one at Sinnar. One or two Gujaráti Tábats also cast bell metal. The white metal is an alloy containing, it is said, two parts of brass to one of zinc. Broken brass pots are bought generally for 6½*d.* (4½ *annas*) a pound, and mixed with zinc, tin, and copper, in the proportion of six parts of brass, three good and three poor, to one of zinc, one of tin, and two of copper. In casting figures a wax mould of the required shape is, except one small hole, covered with a coating of clay. The alloy is then melted in a crucible, and, when ready, is poured through the hole on to the wax, the molten metal taking its place as the wax melts and burns off.³ When the metal has cooled, the clay coating is broken and removed. In casting hollow articles such as bells the wax mould is filled with clay, and the metal poured in melts and takes the place of the wax. The articles chiefly made are, *táts* or dining plates and *vátis* or curry cups. They are sold either by weight at the rate of 1*s.* to 1*s.* 6*d.* a pound (Re. 1 - Re. 1½ a *sher*), or, if of any special design, by the piece. The white alloy, *bhatúr*, is used in casting toe rings, *jodvis*. The Násik bell metal casters generally sell their own goods chiefly to Maráthás. Their wares have no special merit and are in little demand. The work requires almost no capital, and, as a class, the workers are poor, barely self-supporting. Their women help by covering the moulds with clay. Their hours of work and their holidays are nearly the same as those of the Kalaikars.

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Bell Metal.

¹ The Hindu holidays are : 12 *Amávásyás*, the last days of each lunar month, five days at *Dintli* (October-November), five days at *Shimga* (March-April), two days at *Dasra* (October), and two at *Sankránt* (January).

² The Musalmán days are : one at Bakri Id, two at Ashura, one at Wafti Bari, one at Zhilan, one at Miraj-i-Mahamad, one at Shal-i-Bará, one at Lailat-ul-Kadar, two at Ramsán Id, and fifty-two Fridays.

³ The alloy is sometimes obtained from the broken pots at 6*d.* (4 *annas*) a pound.

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Wood Turning.

Wood Turning supports five families in Násik. The workers are partly Khatris who are said to have come from Chaul in Kolába, and partly Maráthás who were originally the Khatris' servants.

The kinds of wood generally used are, *kála kuda*, *Wrightia tinctoria*; teak, *ság*, *Tectona grandis*; *tivas*, *Dalbergia ujainensis*; and blackwood, *sisu*, *Dalbergia latifolia*. They are bought from the local timber merchants. Besides the wood, their chief other material is lac containing resin, sulphur, bees-wax, and some colouring matter generally mineral. The material generally used for colouring red is vermilion; for colouring yellow, orpiment; for colouring green, verdigris or a mixture of orpiment and indigo; for colouring blue, indigo, or the English Prussian blue; and, for colouring black, lamp black.

A wood turner has two tools, the lathe and the chisel. The lathe, *thadge*, consists of two blocks of wood about two feet long six inches broad and six inches high, with a short iron peg or spike on the inner face of each of the blocks. Of the two blocks of wood one is kept in its place by the weight of a heavy stone, the other is movable. The piece of wood to be turned is drilled at each end, the movable part of the lathe, always the left block, is taken away, and the wood slipped over the two iron spikes. The workman then sits on a board opposite the lathe, and, with his left foot, keeps the movable block in its place. He then takes his bow, *kamán*, a bamboo about three feet long with a loose string, and passing a loop of the string round the right end of the wood to be turned, tightens his bow, and, by moving it sharply at right angles to the lathe, makes the wood turn quickly round on the two iron spikes. As it turns, it is worked into shape by a double pointed chisel, *vúkas*, held in the left hand. When the wood has been well shaped and smoothed, a piece of sealing wax is held close to it, and, by the friction, melted and spread over its surface. The final polish is given by rubbing it with a leaf of the *kevda*, *Pandanus odoratissimus*.

The chief articles turned are: The *lútné*, or rolling pin used in kneading wheat bread, a plain wooden bar from one to two feet long and two to three inches round, costs $\frac{3}{4}$ d. ($\frac{1}{2}$ anna), and is not lacquered. The *gulgudi* or *hukka* is of three parts, the bowl, the handle, and the pipe. The bowl is made of a cocoanut shell with a hole at the top, polished and smoothed on the lathe. The handle, from eight to twelve inches long and three to four inches round, is hollowed, and the outside carved and covered with lac. The pipe is a hollow round stick, from nine to twelve inches long and one inch round, smoothed and lacquered. Násik *hukkás* are of rather inferior workmanship, and cost from $4\frac{1}{2}$ d. to 9d. (3-6 as.). Clothes-pegs, *khuntis*, from four to six inches long and two to three round, cost 2s. (Re. 1) a score, *kodi*. Children's rattles, *khulkhulás*, a lacquered stick, from two to four inches long and half an inch round, with, at each end, a lacquered hollow ball from three to five inches round, with a few pieces of stone as a rattle, cost $1\frac{1}{2}$ d. (1 anna) each. Balusters, *kathada*, upright sticks from six inches to three feet long and from half an inch to six inches round, and lacquered, cost from $1\frac{1}{2}$ d. to 6d. (1-4 as.) a stick.

Rulers, *ákhnis*, from one to two feet long and one to two inches round, are not coloured, and cost from $1\frac{1}{2}d.$ to $4\frac{1}{2}d.$ (1-3 *as.*). For walking sticks, *káthis*, the wood is supplied by the customer and the turner paid from $3d.$ to $6d.$ (2-4 *as.*). All of these articles are sold in the makers' shops. They have no special merit, and are not in much demand. The turner generally works from eight in the morning till six in the evening. He keeps from twenty-five to twenty-seven yearly holidays, and earns a monthly income of from 12s. to 18s. (Rs. 6 - Rs. 9). The women do not help.

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Wood Turning.

Silk Working.

Silk Working, one of the most important of Násik industries, is estimated to support about 4000 families. Silk is woven at Yeola, Nág, Bálegar, Andarsul, Bharan, and Mukheda. The manufacture of silk at Yeola, which is now the chief centre of the industry with about 925 looms, dates from the beginning of the eighteenth century (1115 H.), when one Rághoji Náik, a forefather of the present *pátíl*, by the promise of a monopoly, induced a certain Shámdás Váji, a Gujarát Váni, to bring silk weavers to settle at Yeola. The monopoly was continued by the Peshwa's government, and newcomers could not start silk looms in Yeola except by paying the original settlers a fine of £35 (Rs. 350).¹ Under the British the monopoly was at first respected. In 1837 the petition of a Pardeshi named Bápu, for leave to open reeling and spinning machines in Yeola, was rejected by the assistant collector, and this decision was, on appeal, upheld by the Collector. A further appeal to the Revenue Commissioner was more successful, and, in September 1845, Bápu gained leave to set up a machine in Yeola. On this (26th January 1848) the Gujarátis filed a suit in the Yeola sub-judge's court. The point was decided in their favour. But, on appeal, the High Court (24th June 1864) upset the decision and put an end to the monopoly. Since 1864 many classes of outsiders have taken to silk weaving, and now there are 250 Khatris, 300 Koshtis, 200 Sális, and 25 Musalmáns. Similarly, besides twenty Gujarát dealers, there are fifteen Patnis, six Thákurs or Bhrama Kshatris, three Shimpis, and four Musalmáns.

All of the silk comes to Yeola raw. It is brought from three quarters, China, Bengal, and Persia. For trade purposes it is divided into six classes. The first class, *aval*, worth 17s. a pound (Rs. 17 a *sher*); the second class, with two varieties *dum* and *lankín*, worth 16s. 6d. a pound (Rs. 16-8 a *sher*); the third, *sim*, worth 16s. a pound (Rs. 16 a *sher*); the fourth with two varieties, *sot*, worth 13s. a pound (Rs. 13 a *sher*), and *sál báphi* worth 12s. a pound (Rs. 12 a *sher*); the fifth with two varieties, *cháram* and *bának*, both worth 8s. a pound (Rs. 8 a *sher*); and the sixth with two varieties, *shikárpuri* worth 4s. a pound (Rs. 4 a *sher*), and *panjam* worth 2s. 6d. a pound (Rs. 2-8 a *sher*). All the silk comes from Bombay, in goods and passenger trains, in boxes of about thirty-five pounds, 20 *muthás*. The dealers mentioned above,

¹ Of this amount Rs. 1-4 went to the *Káti*; Rs. 22-8 to the Peshwa's government; Rs. 5-4 to the *Pátíl*; and Rs. 321 to the Gujarát silk weavers for a caste dinner. Collector of Ahmednagar, 124, 1st November 1835.

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Silk Working.

Gujarát Vánis, Patnis, Thákurs, Shimpis, and Musalmáns, are men of means with capital of from £500 to £30,000 (Rs. 5000-Rs. 3,00,000).

On reaching Yeola the raw silk is made over to the reeler, *rahátkari*, under whose care it is reeled, sorted, and spun. It is next made over to the dyer, *rangári*, to be dyed, and, when received from him, it is sent to the weaver, *mágrála*, by whom it is warped, sized, and woven. At the reeler's, the first thing is to sort the silk. With this object it is thrown on a three feet round bamboo cage, *phálka*,¹ that surrounds a central handle about two feet long. Sitting in front of this reel, the sorter, who is generally a woman, fastens the end of the hank to a smaller reel known as *asáris*,² and, fixing the central rod of the bamboo cage, *phálka*, against her left foot, spins it rapidly by twisting the end of the rod between two of her toes. The quality of the fibres in the skein is uneven, varying through five or six gradations. It is the sorter's chief duty to watch these gradations, and to wind all of each variety round a separate reel. With this object, before she begins to wind, she gathers near her five or six of the smaller reels or *asáris*. On finding the end of the skein she knots it to one of the smaller reels, and, placing the cage against her left foot, spins it round between two of her toes. The fibre passes through her fingers, and, as soon as its quality changes, she breaks the silk, picks up a second reel, knots the end to it, and winds on till the quality of the silk changes again, when either a third, or the first, reel is taken up. If the new quality is the same as that on the first reel, the ends of the silk are put into the mouth and tied by the tongue with great neatness and speed. In this way, even a young worker will, without hitch or mistake, sort the hank over five reels.

The sorted silk is ready for spinning. To spin it, with the help of a small wheel, the silk is wound from the reels on to bobbins, *garolis*, made of hollow reed. These bobbins are then arranged on the throwing machine, *tát*,³ and, by means of a wheel and axle, the fibres of each bobbin are twisted together and guided through a glass ring round a drum, *dhol*, and then reeled on a

¹ To both ends of a rod, about two feet long and two inches round, are tightly bound at their centres, six or eight slips of bamboo each about a foot long. To the ends of these slips, which cross each other at equal angles and form a star-shaped figure, strings are tied in the following manner. One string is tied to either end of one of the slips, and, from it, stretched to the other end of the central rod, and tied to the end of a slip lying opposite to the slip next the first one; the process is repeated till the string has passed over the ends of all the slips, zigzagging from one end to the other.

² To form an *asáris*, a piece of stick is passed through the hollow reed and fixed in the cleft end of a piece of bamboo.

³ *Tát*, the throwing machine, is a frame with an upright central bar and upright sides about five feet high. The central bar is furnished with two side rows of iron pegs or pins, and the side boards with corresponding rows of glass rings, and, beyond the rings, is a round wooden drum placed horizontally between the uprights. On each of the pegs that stand out from the central bar, a bobbin is placed on either side, and separate strings are passed round each peg and a large wheel. Fibres from each bobbin are drawn through the glass ring and fastened to the drum. By means of the large wheel all the bobbins and the drum are set in motion, and the fibres from each opposite pair of bobbins are twisted, as they pass through the glass rings, and wound round the drum.

small reel or *phálki*. This two-thread, *dontár*, yarn is used in making some fibres. But most of it is again wound on a reel and from that on the bobbins, and, a second time, put through the throwing machine so as to make the regular, or four thread, *chártár*, yarn. The *rahátvīla*, or wheelman, who takes his name from the large wheel that drives the throwing machine, has now completed his part.

Silk yarn, called *sheria*, is sold either to another dealer or to a weaver. In sorting and spinning, the raw silk loses about eleven and a quarter per cent in weight (from 44 to 39 *dhabbus*).¹ To make this loss good a corresponding deduction is made in the standard of weight.

The tools in a spinner's establishment are : Three large and one small cages, *phálka* and *phálki*, each worth from 3*d.* to 6*d.* (2-4 *as.*), and fifteen or sixteen reels, *asáris*, each worth 3*d.* to 6*d.* (2-4 *as.*). A small wheel for winding the silk from the reels on to the bobbins, *garolis*, worth 6*s.* (Rs. 3); about 500 bobbins worth together about 7½*d.* (5 *as.*); and the throwing machine, worth together about £3 6*s.* (Rs. 33), £2 10*s.* (Rs. 25) for the big driving wheel, and 8*s.* (Rs. 4) for the upright wooden frame, *tát*, on whose pegs the bobbins turn, and 8*s.* (Rs. 4) more for the drum, *dhol*, round which the twisted threads from each bobbin are rolled. To open an establishment a *rahátkari* requires from £3 to £4 (Rs. 30-Rs. 40) of capital. The spun silk is weighed by a lower standard to make up for loss in spinning and reeling, and is generally sold to a dealer or to a weaver. In the dealer's hands the first process the silk passes through is bleaching and dyeing.

Silk Dyeing and Bleaching support about twelve families. Of these, six are settled at Yeola, of whom one family are Musalmáns and the rest Khattris. The Musalmáns say they came to Yeola from Burhánpur; the Khattris, who claim a strain of Kshatriya blood, have a tradition that they came from Sind through Gujarát. They would seem to have come to Násik along with the silk spinners and weavers at the beginning of the eighteenth century.

A dyer's appliances are very simple. A brick and mud fire-place, a large copper cistern, a hollow stone mortar, and some long iron-tipped pestles.

On reaching the dyer's hands, the silk yarn, *sheria*, is, if it is not to be dyed, washed with soap, and, sometimes, to make it white, exposed to the fumes of sulphur. If it is to be dyed, it is first bleached by boiling it in an alkaline ley called *ukhár*. This ley² is prepared by boiling together slaked lime and carbonate of soda, of which three kinds are used at Yeola, *pápalkhár*, *kelikhár*, and *khári máti*. When boiling, the silk has to be most carefully watched as it spoils if kept too long in the ley.

After boiling it in the alkaline ley the yarn is washed, and, while

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¹ The *dhabbu* is a half-anna piece.

² The details of the compound are : For each *sher* of silk yarn, ½ *sher* carbonate of soda, ½ *sher* quicklime, and ten *shers* water. The soda is dissolved in water, and, to the strained solution, lime is added and boiled.

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moist, is dipped in a solution of alum, kept in it for three nights, and again washed. The silk is now ready to be dyed.

To dye it red, a watery solution of cochineal, *Coccus cacti*, and pistachio galls, *Pistacia vera*,¹ in the proportion of one of cochineal to four of the pistachio galls, is made by boiling the powdered ingredients. While still moist, the silk is steeped in a copper cistern and stirred in it till it has taken the required tint. The copper cistern, or dye-beck, is allowed to cool, the silk is taken out, washed several times, and dried. If the colour is dull, the tint is brightened by dipping the silk in lemon juice mixed with water.

To dye it orange, the silk undergoes the same processes as to dye it red, except that, in addition to cochineal and pistachio galls, the dye-beck contains a variable quantity of powdered turmeric. The proportions of the orange dye mostly used at Yeola are, seventeen of cochineal, seven and a half of pistachio galls, and thirty-four of turmeric.

To dye it lemon-yellow, silk is steeped in a hot strained solution of *ispārek*, a kind of delphinium, and impure carbonate of soda, squeezed, and dried. Though not itself yellow, this solution gives the silk a yellow that does not fade by exposure to the sun. To dye it green, yellow silk is steeped in indigo. To dye it black, the silk is steeped in an infusion of myrobalans, and then, for a night, in a solution of sulphate of iron, then squeezed, steeped either in cocoanut oil or cocoanut milk, boiled again in a solution of sulphate of iron, and, when cool, washed in plain water.

To dye it purple, red silk is steeped in an infusion of myrobalans and dried without being washed. It is then steeped in a solution of sulphate of iron, and washed. Another way of making a purple fabric is, in weaving, to use black silk for the warp and red for the weft.

Silk is seldom dyed blue. When blue silk is wanted the dye used is indigo and the work is entrusted to Musalmán indigo dyers.²

To dye it tawny-yellow, the silk is boiled a degree less in the alkaline ley, than for other shades. It is then taken out, squeezed, kept moist, and, without being washed, is plunged into a solution of dyer's rottleria, *Rottleria tinctoria*, and powdered alum, in the proportion of fourteen of the rottleria to three of the alum, mixed with carbonate of soda and boiling water, quickly stirred, and left standing till the effervescence abates. In this mixture the silk is steeped, stirred, and left to soak for about four hours. This is the most lasting of yellow dyes, but the process requires delicate management.

To dye it snuff colour the silk is steeped in a decoction of *bābhul*, *Acacia arabica*, *khair*, *Acacia catechu*, and catechu powder.

The dyes and dye stuffs used by a silk dyer are: (1) The three varieties of impure carbonate of soda, known as *pāpad khār*, *keli khār*, and *khāri māti*, come either from Sind where they are dug

¹ Galls from other species of *Anacardiaceæ* are also used.

² Details of them are given below, under the head Cotton Dyeing.

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from the bottom of small ponds, or from Arabia. They are a mixture of the carbonate and sesque-carbonate of soda, and contain a variable quantity of silica, chlorides, and sulphates. According to the amount of impurity, the price varies from about 1*d.* to 2*d.* a pound (Re. 1 - Rs. 2 the *man* of 28 lbs.). (2) Soap, *sában*, generally called country soap, is made, chiefly at Kapadvanj in Kaira, from the oil of the *Bassia latifolia*, boiled with an alkaline of *khúr* and lime. It is sold in round white opaque pieces at from 2*d.* to 3*d.* the pound (2½ - 4 *as.* a *sher*). It is not suitable for fine work or for the toilet. (3) Sulphur is generally bought from Bohoris who bring it from Bombay and other places. To bleach it, white yarn is put in a two feet high basket laid bottom up with holes for the free passage of air. In the bottom and sides is set a dish of live coals. Among the coals, small pieces of sulphur are thrown, and the damp yarn is spread over the basket, and soaked with the sulphur fumes. (4) Alum, brought from Cutch and Sind, has traces of iron, silica, and soda. A purer and better variety is brought from China. Sind and Cutch alum vary from about 1½*d.* to 1¾*d.* a pound (Rs. 1½ - Rs. 2 a *man*), and China alum from about 1¾*d.* to 2*d.* (Rs. 2 - Rs. 2½). (5) Copperas, sulphate of iron, or green vitriol, is brought from Europe and sold at 1½*d.* the pound. (6) Pistachio galls, *buz-ganj*, brought from Persia and Cabul, give better tints than other galls. (7) Turmeric, *halad*, is the product of the *Curcuma longa*. It is grown all over India and yields an unstable yellow dye. The mother tubers have more colouring matter than the smaller ones. It costs from about 1¾*d.* to 2½*d.* the pound (Rs. 2 - Rs. 3 a *man*). (8) *Isparek*, the flowers and stalks of a kind of delphinium, is brought from Persia and Cabul. It is used solely in dyeing silk yellow, and costs from 1*s.* 9*d.* to 2*s.* (*as.* 14 - Re. 1) a pound. (9) Of the two kinds of Indian myrobalans, the chebulic myrobalan is the one generally used in silk dyeing. It is the product of the *Terminalia chebula* which grows in all the Sahyádrí forests. The cost varies from 2*s.* to 3*s.* (Rs. 1 - Rs. 1½) a *man* for the ripe, and from 3*s.* to 5*s.* (Re. 1½ - Rs. 2½) for the unripe fruit. (10) *Kupila*, the powder on the capsules of the dyer's rottleria, comes from Malabár, the Himáláyás, and Arabia. It costs from 2*s.* to 3*s.* (Re. 1 - Rs. 1½) a pound. (11) The bark of the *bábhul*, *Acacia arabica*, and of the *khair*, *Acacia catechu*, are obtained locally at a nominal price. Catechu, the extract of the wood and bark of the *Acacia catechu*, is sold at 1*s.* to 1*s.* 6*d.* (8-12 *as.*) the pound. (12) Cochineal, *kirmiz*, the dried female insect, *Coccus cacti*, is found in Mexico and Teneriff, and brought from England to India and sold at about 4*s.* (Rs. 2) the pound. (13) Indigo, *nil*, is the prepared juice of the leaves of the *Indigofera tinctoria*. Almost all the indigo used in Násik comes from Sind, and costs from 3*s.* to 4*s.* (Rs. 1½ - Rs. 2) the pound.

On leaving the dyer, silk is sent to the weaver, *mágvála*, who performs three processes, sizing, warping, and weaving. Silk is sized in-doors, the warp silk in a different way from the weft silk. The warp silk is sized on the *tansála*, a pair of upright wooden bars about eight feet high with a row of glass rings fixed to each bar through which yarn is passed and drawn tight, and stiffened by

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brushing in a dressing of size. In sizing the weft, the silk is placed on a cage, and wound on reels. While on the reels it is moistened with size. The sizer, who is always a woman, sits with the reel on her left side, and, on her right, a small wheel, to whose axle is firmly fitted a piece of reed called *likhadi*. Picking out the end of the hank from the reel, she fixes it to the *likhadi*, and, by working the wheel with her right hand, makes the *likhadi* spin quickly round, winding the silk round itself. As the wheel turns the worker damps the yarn on the reel with size, and passes the thread through her left fingers so that the gum is evenly spread over the whole line.

The warp is next made ready. In this there are three processes, heddle filling, joining, and arranging. The heddle filler, according to the pattern of the borders, passes threads through the loops in the cords of the different heddles and between the teeth of the reed, *phani*; when this has been done, the joiner, *sāndhūr*, fastens the ends of the warp threads to the heddles, by tying the corresponding threads of the warp to those passed through the reed by the heddle filler, and, finally, through the whole length of the warp, the threads are arranged in accordance with the position the joiner has given them.

The silk loom is from eight to fifteen feet long by four to seven feet broad. At one end sits the weaver with his feet in a large pit, and, immediately in front of him, the square cloth beam, *turai*, which supports the warp and round which the fabric, as it is woven, is rolled. In the weaver's pit are the treddles or foot boards, by working which the weaver raises and lowers the threads of the warp.

The treddles are joined by strings with the heddles, two frames which hang from the roof across the threads of the warp each with a set of threads, the set of threads of the one being fastened to the lower, and of the other to the upper threads of the warp. As the treddles are worked the heddles move the threads of the warp in turn up and down, while, between each movement, the shuttle loaded with weft yarn is passed across the warp. In front of the heddles, and, like them, hung from the roof is the reed, *phani*, between whose thin slips of bamboo the warp threads pass. This is set in a heavy frame, the shuttle beam, which the weaver works to force home the threads of the weft after the shuttle has passed.

From the pit in which the weaver sits, the warp stretches back to the warping beam from six to nine inches above the ground. In front of the weaver is the cloth beam, about $4\frac{1}{2}$ feet long and two inches broad and high, supported by two wooden uprights.

Behind the heddles, horizontal rods are thrust between the upper and lower threads of the warp to keep them from getting entangled, and, ten or twelve feet further, is the warping beam, *āta*, on which the warp is wound. This beam, about four feet long and two inches round, is supported in the middle by a rope, and is kept tight by passing the rope round a pulley and fastening it close to the weaver's side, who, from time to time, loosens the rope as the cloth is wound round the cloth-beam.

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For a silk weaver's establishment twelve appliances are wanted. They are: (1) To prepare the warp, the *tansálás* or uprights with rings, worth 18s. (Rs. 9); (2) 200 *likhadís* or pieces of reed to wind the weft, 1s. (8 as.) in all; (3) a wheel, *rahát*, worth 8s. (Rs. 4); (4) a large reel, *phálka*, worth 6d. (4 as.); and (5) small reels, *asírís*, worth 1s. 3d. (10 as.). For the loom: (6) a cloth beam, *turai*, worth 3s. (Rs. 1-8); (7) the reed frame or shuttle beam, *hútya*, used as a batten or lay, worth 7s. 6d. (Rs. 3-12); (8) the treddles and heddles worth 10s. (Rs. 5); (9) *súndhs* or *kaiches*, rods laid flat between the alternate threads of the warp to keep them from becoming entangled, worth 1s. 6d. (12 as.); (10) the warp beam, *áta*, worth 3s. (Rs. 1-8); (11) three shuttles each worth 1s. (8 as.); and (12) a piece of polished agate, *mogri*, used to rub the gold borders, worth from 6s. to £2 (Rs. 3-Rs. 20).

The only articles woven are plain silks, without stripes or brocade. They vary chiefly in compactness, the closer they are woven and the more of the fourfold thread that is used, the better and dearer they are. The *kad*, a white, blue, or yellow robe without any border, is used as a dining robe by high class Hindus. It was formerly worn by old men only. But of late, at small dinner parties, both young men and women have begun to wear it instead of the *mukta*, or rough silk cloth. The men's *kad* is from five to six yards long and worth from £1 3s. to £2 10s. (Rs. 13-Rs. 25), and the women's from eight to nine yards long and worth from £2 to £3 (Rs. 20-Rs. 30). The breadth of the *kad* varies from 3½ to 4½ feet. The *pitámbar* usually red, purple, or yellow, but sometimes green, blue, and white, the more costly dining robe of high class Hindus, has, for men, an embroidered border, and, for women, has besides the border an embroidered end. It is of the same size as the *kad*, and varies in price, for men, from £1 10s. to £4 (Rs. 15-Rs. 40), and for women from £3 to £7 (Rs. 30-Rs. 70). Green and yellow robes are more costly than red and purple ones.

These wares are sold either to traders or to consumers. Rich high class Hindus generally order them straight from the Yeola dealers. Traders either go to Yeola and take away the silks as personal luggage, or order them as parcels. The dealers send them to Máheji fair in Khándesh and to Nágardás in Berár. As Yeola silks are in good demand, the dealers are not forced to hawk their goods over the country. Of late years the demand for Yeola silks has spread among some of the lower classes, who have begun to wear silk dining cloths. On the other hand, from the opening of the railway, the competition of foreign silks is greater than formerly. As both the raw silk and the manufactured articles usually come and leave Násikas as personal baggage, it is difficult to form any correct idea of the amount of the trade. The estimates of the value of the yearly export of silks vary from £100,000 to £150,000 (Rs. 10,00,000-Rs. 15,00,000); according to some accounts the demand is growing, according to others it is falling.

Of the 4000 families engaged in the silk industry, the forty-eight dealers are all well-to-do, and some of them are rich. Of the rest, twenty-five of the weavers, *mágválís*, have capital and work up

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and dispose of their own silk. But the bulk are skilled labourers employed by capitalists and paid by the piece.

A *rahátkari* who reels, sorts, and spins, is paid from 15*d.* to 16*d.* a pound (Rs. 4-Rs. 5 a *mutha*). With a single set of machinery he can turn in one day from forty to fifty pounds of raw silk into yarn. To work his machines he wants the help of eight labourers and pays them 8*s.* (Rs. 4) a month, less the wages of any holidays that may fall. The *rahátkari's* earnings vary from £1 to £2 (Rs. 10-Rs. 20) a month. Besides the cost of his dye stuffs, a dyer is paid 3*d.* (2 *as.*) for every pound of silk dyed, representing from 12*s.* to 14*s.* (Rs. 6-Rs. 7) a month. A weaver, who warps, sizes, and weaves the yarn, gets £1 (Rs. 10) for each piece of cloth, ninety-six feet long by 3½ broad, representing average monthly wages of from 12*s.* to 16*s.* (Rs. 6-Rs. 8).

During the fair season there is a steady demand for Yeola silks. In the Hindu marriage seasons (November to the middle of June) the markets are brisk. But during the rainy months (June-October) the artisans have either to live on their savings or to borrow. At such times silk-dealers generally lend money to the artisans and repay themselves from the wages earned during the busy season.

Silk workers, both Musalmáns and Hindus, rest on the last day of each lunar month, *amávásya*. Hindus take in all thirty-six ordinary and six special holidays, while Musalmáns take sixty ordinary and fourteen special holidays. The usual work hours are from seven to eleven in the morning and from two to sunset. Silk work cannot go on at night, as it wants good light and constant watchfulness. On holidays all the workmen rest.

**Gold and Silver
Thread.**

In Yeola, the making of gold and silver thread is, at present, fairly prosperous. Its establishment dates from the year 1836. At the close of that year, in consequence of a dispute with the local authorities of the old city of Paithan on the right bank of the Godávári in the Nizám's dominions, the gold and silver thread workers of that place left their homes and settled at Shevgaon in Ahmednagar. One of the leading men, Rámchandra Sakhárám Basvande, visited the Mámlatdár of Yeola, and, through him, gained leave for the people of Paithan to settle there without the payment of the usual tax, and, on the 6th January 1837, Rámchandra opened a gold-thread factory at Yeola.¹

The industry now (1880) supports between 500 and 600 families of Marátha Sonárs, Patháns, and local Musalmáns. Besides the traders who provide the metal, pay piece-work wages, and dispose of the thread, there are four classes, wire drawers, *pávtekars*, about six establishments of Marátha Sonárs; thread makers, *tánayyás*, about 200 souls, Maráthás, Patháns, and other Musalmáns; thread beaters, *chápadyás*, about 100 souls, Maráthás, Patháns, and other Musalmáns; spinners, *reshimválás*, and winders, *bitayyás* or *táthkars*,

¹ Yeola Mámlatdár's Reports, 154, 19th December 1836, and 220, 11th January 1837.

about 250 souls, Maráthás, Patháns, and other Musahnáns. All these men are labourers, and, as a body, are badly off.

The gold and silver used in making the gold thread is brought from Bombay. The gold must be perfectly pure, *shumbhar nambri*, or 100 touch. It has to be heated several times, at a loss of $\frac{1}{16}$ th of its weight. When ready for use it is worth £2 4s. to £2 6s. (Rs. 22-Rs. 23) a *tola*. Three kinds of silver are used, *pátáchi* or English, *netáchi* or Chinese, and *gávthi* or local. Chinese and local silver, already to some extent mixed with alloy, are used without any change, but the pure English silver is mixed either with from ten to fifteen-fortieths of Chinese or local silver, or with two or three-fortieths of copper. The best English bar silver costs £10 16s. to £10 19s. (Rs. 108-Rs. 109½) the hundred *tolás*, the second or Chinese silver costs from £10 12s. to £10 14s. (Rs. 106-Rs. 107), and the third or country silver from £10 8s. to 10 £10s. (Rs. 104-Rs. 105).

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The gold and silver are generally brought, in ingots, from Bombay, by traders, and taken to the wire drawers, *pávtekars*. In the hands of the wire drawers the metal passes through two main processes. The gold is purified by boiling it with lime juice in a pipkin and reduced to gold leaf. The silver is melted in a crucible, poured into a mould, and hammered into a short rough ingot. It is then worked into a more perfect shape and the surface is roughened with a file. The gold foil is next carefully wound round the silver so as completely to cover it. The ingot is wetted and rolled by the workman up and down his thigh till the gold foil clings close to the silver. Next a thick soft cord is wound tightly round it, and it is laid, with the edges of the gold foil underneath, in a clay trough filled with lighted charcoal which is fanned into a white heat. Next it is drawn out by the thin end and hammered on a four inch anvil of highly polished steel. This beating and hammering is repeated three times, the bar gradually lengthening, but without disturbing the surface of the gold or exposing the silver which never again shows, however finely the bar may be drawn. When the ingot has been beaten eighteen inches long the process of gilding is complete. After the gilding is over, the *pávtekar* makes it into wire by dragging it through the draw plate. For this the bar is again heated and its thin end pushed through the largest hole in the draw-plate, a metal plate pierced by holes of varying sizes, which is set against two wooden uprights fixed in the ground. The point of the bar, when it shows through the draw-plate, is caught by a pair of strong pincers, whose handles are joined by a chain and ring to one of the spokes of a winch. This winch has a drum, a foot in diameter and three feet long, fixed in side sockets, and, at right angles to the drum, has three arms, each two and a half feet long, which work in a hole, about six feet by three, and three deep. When the end of the bar is tightly fastened to the winch, a workman, laying all his weight on one of the arms of the winch, draws it down and forces the point of the bar through the hole in the draw-plate. As it passes through, the bar and the hole are smeared with wax and other substances. When the bar has

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passed through the plate, the point is again hammered, and, in the same way, is dragged through a smaller hole. This is repeated about twenty times. The bar, now a wire about six yards long for each *tola* of metal, is cut into lengths of fifty yards and made over to the thread maker, *tanayya*.

A gilder and draw-plate worker uses twenty tools. These are crucibles, *mushis*, of which each establishment has generally about ten, worth together about 8s. (Rs. 4) ; a clay trough, *shegdi*, for fire, costing 1½d. to 3d. (1-2 *annas*) ; an iron sieve, *jhāra*, two to three inches in diameter with an iron handle costing 1½d. (1 *anna*) ; three anvils, *airans*, one worth £2 14s. (Rs. 27), another £2 8s. (Rs. 24), and a third 14s. (Rs. 7) ; three hammers, *hātodās*, worth together about 4s. (Rs. 2) ; one iron bar, *otani*, hollowed on one side to serve as a mould, worth about 8s. (Rs. 4) ; tongs, *chintās*, worth 6d. (4 *annas*) ; one stone water trough, *kundi*, for cooling the heated bar, worth 6d. (4 *annas*) ; a pair of bellows, *bhāta*, worth 4s. (Rs. 2) ; a pair of files, *kānas*, worth 1s. (8 *annas*) ; scissors, *kātars*, worth 1s. (8 *annas*) ; a winch, *lod*, always of *bābhul* wood, worth 14s. (Rs. 7) ; about fifteen draw-plates, *jantars*, each worth from 10s. to £5 (Rs. 5-Rs. 50) ; three nippers, *vākhās*, costing 4s. (Rs. 2), 2s. (Rs. 1), and 1s. (8 *annas*) ; a chain, *sākhli*, worth 2s. 6d. (Rs. 1-4) ; two scales, *kāta* and *vajan*, worth from £1 to £1 10s. (Rs. 10-Rs. 15) ; two nails, *bhāruis*, for cleaning the draw-plate's holes, worth 3d. (2 *annas*) ; a pair of iron pincers, *kāvlis*, worth 6d. (4 *annas*) ; two small reels, *phālkis*, for winding the wire, worth together 1s. (8 *annas*) ; and a pair of smaller reels, *asāris*, worth 6d. (4 *annas*).

To draw the wire into a thread, a reel, *paldā*, seven or eight inches in diameter, and a drum, *paldi*, of not more than three inches, are supported horizontally by two upright pivots about twenty inches apart. Between the reel and the drum, a small draw-plate rests on two upright iron rods. This small draw-plate is a piece of an old sword blade pierced by needles of different sizes. The wire is wound round the small reel, *paldi*, and its point is sharpened by two bits of China, till it is fine enough to pass through the largest of the draw-plate holes. On showing at the other side of the plate, the point is seized by small pincers and pulled through. The end is then fixed on the larger drum, and the drum, set in motion by a metal handle, drags the wire through the hole till all of it has been moved from the reel to the drum. The whole length is then wound back on the reel, and drawn through the next largest hole. To draw a *tola* weight of metal to a length of 250 yards, the wire must be passed through at least sixty holes. Elaborate as this is, so great is the workman's skill and delicacy, that they are said to be able to make 900 yards of thread from one *tola* of metal.

A thread maker, *tanayya*, uses fourteen tools. These are : the *paldā*, a wooden drum used as a reel, worth 4s. (Rs. 2) ; the *paldi*, a smaller reel, also made of wood, worth 1s. (8 *as.*) ; the *khodsa*, a stool on which the reels are fixed, worth 2s. 6d. (Rs. 1-4) ; draw-plates, *jantars*, varying in value from 1s. to 10s. (Rs. 1-Rs. 5) ; the *thesni*, a small sharp-pointed hammer used for stopping old draw-plate holes, worth 6d. (4 *as.*) ; a small anvil, *airan*, worth

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3*d.* (2 *as.*); a pair of pincers, *sándsī*, worth 4½*d.* (3 *as.*); a file, *kānas*, worth 9*d.* (6 *as.*); a small hammer, *hátoda*, worth 6*d.* (4 *as.*); a nail, *chaurási*, for widening the draw-plate holes, worth 6*d.* (4 *as.*); a sharpening stone, *kāliphatri*, worth 4*s.* (Rs. 2); a crank, *mākoda*, to turn the reel, worth 1*d.* (1½ *as.*); a reel axis, *bhongli*, worth 1½*d.* (1 *anna*); and a small bobbin, *chakkar*.

When the wire has been drawn to the fineness of a thread it is handed to the flatteners, *chápadyás*. To flatten the threads full bobbins are set on a small stand or board, and the threads are gathered together and passed through the slits of a piece of leather placed in front of the stand, and drawn across a highly polished steel anvil, about two inches square, fixed in a block of *bábhul* wood very little raised above the level of the ground. To flatten the thread, the workman firmly grasps his hammer handle between the thumb and forefinger holding the other fingers loose, and, drawing the threads over the polished steel, with his left hand begins to beat. The threads are passed steadily over the anvil and the hammer strokes fall at the rate of about eighty to the minute, and with such regularity that no particle of the thread is left unbeaten. As they are flattened, the wires are drawn away by the left hand, and, when stretched to arms length, the threads are caught under some conveniently curved article, such as a broken cup handle or brass hook fixed in the ground, and a fresh grip is taken close to the anvil. When the wires are flattened, they are carefully separated, wound round a small reel, and sent to the winder, *bitayya*.

A wire-beater has seven tools. The *másepáti*, a small board about a foot square, with ten upright nails to serve as bobbin axles, the anvil, *airan*, about two inches square, and the hammer, *hátoda*, two inches square, kept highly polished by emery, worth together about 10*s.* (Rs. 5); hones, *opanís*, of lac and emery¹ powder, worth from £2 to £7 (Rs. 10-Rs. 70); the *khodsa*, a buried block of *bábhul*, *Acacia arabica*, on which the anvil is fixed, worth 4*s.* (Rs. 2); the *chippa*, a piece of leather with small slits for threads to pass through; the *ghodí* or *ranakhámb*, a hook fixed in the ground to guide the flattened thread, worth 6*d.* (4 *as.*); and the *asári*, a small reel, worth 3*d.* (2 *as.*).

When the thread is flattened, it is sent to the silk winder, *bitayya* or *tárkasi*. The winder's silk, specially prepared by the silk spinner, *reshimvála*, is drawn from a spindle, passed through a glass bangle or steel ring fastened to the roof, drawn down, and the end tied to a second spindle. The gold thread is unwound from the small reel, and dropped in a loose heap on the ground near the workman. Sitting on a high stool or chair, he fastens the ends of the gold thread and the silk together, and rubbing the spindle sharply along his thigh, gives it such a start that, as it whirls, it twists together two or three feet of the gold thread and the silk. When it stops, the workman stretching up draws the spindle down, and gives it another start by sharply rubbing it along his

¹ The Yeola workers say pearls and corals are added, but this is doubtful.

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thigh. When the thread is ready, it is wound into hanks and skeins by being turned round two nails fixed on a cylinder, *gaj*. The proportion of silk yarn to gold thread depends on the quantity of gold used in covering the silver bar.¹

The silk winder uses three tools; the hook or bangle, *ákda*, of a nominal value; two spindles, *chátis*, from $\frac{1}{2}d.$ to $6d.$ (1-4 *as.*), sometimes made by fixing a round piece of broken China to a nail; and a wooden cylinder, *gaj*, with nails fixed at given distances worth $6d.$ (4 *as.*).

The silk, used in making gold thread, is spun by people known as *reshimválás*. There are seven establishments at Yeola, all of them owned by Maráthás. The process is simple. The spinner places five skeins on five different *phálkás*,² or large reels, and, from them, transfers the thread to fifteen small reels. These fifteen reels are then arranged in a semicircle all facing the same way. The spinner draws a thread from each reel, and sitting facing the point, fastens the threads to a spindle, and, rubbing it sharply along his thigh, spins a yard or so, and repeats the process till the yarn is finished. The women of his family help in reeling the thread, or, if his household is too small, he engages workmen at from $6s.$ to $8s.$ (Rs. 3-Rs. 4) a month.

Násik gold thread is chiefly consumed locally. The traders, or men of capital, to whom the material belongs, sell to well-to-do weavers, or to shopkeepers. It is used chiefly in ornamenting turban ends and the borders and fringes of robes and dining cloths.

According to the amount of gold used in gilding the silver bar the price varies from $2s. 6d.$ to $6s.$ (Rs. $1\frac{1}{4}$ -Rs. 3) a *tola*.³ The peculiar excellence of the local gold thread and the length of time it remains untarnished serve to keep it in demand. But in spite of its inferiority, the much greater cheapness of the imported article ensures an increased use. At present the local industry is not prosperous. There are about forty-eight gold and silver thread dealers who are silk dealers as well. Twenty of them are Gujarát Vánis, fifteen Patnis, six Thákurs or Brahma-Kshatris, three Shimpis, and four Musalmáns. Under these dealers the different classes of workers are no more than labourers. All are paid by piecework. The *pávtekar*, or gilder and drawplate worker, gets $10s.$ (Rs. 5) for every ingot of forty *tolás* of silver. From this he has to pay a labourer $6d.$ (4 *as.*) for working the winch, another $6d.$ (4 *as.*) goes in coal, and $1s.$ (8 *as.*) in loss in working, the gold leaf cuttings being taken away by the dealer. The remaining $3s.$ (Rs. 1-8) are generally divided

¹ The details are: six *másas* of gold (a *mása* is one-twelfth of a *tola*) to the silver ingot of 40 *tolás*, want 9 to 10 *másas* of silk yarn; 8 to 10 *másas* of gold want 8 to 9 *másas* of silk; 12 to 15 of gold want 6 to 7 of silk; 18 to 22 of gold want $4\frac{1}{2}$ to 5 of silk; and 24 to 32 of gold want 5 of silk.

² See above, p. 156.

³ The details of the proportion of silver to gold and its effect on the price of the thread are: 6 *másas* (12 *másas* are one *tola*) of gold to 40 *tolás* of silver yield a thread worth $2s. 6d.$ (Rs. 1-4); 8 *másas* yield a thread worth $2s. 9d.$ (Rs. 1-6); 10 *másas*, $3s.$ (Rs. 1-8); 12 *másas*, or a *tola*, $3s. 6d.$ (Rs. 1-12); 15 *másas*, $3s. 9d.$ (Rs. 1-14); 18 *másas*, $4s.$ (Rs. 2); 22 *másas*, $4s. 6d.$ (Rs. 2-4); 24 *másas*, or 2 *tolas*, $5s.$ (Rs. 2-8); 32 *másas*, $6s.$ (Rs. 3).

among three drawplate workers. As they take two days to work an ingot of forty *tolás*, this leaves for each worker a daily wage of 6*d.* (4 *as.*). The thread maker, *tanayya*, is paid from 8*s.* to 12*s.* (Rs. 4-Rs. 6) for drawing forty *tolás* weight of wire into thread. This takes five or six men three or four days, and leaves for each a daily wage of from 3*d.* to 4½*d.* (2-3 *as.*). The wire flattener, *chápadya*, is paid at the rate of about £1 (Rs. 10) for one hundred *tolás* of thread, and, as he takes from thirty to forty-five days to flatten that quantity, it represents a daily wage of from 6*d.* to 9*d.* (4-6 *as.*). The winder, *bitayya* or *tárkasi*, gets about 3½*d.* (2½ *as.*) a *tola*. He winds from one or three-quarters of a *tola* a day, and thus earns from 3*d.* to 6*d.* (2-4 *as.*). The *reshimvála*, who prepares the silk used in making gold thread, is paid from 4*s.* to 5*s.* (Rs. 2-Rs. 2½) a hundred *gúths*, equal to a daily wage of from 4½*d.* to 6*d.* (3-4 *as.*)

During the cold and hot months, except on holidays, work is fairly constant, but, in the rainy months, the demand is very slack, and the workmen have to live on their savings. None of these workers, except the *reshimvála*, or silk reeler and spinner, get help from their women in their special craft. Their ordinary hours of work are from seven to eleven in the morning and from two to five in the evening. Even during the busy season they cannot work by candle light because they must always be able to see whether the wire is scratched in passing through the drawplate. A slight scratch, and the exposure of the silver, spoils the whole work. They have no trade guilds and hardly any special craft rules.

The manufacture of cotton goods supports from 4000 to 5000 families, partly Musalmáns and partly Hindus, chiefly settled in Yeola, Málegaon, Násik, Chándor, Dindori, and Sinnar. Málegaon and Yeola turbans have a specially good name, and are sent to Khándesh and Bombay. In Yeola there are said to be 2000 looms, all of them worked by Musalmáns, of whom 900 are Momins and 1100 Benares Musalmáns. All of these Musalmáns are newcomers. The Momins are said to have come from Upper India in 1857 and 1858, and the Benares Musalmáns after the Bengal famine of 1863-64. They, especially the Momins, are said to be very unsettled. In the Násik famine of 1876-77, from 300 to 400 of them left Yeola. In Málegaon there are said to be 2441 looms, 734 of them worked by Hindus, and 1707 by Musalmáns. In the Chándor sub-division, there are said to be twenty looms, of which three or four are worked by Musalmáns and the rest by Hindus. In Násik town there are forty-two looms all worked by Hindus.

Most of the unbleached yarn used for turbans is brought from Bombay mills and coloured red by the local dyers. For the finer fabrics, such as robes and waistcloths, English dyed yarn is chiefly used. In weaving it into cloth the yarn goes through eight processes. It is first steeped in water and placed on the large reel, *phálka*.¹ It is then transferred from the large reel to the middle-

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¹ See silk manufacture, p. 155-162. This reel is also called *dehara*, and, among the Momins, is known as *ratat*.

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sized reel, *asári* or *pareta*, by a weaver who holds the end of the central rod of the large reel in his toes, and, with his right hand, drawing off the yarn from the skein, winds it on the smaller reel, which he holds in his left hand and whirls round in a small cup of smooth cocoanut shell. To make the skeins of a convenient size, it is next reeled off the middle-sized reel, *asári*, on to a small conical reel called *charki*. The yarn is then taken to the *rahát-vála*, to be twisted and wound round bobbins, *kándis* or *náris*. It is next worked by winding it, two threads at a time, in and out among rows of bamboo rods about four feet apart.¹ It is then spread on two bamboos, stretched tight between two posts or trees, and sized with rice paste. If it wants colouring, it is at this stage dyed. Finally it is woven, the process in no way differing from the process adopted in weaving silk.

The weavers of cotton robes, waistcloths, and bodices, use the same appliances as the weavers of silk fabrics.² The turban weaver has a smaller loom, and makes use of a different set of tools. These are seven in number. The shuttle beam, *hátya*, in which the reed, *phani*, is fitted, worth 6d. (4 as.); two bars, *áthnyas*, to keep the warp stretched, worth 6d. (4 as.); a beam, *turai*, round which the woven fabric is wound; a pair of shuttles, *dhote*, worth 1s. (8 as.); a big reel, *phálka*, the same as is used for silk; a smaller reel, *phálki*; and a wheel, *rahát*, for sizing the weft yarn with gum arabic.

The chief articles made are turbans, robes, waistcloths, and bodices. The turbans are in considerable demand, and, besides being sold locally, are sent in large numbers to Bombay. The demand for the other articles is purely local, the chief markets being Sinnar, Sangamner, Chándor, Násik, and Báglán.

Of the whole number of from 4000 to 5000 families, about 400 are said to be well-to-do, working their own yarn and themselves disposing of their fabrics. The rest are almost all badly off, and hard pressed by the competition of machine-made goods. The weavers are paid from 6d. to 9d. (4-6 as.) for each robe, and from 12s. to 16s. (Rs. 6-Rs. 8) for each turban, representing a daily wage of from 6d. to 1s. (4-8 as.). But their employment is far from steady, and, in the rainy season, they fail to earn an average of 3d. (2 as.) a day. The women do not weave. But many of them, as well as many of the weavers' children, earn 1d. or 2d. (8-16 pies) a day, as warpers and reelers.

¹ The details of this process are thus described by Dr. Forbes Watson in his *Textile Fabrics*, 67: "This operation is usually performed in a field, or any open spot convenient for the work, near the weaver's house. For this purpose, four short bamboo posts are fixed in the ground, at measured distances (varying according to the intended length of the cloth), and several pairs of rods are placed between them, the whole forming two parallel rows of rods about four feet apart. The weaver, holding a small wheel of warp yarn (spindle) in each hand, passes the latter over one of the posts, and then walks along the rows, laying down two threads and crossing them (by crossing his hands between each pair of rods), until he arrives at the post at the opposite end. He retraces his footsteps from this point, and thus continues to traverse backwards and forwards, as many times as there are threads of the warp to be laid down."

² See above, p. 160.

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Hindu weavers keep forty-two, and Musalmán weavers keep sixty-four yearly holidays. In busy times, October to May, their working hours are from seven to eleven in the morning, and in the evening from two till dark. Those of them who work their own materials generally go at the close of the day to sell their wares in the market. None of the different classes have any trade guild or special trade constitution.

Carpet Making.

Besides cloth there are two cotton manufactures, white carpets and Turkey red tapes. The white carpet or *jhorya* workers, of whom there are about fifty families in Málegaon, are Marátha Hindus known as Bunkars or weavers. Except a little that is grown locally, their supply of cotton comes from Khándesh. Carpet making has the special interest, that it is almost the only branch of textile work in which hand spinning survives. A cotton cleaner, *pinjári*, takes the cotton, cleans it, and shapes it into rolls about an inch round and six inches long. These rolls, which are called *pena* and are worth from 1s. 3d. to 1s. 6d. a pound (Re. 1½ - Re. 1¼ a *sher*), are handed to the spinner, who is always a woman. The spinner makes a long nail whirl rapidly round, by turning the handle of a small wheel with her right hand. As the nail whirls, she feeds it with cotton, which the rapid motion of the nail spins into fibre. As it is spun, the yarn is wound round the nail, and taken away with the nail when it is covered. In weaving, the threads of the warp are passed through notches on a toothed beam, a primitive form of the reed; in front of the beam, between it and where the weaver sits, is a cross bamboo, over and under which, before passing them through the teeth, the threads of the warp are wound. Near this bamboo, there hangs from the roof, a heavy board of wood, which can be made to press down the warp either in front of or behind the bamboo; in front is the cloth beam, and a hollow bamboo shuttle, and a wedge-shaped bar for forcing the woof home. In detail the chief parts are: The cloth-beam, *turai*, round which the carpet is wound as soon as it is woven, and kept tight by a peg passed through a hole in it. The *jav*, a flat wedge-shaped bar, used to drive the woof threads home. The *lavaki*, a flat piece of very heavy wood hanging from the roof, pressing down the warp either in front of or behind the cross bamboo, *tokar*. The *dátri*, or toothed beam, the most primitive form of the reed, *phani*, through whose teeth or notches the fibres of the warp are passed. The *dhote*, or shuttle of hollow bamboo open at both ends, in which the moistened fibre is placed. And the *tokar*, a bamboo of the same breadth as the warp, placed between the toothed beam or reed and the weaver, with the fibres of the warp passed alternately over and under it. It is moved forwards and backwards, by the weaver, who holds it by its ends with his hands, and, between each throw of the shuttle, pushes it in front or behind the hanging beam.

The carpets are white. They vary in size from sixteen feet by five to 23½ by 7½, and in price from 14s. 6d. to £1 4s. (Rs. 7½ - Rs. 12). The workmen generally sell them to local or Márvádi cloth merchants, or, on market days, to consumers. They are used by middle class natives.

When at work, the cotton cleaner and the spinner earn from 3d.

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Tape Weaving.

to $4\frac{1}{2}d.$ (2-3 annas) a day. But the demand for carpets is small, and the trade is dying. Most carpet weavers have become labourers.

Tape Weaving is carried on by Bharádis, a class of wandering Marátha singers and reciters. They use European Turkey-red yarn, bought from Vánis who bring it from Bombay. This they weave into stripes two or three inches broad. Their loom is of the simplest construction. Between two uprights, each about sixteen inches high, are placed two horizontal bars, one joining the tops and the other the centres of the uprights. To the central horizontal bar are tied a row of loops each two inches long. In arranging the warp, one thread is passed through a loop and the next over the upper horizontal bar, at a spot just above the space between two of the loops. The weaver, sitting in front of the uprights, holds in his right hand a bundle of the fibre intended for weft, passes it across through the warp into his left hand, and forces the weft home by a blow from a flat wedge-shaped piece of wood called *hátya*. As he weaves, he slackens the warp which he keeps tied to a peg or beam on the other side of the upright frame.

The only article made is a tape from two to three inches broad and from three to four yards long. It is worn as a loin tape in addition to the *langoti* or loincloth, by low class Hindus particularly gymnasts. They cost $1\frac{1}{2}d.$ to $3d.$ (1-2 *as.*) each. The Bharádis work at this tape weaving in their leisure hours only, and do not earn more than $2s.$ (Re. 1) a month.

Dyeing.

Cotton Dyers, with an estimated strength of from 200 to 220 families, are found in the chief towns of the district, especially in Málegaon from forty to fifty families, in Yeola from 100 to 120 families, and in Násik eleven families. They are of three classes, indigo dyers, morinda dyers, and safflower dyers. The indigo dyers, chiefly Musalmáns from Upper India, are found in Málegaon and Yeola; the morinda dyers, Marátha Hindus, are found only in Málegaon, where there are five families; and the safflower dyers are found chiefly in Násik, where there are eleven families.

Indigo.

Of the three chief varieties of indigo, Bengal, Madras, and Sind, the last is alone used by the Násik dyers. It is of five sorts, called after the five towns of Khairpur, Derá, Nalá, Báhálpur and Multán, and varies from about one-half to one-quarter of the price of Bengal or Madras indigo.¹ It is brought from Bombay to the chief Násik towns by the dyers themselves. It is prepared in irregular conical cakes, the better specimens of a good blue, but most of a hard black or pale blue. To prepare the solution of indigo the dyers have two vats, a salt vat, *khára pip*, for dyeing cotton, in which poor indigo, and a sweet vat, *mitha pip*, for silk, in which good indigo, is used. Only one dyer at Yeola has a sweet vat. The vat is a large open-topped wooden barrel or earthen vessel sunk in the ground, and able to hold about 300 gallons of water.

¹ Bengal and Madras indigo fetches from £8 to £12 (Rs. 80-Rs. 120) the *wah* of 28 pounds; the price of Sind indigo varies from £2 10s. to £4 10s. (Rs. 25-Rs. 45).

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Indigo.

In preparing a solution of five pounds of indigo, about 150 gallons of water are poured into the vat. To this is added eight pounds (4 *shers*) of impure carbonate of soda, *sájikhár*, and four pounds (2 *shers*) of lime. The mixture is stirred and allowed to stand, while five pounds (2½ *shers*) of indigo are soaking in a separate dish of water. Next morning the soaked indigo is laid in a stone trough four feet square and four inches deep, mixed with water and, by a workman whose hands are covered with a thick cloth, is rubbed on the sides of the stone trough till the whole is dissolved. The solution is then poured into the vat and the whole mixture stirred. The stirring goes on for about an hour, and is repeated two or three times before evening. In the evening, the remaining five pounds (2½ *shers*) of indigo are rubbed in the stone trough, poured into the vat, and the mixture again stirred. On the third day, a copper pot of about ten gallons capacity, is filled with sediment from an old vat, and the sediment is thrown into the new vat, and the whole stirred and the vat closed.¹ Next morning, the fourth day, the liquid in the vat is yellow, and, when stirred, begins to foam. The colour of the foam shows whether the mixture has, or has not, been successful.² If it is reddish the liquid is in good order; if white, it wants three pounds of carbonate of soda; and, if it irritates the skin, clots, or is oily, about four pounds of dates should be added. The vat is ready for work on the fifth day. This is the process when a new vat is started. In ordinary cases the liquid in the vat is renewed by adding lime, carbonate of soda, and indigo in half the quantities mentioned above. Unless the dye is spoiled the vat is not cleaned. The sediment can be used any number of times provided there is no failure in preparing the dye.

To prepare the sweet vat, *mitha píp*, for dyeing silks, 120 gallons of water are poured into the barrel; four pounds of carbonate of soda are added, and the whole is kept covered for three days. On the third day, four pounds of carbonate of soda and two pounds of lime are added, and the whole is stirred three times a day. Next morning, the fourth day, four pounds of old brown sugar are dissolved in cold water, and the solution is thrown into the vat, and the whole is occasionally stirred for three days more. When fermentation sets in, the mixture begins to crackle. At this stage the foam is examined, and, if it is reddish, the vat is in working order. If the foam is white, three pounds of carbonate of soda and an equal quantity of lime, are added to the vat and stirred. The proportions of lime and brown sugar in the vat require nice adjustment; if this is not properly attended to, the indigo rots, smells horridly, and is unfit for dyeing.³ When the vat is ready,

¹ If there is no sediment, two pounds (one *sher*) of lime, two pounds (one *sher*) of dates, and ten pounds (five *shers*) of water are boiled till the mixture becomes yellow. Then the vat is stirred, the hot mixture thrown in, and the vat closed. Next morning the liquor in the vat is yellow and the rest goes on as described in the text.

² The foam is often gathered, made into balls, and dried. It is used to rub on cloth in patches where the dye has not taken.

³ Dr. Náráyan Dáji: Dyeing in Western India, 23.

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the cloth is soaked in water for a night and then folded and thrown into the vat, where, for about half an hour, it is turned over and moved through the liquid. It is then taken out, well squeezed, and stretched in the sun to dry. For pale blue one dipping is enough; for deep blues the cloth has to be dipped and dried once a day for three days. The indigo dyers of Násik do not prepare any indigo prints.

When new, the cloth, whether cotton or silk, almost always belongs to the dealer who pays the dyer at a certain rate for the piece, and disposes of the cloth in the chief district towns. The dealer is generally a Shimpi who carries the cloth on bullock back or in carts to the different weekly markets. The wearers are almost all Musalmáns.

Besides in preparing fresh cloth, indigo dyers find much work in re-colouring old clothes. These, chiefly Musalmán turbans and waistcloths, are first carefully washed in water and then once or twice dipped in the vat. The dyer is paid *1d.* (8 *pies*) a yard. For fresh cloth and yarn used in weaving women's robes, the charge varies according to the depth of the colour, from *1d.* to *3d.* ($\frac{3}{4}$ -2 *as.*) a yard, and in re-colouring dyed cloth from $\frac{1}{2}$ *d.* to *1d.* ($\frac{1}{2}$ - $\frac{3}{4}$ *anna*).

If in constant employment, an indigo dyer will dye fifty yards, and make from *2s.* to *4s.* (Rs. 1-Rs. 2) a day. From this he has to meet the cost of the indigo and other materials. Besides this the demand for his labour is not constant. He is generally busy some weeks before the chief Musalmán holidays. But again, especially during the rains, he sometimes passes weeks with little to do. His average daily earnings are probably not more than from *3d.* to *6d.* (2-4 *as.*). The women take no part in the dyeing. They keep from twelve to fifteen holidays a year and they ordinarily work from eight to nine hours a day. They have no community or trade guild.

Safflower.

Safflower dyers are either Musalmáns or Hindus. In Násik town are eleven safflower dye works, eight belonging to Musalmáns and three to Hindus. Of the eight Musalmán dye works, two in Áditvár, one in Kájipura, two near the Trimbak Gate, and two near the bridge, belong to local Musalmáns, and the eighth belongs to a Márwár Musalmán who lives in Támbat Áli. Of the three Maráthás, two live near the bridge and one in Panchavati. The local Musalmáns have been settled in Násik for more than five generations, perhaps about two hundred years. They are Sunnis, and are said to have come from Aurangabad and Delhi. In appearance, language, and dress, they differ little from the Násik paper-makers. The Márwár Musalmáns, who formerly belonged to Jodhpur have been settled in Násik for about fifteen years. Though both are Sunnis, in home speech and customs they differ materially from the local Musalmán dyers. They speak Márvádi, while the local dyers speak Maráthi; and though they have no objection to take food from their hands, they have not yet married with the local Musalmán dyers. They wear a Márwár turban, while the original Násik dyers wear the three-cornered Maráthá

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turban. The Márwár Musalmán women wear a dress, partly like that worn by the local Musalmán women and partly like the Hindu Márwár dress. With one exception, the dyers live and work in hired houses. Though self-supporting and fairly well-to-do, none of them have any capital; they are said to carry on their business on borrowed funds. According to a local story, there once lived in Násik town two celebrated dyers named Nájekhán and Dáulkhán, whose scarlet, *gul-i-anár*, dye was the best known and most fashionable shade in Western India. Nor does the secret seem altogether lost, for Chhotábhái's scarlet is still one of the most popular of Násik tints.

In Málegaon sub-division are said to be about fifty families of dyers. As in Násik they are both Musalmáns and Hindus. The Hindus, who belong to the Bhávsár caste, are said to have come from Pátan in Gujarát, and to be settled for three or four generations in Málegaon. As in Násik the Musalmán dyers are partly from Márwár and partly local. In Yeola there are about 120 houses of dyers or Rangáris. All are Hindus of the Bhávsár caste. They have been settled in Yeola for generations and do not know where they came from. In Sinnar sub-division there are about eight families of dyers. Except one widow, who is of the Niráli caste and dyes indigo, all are Hindus of the Bhávsár caste. They are very poor and have to work as labourers. In Báglán are about twenty to twenty-four families of dyers, all of them Bhávsárs by caste and poor. Safflower dyeing is an important industry, as most Hindus and Muhammadans have to get their turbans dyed at least once in twelve months.

The dye is made from the dried and pressed flowers of the safflower, *kusumba*, *Carthamus tinctorius* plant, a bright yellow-flowering thistle-like annual much grown both for its flowers and for its oil-yielding seeds. Though a beautiful red, safflower fades quickly, and does not bear washing. As it has no affinity for any known mordant it cannot be made fast. The crop comes to market in February and March. Of the four chief varieties, Gujarát, Ábushahar or Persian, Sholápur, and Umrávati, the two last, which are also the cheapest, are most used in Násik. They are brought to Násik, generally in powder or in loose filaments, by the dyers themselves, at prices varying from £3 4s. to £4 16s. (Rs. 32 - Rs. 48) the hundredweight (4 *mans*). This dye is used only for colouring cotton goods. The other dye stuff, used by the safflower dyers, is the commercial turmeric the product of the *Curcuma longa*, which yields an unstable yellow dye. The mother tubers, which contain more colouring matter and are therefore preferred, cost from 4s. to 6s. (Rs. 2 - Rs. 4) a *man*. The impure carbonate of soda, *sájjkhár*, made from burning saltwort and other plants, comes through Bombay from the Arabian coast, Persia, and Sind. It contains about forty per cent of dry carbonate of soda, besides many impurities, chiefly carbonaceous matter, sulphurates, lime, and iron, and is sold at 8s. the hundredweight (Rs. 1 a *man*).

A safflower dyer's only appliances are a few copper pots, and a few stool-like frames, with a piece of coarse cloth tied over the top

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of each to form a strainer, *jholi*. The powdered safflower is placed in the hollow of the strainer and water is poured on it. As the colouring matter dissolves in the water, it is allowed to trickle into a copper pot placed below the strainer. This process is repeated till almost the whole of the colouring matter is separated.

From safflower eleven colours are made. (1) Scarlet, *gul-i-anár*, literally, pomegranate flower, by steeping the cloth in an alkaline solution of turmeric, then in a similar solution of safflower, and lastly treating it with lime juice and drying it. (2) Crimson, *kusumbi*, that is safflower proper, by steeping the cloth in an alkaline solution of safflower and brightening it by adding lime juice. (3) *Motiya*, flesh, or rather blush-rose, by steeping the cloth in a weak alkaline solution of safflower and then in lime juice. For this colour the cloth has first to be washed very clean. (4) *Pyáji*, pink, by treating the cloth with a little more concentrated alkaline solution of safflower, and then steeping it in lime juice. (5) *Gulábi*, rose pink, and (6) *Gahera gulábi*, deep rose, shades of flesh and pink and made in the same way but with a larger proportion of safflower. (7) *Kirmiji*, cochineal red, a light magenta, is produced by steeping the cloth in an alkaline solution of safflower, and then in a boiling watery solution of cochineal and galls, to which lime juice is added. (8) *Náranji*, orange, produced by steeping the cloth in an alkaline solution of turmeric, then in one of safflower, and lastly in weak lime juice. (9) *Keshari*, saffron colour, or yellow with a shade of orange, produced in the same way as No. 8, with a larger proportion of turmeric. (10) *Basanti*, bright yellow, obtained by steeping the cloth in an alkaline solution of turmeric and passing it through a solution of alum. (11) *Baingani*, brinjal colour or purple, is produced from a mixture of indigo and cochineal. It is fast, all the others are fleeting.

The articles dyed with safflower are mainly turbans, and occasionally *pátals* or girls' robes.

The dyers are specially busy on the fifth day of the *Holi* festival (March - April), when people send their clothes to be sprinkled with red.

For dyeing a turban, the workman is paid from 1s. to 10s. Re. $\frac{1}{2}$ -Rs. 5) according to the shade; and for dyeing a robe or sheet he is generally paid only from 6d. to 2s. (Re. $\frac{1}{4}$ -Re. 1), as robes are always of the lighter shades. For sprinkling safflower red on children's clothes he gets $\frac{1}{2}$ d. to 3d. ($\frac{1}{2}$ -2 as.) according to the size of the garment. Labourers in a dye work are paid from 12s. to £1 a month (Rs. 6 - Rs. 10), and, on an average, a dyer, after meeting all expenses, makes from £1 10s. to £2 10s. (Rs. 15 - Rs. 25) a month. They have almost no work during the rainy season. The busiest time begins a few days before *Dasra* and ends with *Diválí* (October-November), when turbans, spoiled by the rainy weather, are sent to be dyed. There is also a fair demand during the hot months, as it is the marriage season. The ordinary hours of work are, from seven to eleven in the morning and from two till sunset. In the busy season they work at night, airing and drying the dyed turbans.

The only holidays on which the Musalmáns stop work are the *Bakar Id*, *Ramján Id*, and *Moharam*. Hindu dyers rest on the 1st and 15th of every lunar month, on the day after *Dasra* (October), and on the day after *Sankránt* (12th January), or twenty-six days in the year. Dyers complain that the cost of the dyes has lately greatly increased, and that, as they have not been able to raise their charges, their profits are much smaller. They have no trade guild, and, except the Márwár Musalmáns, do not get any help from their women in safflower dyeing.

Calico Printing and Morinda Dyeing are carried on by about half a dozen families of safflower dyers at Málegaon.

Besides the brass pots and strainers used in dyeing, families engaged in calico printing require stamps or moulds. These are blocks of wood with their faces carved in different designs. They are prepared by carpenters of the *Sutár* caste, and cost about 2s. (Re. 1) each. A calico printer has generally a large store of blocks of different designs.

There are eight processes in printing cloth. (1) The cloth is washed in plain water; (2) it is dipped in a mixture of oil, carbonate of soda, and three-days-old goat and sheep droppings; (3) it is washed; (4) it is dipped in water containing powdered raw myrobalans; (5) it is dried; (6) it is handed to the printer who stamps the cloth, keeping his block dipped in a mixture of sulphate of copper and tamarind seed paste; the mark is at first greyish, but on exposure to the sun it becomes black; (7) it is boiled in a solution of morinda powder, *ál*, and alum; (8) and it is washed and dried. In some cases, to give it a dark red tint, the part of the cloth that has not been stamped is, before the final boiling (7) covered with powdered ochre and tamarind seed paste.

The only articles printed are: (1) Quilts, *pásodás*, pieces of cloth stuffed with cotton-wool and worn as blankets; (2) scarves, *phadkís*, worn by Marátha, Ágri, Gujaráti, and Gavli women; (3) double coarse cloths used as carpets, *jájams*. A quilt, which is about four feet by eight, is printed for about 1s. (8 as.), a scarf for from 6d. to 9d. (4-6 as.), and a floor cloth, which is generally fifteen feet by eight, for about 3s. (Re. 1-8). When the dyer buys the unbleached cloth and prints it on his own account, he sells a quilt at from 4s. to 8s. (Rs. 2 - Rs. 4), a scarf at from 1s. to 3s. (Re. $\frac{1}{2}$ - Re. 1 $\frac{1}{2}$), and a floor cloth at from 9s. to £1 (Rs. 4 $\frac{1}{2}$ - Rs. 10). In plain morinda, *ál*, dyeing, the processes numbered 4, 5, and 6 are omitted. Deducting the cost of the cloth, the dye stuffs and the labour on menial work, the morinda dyers and calico printers get a net profit on each quilt of from 4 $\frac{1}{2}$ d. to 6d. (3-4 as.), and on each scarf of from 3d. to 6d. (2-4 as.). His average monthly income is from £1 to £2 (Rs. 10 - Rs. 20). There is a fair demand for printed calicoes. But the Málegaon printers complain that, since the introduction of foreign articles, their profits have steadily declined. Calico printers are helped by their women. Their usual working hours are from seven in the morning to eleven and from two to sunset. They keep the same twenty-six yearly holidays as the Hindu dyers. They have no trade guild.

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Crafts.

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Blanket Weaving.

Blanket, *kámblī*, Weaving is a somewhat important craft. From their cheapness and warmth, blankets are in constant demand among the lower classes. They are woven by Dhangars, or shepherds, who are occasionally found in different parts of the district, particularly in places with good pasture. Nearly one-half of them have looms. They have no tradition of having formerly lived in any other part of the country. They do not differ from Maráthás in language, house, dress, or food, but are darker and wear a peculiar brass or cheap gold earring. They are thrifty and hardworking. They tend flocks of sheep and goats, shearing the sheep, and sorting, cleaning, spinning, and weaving the wool. They have a high priest named Men Jogi, whose head-quarters are in Khándesh, and who every year visits the Násik Dhangars and receives their offerings. Their family gods are Khandoba and Bahiroba who, they believe, watch over their flocks.¹ Foreign blankets are to some extent imported, but the native blanket is too cheap and comfortable to suffer much from the competition.

Almost the whole of the wool woven into blankets in Násik is the produce of the local flocks. About the beginning, and again about the end, of the cold season (November and March), Dhangars take their sheep to some stream, to a spot where the banks are steep on one side and sloping on the other. They drive the sheep to the edge of the steep bank, and throw or push them over it, one by one. The sheep swim to the other bank, and are kept standing in the sand till the sun dries their wool. When they are dry, with the help of his wife and children, the shepherd shears them with a large pair of scissors. Besides the local supply, wool is sometimes brought from Khándesh, the Dhangar either going for it himself, or buying it from some travelling peddler. It is generally sold at £1 (Rs. 10) for the quantity obtained from one hundred sheep at one shearing, the quantity being from twenty-four to twenty-five pounds.

When the wool is shorn, it is sorted according to colour, and has its clots and tangles opened by a tool like the cotton cleaner's bow. It is then carried to the spinning wheel, a machine in no way different from the cotton spinning wheel. The yarn is then arranged round two sticks, each two to three feet long, placed horizontally five or six feet apart. The fibre is lightly sized with tamarind paste boiled in water, and arranged on the loom to form the warp. A blanket weaver's loom is very much like the loom used in making cotton carpets. It has six parts, the cloth beam, the *jav*, the *vai*, the *lavai*, the reed, the bamboo, and the warp beam. The *vai* is a bamboo stick from two to three feet long, wound round with sized and toughened cotton thread to form loops through which the warp fibres have to pass. The warp fibre is first tied to the cloth beam, passed through the loops of the *vai*, and then placed in the notches of the reed or *dátri*, passed above and below the bamboo, *tokar*, and finally tied to the warp beam,

¹ His Highness Holkar belongs to their caste, and in his native village Hol near Sátára, a temple, dedicated to Bahiroba, is maintained by the Indor government.

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which is a bamboo stick two or three feet long, and half an inch in diameter. When the warp is arranged, the weaver passes a bamboo shuttle, *dhote*, between the two sets of warp fibres, lays down the shuttle, and draws towards him the *jav*, which has a flat iron bar in the face of it, and drives the thread of the weft home. He then draws out his weft-bar, *jav*, and shifts the beam, *lavai*, that is hung from the roof, to the other side of the bamboo which is placed in the middle of the warp. This movement changes the alternate fibres, and the weaver begins afresh, passing the shuttle between them. The process is repeated till the fabric is woven to the required length. When the weaving is over, the blanket is sized with tamarind seed paste and dried in the sun.

Besides those required¹ by a carpet weaver, the blanket weaver uses two tools, shears worth 1s. (8 as.) a pair, of which he keeps one pair for each working member of his family, with a few files for sharpening them, worth 1s. (8 as.) each, and the spinning machine, *dhunki*, worth about 3s. (Re. 1-8). The products of his loom are the single blanket, *kámbli*, and the double blanket, *chavále*, formed by sewing two single blankets together. The *kámbli* is from two to three feet broad by five to six feet long, and the *chavále* three to four feet by about ten. The single blanket is worth from 3s. to 6s. (Re. 1½-Rs. 3), and the double from 5s. to 8s. (Rs. 2½-Rs. 4). They are worn over the head and shoulders as a shelter from rain and cold, and serve the poor as carpets and bedding. The weaver generally owns the wool he works with, and seldom employs labourers. If he does, he pays each labourer 4s. (Rs. 2) a month besides food. A single blanket takes a man from one to two days to weave, and, after deducting the cost of the wool, yields him from 6d. to 1s. (4-8 as.). In shearing, sorting, cleaning, and spinning, he is helped by the women and children of his family. To start as a weaver a man wants a capital of from £1 to £2 (Rs. 10-Rs. 20).

The blankets woven during the week are sold on the market day, generally to the consumers. If not disposed of in the market town, they are hawked in the villages round. Blankets are always in demand. But June and October are the busiest months. The ordinary hours of work are from eleven to sunset; they do not weave in the morning. The only day in the year on which work is entirely stopped is *Dasra* (October-November). The industry is prosperous.

Paper Making.

Paper-making, introduced about eighty years ago by one Báláji Ábáji, a Thákur or Brahma-Kshatriya, was once important and prosperous but is now fallen into decay. Báláji Ábáji is said to have brought to Násik a colony of Musalmán paper-makers from Roje near Aurangabad, and to have set up the first paper factory, which is still in the possession of his grandson, an old man of about sixty. The family has been in Násik eight or nine generations, and is said to have been founded by an officer under the Bijápur government. A few months after the opening of the first paper mill in Násik, the paper-makers of Roje are said to have

¹ See page 169.

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filed a suit against Báláji for inducing their relations to forsake their homes. The judge ascertained from the manufacturers that they were willing to stay at Násik and dismissed the case.¹ In Násik they are settled in the north-east of the city, now known as Kathada, and formerly as Kágdipura. Of fifty factories only five remain.

The paper is made from rotten gunny bags for which the manufacturers pay 16s. a ton (Rs. 2 a *man*).

In making it into paper the cloth passes through thirteen processes. (1) It is cut into small pieces, moistened with water, and pounded by a heavy fixed hammer, *dhegi*. (2) It is washed in plain water. (3) It is moistened with slaked lime and left in a heap on the floor for seven or eight days, then pounded again, heaped, and left to lie for four days more. (4) It is washed a second time in water. (5) It is mixed with impure carbonate of soda, *khár*, in the proportion of a pound of the soda to thirty-two pounds of the rags ($1\frac{1}{2}$ *shers* a *man*), pounded, and kept for one night. (6) It is washed a third time. (7) It is a second time mixed with *khár*, at the rate of one pound to every forty pounds (one *sher* to the *man*), dried in the sun to bleach it, and pounded three or four times. (8) It is a fourth time kept in water for a night and washed the next morning. (9) It is mixed from three to eight times with country soap, in the proportion of about one pound of soap to every twenty-seven pounds of paper (one and half *shers* to the *man*), pounded and dried. (10) It is washed a fifth time. (11) It is thrown into a cement-lined cistern, about seven feet by four and four deep, half filled with water, and when thoroughly loosened and spread through the water, the workman, lying at the side of the pit leaning over the water, takes in both hands a square-cornered screen or sieve, passes it under the water and draws it slowly and evenly to the surface, working it so that, as the water passes through, a uniform film of pulp is left on the screen; (12) the screen is lifted up and turned over, and the film of paper is spread on a rag cushion; when layers have been heaped on this cushion to the height of from nine to fourteen inches, a rag is spread over them, and, on the rag, a plank, weighted with heavy stones, is laid; when this pressure has drained the paper of some of its moisture the stones are taken away, and two men, one standing at each end of the plank, 'sec-saw' over the bundle of paper; when it is well pressed the paper is peeled off, layer after layer, and spread to dry on the cemented walls of the building. (13) When dry each sheet of paper is laid on a polished wooden board and rubbed with a smooth stone till it shines.

Four chief tools and appliances are used. (1) The *dhegi*, a great hammer, formed of a long heavy beam poised on a central fulcrum, worked in a long pit two or three feet deep. The head of the

¹ This would seem to have happened under the Peshwa's management, as the officer was a *subha*, Dhondo Mahádev Joshi by name. The story is not supported by any written evidence.

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hammer is a heavy block of wood fixed at right angles to one end of the main beam, with its face strengthened by four thick polished steel plates. On the upper surface of the other end of the main beam two or three steps are cut, and the hammer is worked by three or four labourers together pressing down the beam and letting it rise by alternately stepping on the beam and on the edge of the hole. (2) A rectangular teakwood frame, *sácha*, two and a half feet by two, and with eight cross bars; it costs 6s. (Rs. 3) and is used in fishing out the paper from the cistern. (3) A screen, *chhapri*, made of the stalks of the white conical-headed amaranth, *Amaranthus globulus*, on which the film of paper rests when the frame is brought out of the cistern and the water allowed to pass through; it costs from 2s. to 4s. (Re. 1 - Rs. 2). (4) A soft date-palm brush, *kuncha*, costing from 1½d. to 3d. (as. 1-2) used in pasting the sheets of paper against the walls of the room.

The paper, made by this process, though rough and of a dingy yellow, is strong and lasting. The makers sell it to Musalmán shopkeepers of the Bohori sect. From them it is chiefly bought by local merchants and traders, by whom it is valued for its toughness, and it is still, to a small extent, used in Government offices. The retail price varies from 8s. to £2 the ream (Rs. 2 - Rs. 10 the *gaddi* of ten quires). The manufacturers have generally from four to six labourers, chiefly Maráthás, whom they pay 6d. (4 as.) a day, and use in working the big hammer and in washing the pulp. The headmen themselves take the films of paper out of the cistern, and their wives help by rubbing the paper with the polishing stone. From the much greater cheapness of machine-made imported paper, the demand for the local paper is small and declining. The makers are badly off, barely earning a living. There is no trade guild. Their ordinary working hours are from seven to eleven in the morning, and from two to six in the evening. They keep sixty to sixty-seven holidays, resting every Friday and on the leading Musalmán fasts and feasts.

The manufacture of nitre, *sora*, is occasionally carried on in some Násik villages, chiefly at Satali and Chichondi Khurd in Yeola. Nitre is most commonly found in salt earth, *lona*, near houses and cattle sheds. To make nitre, a large hole from eight to twelve yards round and from six to eight feet deep, is dug on high ground. At about half the depth of the pit, a paved gutter leads to masonry pans about twenty feet long by forty feet broad and two deep. In making nitre the salt earth is dug or scraped and thrown into the pit, the pit is filled with water, and the whole is worked into liquid mud. Under the influence of the water, the nitre separates from the earth and dissolves into the water. The water is then allowed to rest, and, when the earthy particles have sunk and the water is clear, the mouth of the gutter is opened, and the water is allowed to drain into the pans and left to evaporate in the sun. When the water dries, it leaves the bottom of the pans strewn with nitre crystals. The nitre makers, known as Soráválás, do not live in the district. They are said to belong to Gujarát and only occasionally visit Násik. The right to gather salt earth is generally let to them

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at from 10s. to £1 10s. (Rs. 5-Rs. 15) a village. The value of the nitre is said to be considerable, some £20 to £30 (Rs. 200 - Rs. 300). But the supply of earth is soon exhausted, and as the masoury pans cost a large sum, the number of nitre workers is always small. When the nitre is ready it is taken for sale to Násik, Dhulia, Poona, and other places. It sells at from 3s. to 6s. (Rs. 1½-Rs. 3) a *man*. It is chiefly used in making fireworks.

Lac Work.

Lac-working gives employment to a small number of Musalmáns who form a separate community, known as Lakháris. They are chiefly found in Násik, Málegaon, and Chándor. The raw material is generally bought from Bohoris, or native stationers, who get it from Bombay. Besides lac they require other pigments, vermilion, orpiment, indigo, and copper-leaf, which also they get from the Bohoris. The process is to mix a certain amount of cheap sealing wax with brick dust, and heat it till it becomes thoroughly pliable. It is then made into a stick about an inch in diameter and from one to two feet long. Next it is covered at one end with a layer of lac coloured red, yellow, green, or blue, by mixing with it mechanically such pigments as vermilion, orpiment, and indigo, or, if green is wanted, a mixture of orpiment and indigo. The end thus covered with coloured lac is then heated and drawn out. When the coloured end becomes as small as a quill it is cut away from the stick, and, while still hot, it is stamped by a carved brass or wooden mould. It is next wound round a wooden cylinder and the ends heated and joined, and, finally, to make it lie in one plane, it is laid on a stone slab, covered with a flat piece of wood, and struck lightly with a hammer.

The lac-worker uses six tools. The rolling pin, *saila*, to roll the heated lac into a stick, worth 6d. (4 *as.*). A stone which must be flat and is generally a piece of a broken grinding mill. The stone is heated and the lac softened on it and rolled into a stick. The cost is nominal. A hammer worth 6d. (4 *as.*). Two *thasás* or many-sided wooden or brass moulds with different designs carved on each face, each mould costing from 16s. to £1 (Rs. 8-Rs. 10). The *sácha*, or wooden cylinder, round which the wax is wound to give it the shape of a ring. The *thúppa*, or flat piece of wood, with which the lac ring is pressed to make it lie in one plane.

The only articles made are lac bracelets. The maker generally disposes of them to the Kásárs, or bangle-sellers, selling them at from ¾d. to 1½d. (½-1 *anna*) each. They are worn by Hindu women of all classes. Násik lac bracelets have no special merit, and are not in much demand. The workmen are poor. Even, with the help of their women, they do not earn more than from 8s. to 12s. (Rs. 4-Rs. 6) a month.

CHAPTER VII.

HISTORY.

ACCORDING to Bráhmaṇ tradition the sage Agastya, who introduced Aryan civilisation from the north into the Deccan, when visited at his hermitage near Násik, presented Rám the hero of the Rámáyan, with a bow and other wonder-working weapons, and advised him to pass the rest of his exile at Panchavati on the Godávari opposite Násik. Janasthán or Násik is described in the Rámáyan as a forest country rich in fruit and flower trees, full of wild beasts and birds, and inhabited by tribes of Rákshasas.¹

The routes through Báglán to the Gujarát coast and through Násik to the Konkan coast must have been lines of traffic from remote times. The early rulers of Násik were probably local chiefs who were subject to the overlords of Tagar and Paithan, and had their head-quarters at Aujini or Anjaniri in the south-west, at Sálér in the north-west, and at Chándor near the centre of the present district.²

The large series of rock temples in the range of hills about five miles south-west of Násik shows, that from the second century before to the second century after the Christian era, Násik was under rulers who patronised Buddhism, some of whom probably lived at Paithan on the left bank of the Godávari about 110 miles below Násik.³ The first dynasty of which distinct record remains are the

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Early Hindus.

Andhrabhritya,
B.C. 200 - A.D. 200.

¹ Griffith's Rámáyan, III. 45-72; Manning's Ancient and Mediaeval India, II. 19.

² Tagar is said (Grant Duff's Maráthás, II; Wilford's As. Res. I. 369) to have been important enough to attract Egyptian merchants as early as B.C. 250. Its position has not been fixed. It has lately (Jour. Bom. Br. Roy. As. Soc. XIII. 9) been identified with Junnar in Poona. But Junnar does not agree with the position of Tagar given either by Ptolemy (A.D. 150) or by the author of the Periplus (A.D. 247), both of whom place Tagar east of Paithan. (Bertius' Ptolemy, Asia Map X; McCrindle's Periplus, 125, 126). The remark in the Periplus (McCrindle's Edition, 126) that many articles brought into Tagar from the parts along the coast were sent by wagons to Broach, seems to show that Tagar was then in communication with the Bay of Bengal and lay on the line of traffic with the far east, which then made Mesolia or Masalia (Masulipatan) so important a trade centre (Ptolemy, Asia Map X.; Vincent's Periplus, II. 520, 523), and in later times enriched Málkhet, Kalyán, Bidar, Golkonda, and Haidarabad. Paithan, though traditionally founded by Sháliváhan in A.D. 78, was a place of importance as early as the third century A.C. Bháu Dáji in Jour. Bom. Br. Roy. As. Soc. VIII. 239.

³ One of the pillars in the Bharhut Stup (A.C. 250-200) is the gift of a Buddhist pilgrim of Násik. (Cunningham's Bharhut Stup, 138). One of the earliest inscriptions at Násik (A.C. 100) mentions the town under its present name (Fergusson and Burgess' Cave Temples, 263; Jour. B. B. R. A. S. VII. 48). Patanjali (about A.C. 145 according to Professors Goldstücker and Bhandárkar, but as early as A.C. 700 according to Mr. Kunte, Vicissitudes of Aryan Civilization, 343) calls it Násikya (Mahábháshya VI. 26), and Ptolemy (A.D. 150) enters it as Násik. (Bertius' Ptolemy, Asia Map X).

Chapter VII.

History.

Early Hindus.

Āndhrabhṛityās,
B.C. 200 - A.D. 200.

Āndhrabhṛityās,¹ or Shātavāhans, whose capital was Dhanakat, perhaps Dharnikot on the Krishna in the Madras district of Gantur.² Of their rise to power so little is known that the most recent estimates of the date of their founder Shiprak, Sindhuk, or Shishuk, vary from B.C. 300 to B.C. 21.³ They seem to have ruled in Nāsik till the latter part of the first century of the Christian era, when Nahapān, a Skythian or Pārthian of the Kshaharāt dynasty, drove them from Nāsik and Khāndesh, and also, it would seem, from Paithan.⁴ Nahapān, though originally subordinate to some northern overlord, seems, after his conquest of the north Deccan, to have made himself independent and to have established his head-quarters in Mālwa.⁵ At this time Nāsik or Govardhan was a place of some trade with a large weaving industry.⁶ The Kshatrap

¹ The name Āndhrabhṛitya, or Āndhra servants, is supposed to show that, before they became independent, the Āndhras were subject to the Maurya sovereigns of Pātaliputra the modern Pātna. In later times (A.D. 319) the Āndhrabhṛityās were known as the Shātavāhans (Trans. Sec. [1874] Inter. Cong. 349). According to the Purāns, the Āndhrabhṛityās came after the Shang and Kānva dynasties. Their original seat was Āndhra in Telingana the country to the north of the mouth of the Godāvāri (Lassen's Indische Alterthumskunde, IV. 83).

² This identification is confirmed by a find of leaden Shātavāhan coins at Dharnikot. (Madras. Lit. Jour. III. [New Series], 225; Jour. Bom. Br. Roy. As. Soc. XIV. 154; and Trans. Sec. Inter. Cong. 349).

³ Bhāu Dāji (Jour. Bom. Br. Roy. As. Soc. VII. 118, and VIII. 240) places Shiprak in the fourth century before Christ; Bhagvānlāl Indrajī (ditto, XIII. 316) about B.C. 210; Prinsep (Essays, II. Useful Tables, 24) and Bhāndārkar (Trans. Sec. Inter. Cong. 352) in B.C. 21; Willford (As. Res. IX. 101) between the first and third centuries after Christ; and Wilson (Theat. Hind. I. 6) as late as A.D. 192. The cause of this difference in the estimate of dates is the doubt whether the dynasties mentioned in the Purāns as following the Mauryās (B.C. 315-B.C. 195), succeeded one another or ruled at the same time in different parts of the country.

⁴ Nahapān, if not the founder of the dynasty, was probably of the same race as the Kshatrapas of Gujārāt, who were formerly erroneously known as the Sāh kings. Neither their origin nor their date has been certainly fixed. Newton (Jour. Bom. Br. Roy. As. Soc. IX. 6) thought they were Pārthians, and Lassen (Ind. Alt. IV. 83) thought they belonged to the Aghunas tribe of Yuwichi, the Skythian conquerors of India in the second century before Christ. That they were foreigners from the north is shown by the Greek motto on their coins (Jour. Bom. Br. Roy. As. Soc. IX. 7). The Kshatrap kings probably date from the Shak era (A.D. 78). They lasted at least in Gujārāt till A. D. 328 (Jour. Bom. Br. Roy. As. Soc. VII. 28; Trans. Sec. Inter. Cong. 352, 353). Newton (Jour. Bom. Br. Roy. As. Soc. IX. 7) notes that the inscriptions relating to Nahapān in the Nāsik, Kārlī, and Junnar caves, establish five points: (1) He was either a king or an officer of some distant monarch; (2) his rule was widespread, including much of the Deccan; (3) he was a foreigner, probably a Pārthian; (4) his daughter had a Hindu name and was married to a Hindu, the son of a Hindu; (5) his daughter, son-in-law, and minister were Buddhists.

⁵ His capital seems to have been a town some way south of Ujain, mentioned as Minagara by Ptolemy but not identified. Nāsik cave inscriptions show that Nahapān's daughter and her husband Ushavadāt made grants both to Brāhmins and Buddhists. One of the Ushavadāt inscriptions states that he built flights of steps on the Bārnāsya (Bānās in Pālanpur), gave sixteen villages to gods and Brāhmins, fed 100,000 Brāhmins every year, gave wives to the Brāhmins at Prabhas probably Somnāth, built rest-houses at Broach, Dashpur (a town in Mālwa), Govardhan or Nāsik, and Suprā in Thāna, and made boat-bridges across the Iba (Ambika), Pārādā (Pār), Damana (the Daman river), Tāpi (Tapti), Karabena (perhaps the Kāveri a tributary of the Ambika, apparently the same as the Kalaveni across which [about A.D. 1150] the Anhilvāda general Ambud had to make a bridge or causeway in leading his army against Mallikārjun the Silhāra king of the Konkan: see Forbes' Rās Māla, 145) and Dāhanuka (the Dāhanu river). Ushavadāt also made presents of robes to Buddhist monks (Trans. Sec. Inter. Cong. 323, 333, 335, 354).

⁶ Trans. Sec. Inter. Cong. 333. It seems possible that the style of silk stuffs and gold brocade that Marco Polo (1290) found being woven at Baghdād and called *nāsik* and *nac* originally came from Nāsik. These silks were known in Europe in the fourteenth century as *nac*, *naques*, *nachis*, *nacis*, and *nasis*. Yule's Marco Polo, I. 60, 62, 230.

kings seem to have held Násik till (either about A.D. 124 or 319) Shátakarni Gautamiputra restored the Āndhrabhṛityās, earning the title of the Destroyer of Shaks, Yavans, and Palhavs.¹ Gautamiputra ruled over Asik, Ashmak, Mudhak, Suráshtra, Kukur, Aparánt, Vidarbha, Anup, Akar, and Avanti, a tract of country stretching from the north-west frontier of India to Berár.² Gautamiputra's son Shri Pulumayi, who is said to have been just and liberal to Buddhists, seems to have had kingly powers over the north Deccan, and a place called Navanar, near Govardhan or Násik, seems to have been his local head-quarters.³ Towards the close of the second century (178), Rudradáman, the third or more likely the fourth of the Gujarát Kshatrapas, reduced the Āndhrás' power. He does not seem to have held Násik or conquered any part of the Deccan.⁴ According to the Vishnu Purán, the restored Āndhrabhṛityās ruled for ninety-five years after the close of Gautamiputra's reign, that is, according to the date accepted as the beginning of the dynasty, either to about A.D. 220 or A.D. 414. Govardhan continued to be their local head-quarters.⁵

Early in the fifth century (A.D. 416) the ruling family in the north Deccan seems to have been of the Abhir or Ahir tribe, whose independence, according to the Puráns, lasted for only sixty-seven years.⁶ Their local capital is believed to have been at Anjaniri five miles east of Trimbak.⁷ At this time Govardhan, or Násik, was an

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Early Hindus.
Āndhrabhṛityās,
B.C. 200 - A.D. 200.

¹ Trans. Sec. Inter. Cong. 311. Gautamiputra's date depends on the date of the beginning of the Āndhrabhṛitya dynasty. Bhandárkar (ditto), fixing the beginning of the dynasty a little before the Christian era and Gautamiputra's date at A.D. 319, extends Kshatrap rule in Násik over about 140 years. The evidence from the writing and ornament in the caves seems conflicting. The alphabet used by Ushavadāt, the son-in-law of Nahapán, differs very slightly from that used by Gautamiputra. At the same time the pillar capitals in Nahapán's cave (No. VIII.) are cut in so much better style than those in the veranda of Gautamiputra's cave (No. III.), that Gautamiputra's seem to belong to a much later period, though the difference in style may perhaps be due to the greater skill of Nahapán's northern architect (Fergusson and Burgess' *Cave Temples*, 266, 268, 269). Ptolemy's mention of Siri Polemios of Paithan, apparently corresponding with Shri Pulimat, Pulomavit, or Padumáyi, the son and successor of Gautamiputra, favours the view that Kshatrap rule over Násik did not last for more than forty years. This also agrees with Professor Oldenberg's view (*Ind. Ant.* X. 227) that Shátakarni Gautamiputra's defeat of Nahapán was about A.D. 100.

² Trans. Sec. Inter. Cong. 311. For the first three names Mr. Bhagvánlál reads Asik, Susak, and Mulak or Mundak, and understands them to be Skythian tribes on the north-west frontier, the Arsaks or Parthians, the Sus, and the Mundas.

Suráshtra is Sorath or Káthiáwár, Kukur Dr. Bühler identifies with Gujarát in the Panjáb (*Ind. Ant.* VII. 263). Aparánt is the Konkan, and Vidarbha apparently Bedar including Berár. (H. H. Wilson, II. 164). Of Anup a trace seems to remain in Anuppur and its ruined temples about seventy miles east of Jabalpur (see Cunningham's *Arch. Sur. Rep.* VII. 238). Akar and Avanti together form the modern Málwa.

³ Lassen's *Ind. Alt.* IV. 86-89.

⁴ *Jour. Bom. Br. Roy. As. Soc.* XII. 203, and Burgess' *Archæological Survey*, Káthiáwár and Cutch, 131-133. Kshatrap power lasted in Gujarát to 250, that is, calculating on the Shak era, to A.D. 328 (*Jour. Bom. Br. Roy. As. Soc.* VIII. 28). In the Gírnár inscription, Rudradáman (178) states that though he twice conquered Shátakarni, from their near relationship he did not destroy him. *Ind. Ant.* VII. 262.

⁵ Coins have (1870) been found at Násik supposed to belong to the end of the fourth century A.D. The king's name has been read Mánas Nrip, but nothing of him is known. Bháu Dáji in *Jour. Bom. Br. Roy. As. Soc.* IX. cxv.

⁶ Trans. Sec. Inter. Cong. 354.

⁷ Lassen's *Ind. Alt.* IV. 160

Chapter VII.

History.

Chálukyás,
A.D. 500.

Ráthods,
A.D. 300-970.

important seat of industry with separate guilds of weavers, engineers, and oilmen.¹

About the end of the fifth century (480), the country passed from the Abhirs to the Chálukyás, who, coming from Gujarát under Pulakeshi I., conquered the Deccan and established their power as far south as Bádámi in Kaládgi.² In the middle of the seventh century (650) the Chálukya Nágvardhan granted the village of Balegrám, apparently the present Belgaum-Tarálha about twelve miles north-east of Igatpuri, which is described as being in the district of Goparáshtira.³ Lassen mentions Yádavs at Násik in the latter part of the eighth century. But the reference is doubtful.⁴

The next dynasty which has left traces in Násik were Ráthods. Báglán, the rich and strong tract in the north of the district, through which passes the chief line of traffic between Gujarát and the Deccan, seems from very early times to have been held by a family of Ráthods. According to their own account they were of the stock of the Kanauj Ráthods,⁵ and had been settled in Báglán since A.D. 300.⁶ They claimed to have at first been independent, coining their own money, and stated that they afterwards lost their power and paid tribute to Gujarát or to the overlord of the north Deccan, whichever happened to be the stronger.⁷ During early Muhammadan times (1370-1600) the Báglán Ráthods continued powerful and almost independent, each chief on succession taking the title of Poutarji.⁸ They submitted to Aurangzeb in 1640 and obtained good terms,⁹ but seem, not long after, to have been crushed in the struggles between the Maráthás and the Moghals.

The connection between the different branches of the great Ráthod tribe has not been fully made out. It is doubtful whether the

¹ Trans. Sec. Int. Cong. 342. Buddhism was then flourishing, the chief followers being apparently craftsmen and labourers. The fame of Trirashmi, or Násik, as a Buddhist settlement is shown by the fact that one of the caves was made by Indrágnidatta, a northerner or Yavan who lived in Dattánitri a town near Sind. Mendicant priests from all sides met during the rains at Trirashmi. At the same time Bráhmānism was not neglected. Ushavadiát gave as much to Bráhmāns as to Buddhists, and in Buddhist inscriptions Bráhmāns are spoken of with reverence. Trans. Sec. Inter. Cong. 354.

² Lassen's Ind. Alt. IV. 90; Fleet in Ind. Ant. VII. 247. It was formerly thought that this branch of the Chálukyás was established in the Deccan in the fourth century (354) (Elliot in Jour. Roy. As. Soc. [Old Series], IV. 4-7), and had in the fifth century forced its way north to Gujarát and was (472) in possession of Broach. (Ind. Ant. VI. 182). But the latest opinion, Mr. Fleet's, is that the Gujarát Chálukyás of the fifth century were then on their way south and did not enter the Deccan till they were led by Pulakeshi I. (489). Ind. Ant. VIII. 12.

³ Mr. Fleet in Ind. Ant. IX. 123.

⁴ Ind. Alt. IV. 139.

⁵ Tod (Annals of Rájasthan, II. 2) places Ráthods at Kanauj as early as 470. But Cunningham (Arch. Sur. Rep. I. 150) makes their conquest of Kanauj as late as about 1070.

⁶ See the Maasiru-l-Omāra in Bird's Gujarát, 122. Ráshtrakútás were settled in other parts of the Deccan in the fourth and fifth centuries. Bühler in Ind. Ant. VI. 60.

⁷ Bird's Gujarát, 122.

⁸ Maasiru-l-Omāra in Bird's Gujarát, 122. In 1370 when he paid tribute to Delhi (Briggs' Ferishta, IV. 282); in 1529 when he came to Bahádúr Sháh (Bird's Gujarát, 122); in 1573 when he paid tribute to Akbar (Bird's Gujarát, 123); and in 1737 when he was conquered by Aurangzeb (Orme's Historical Fragments, 170), the Báglán chief is called Baharji. The origin of this title is not explained. But the traditional relationship between the Báglán and the Kanauj Ráthods suggests that Bahar(ji) may be the same as Baaurah, which, according to Maçudi (Prairies D'Or, I. 372, 374, 375), was the family name of the then (916) ruling house of Kanauj.

Ráshtrakutás or Rattas of Málkhet, about twenty-three miles south-east of Kulbarga, were a Dravidian tribe who as conquerors gained a place among the northern Kshatris, or were northern Rajputs of the same stock as the Ráthods of Kanauj (470-1193). Two copper-plate grants of the ninth century favour the view that the Ráshtrakutás were northerners, and that perhaps their earliest southern settlement was in Báglán. In the beginning of the ninth century, king Govind III. (785-810) conquered from north Gujarát to the Tungabhadra, and raised his family to imperial power. Málkhet was not yet their head-quarters, and the fact that two of Govind's grants are dated from Mayurkhandi, the modern Márkinda near Vani in Dindori, suggests that his family were connected with the Ráthods of Báglán and that the earliest seat of Ráshtrakuta power was in north Násik.¹ In any case, whether or not their earlier home was in north Násik, the Ráshtrakutás of Málkhet continued overlords of the north Deccan during the ninth and the greater part of the tenth centuries. After the overthrow of the Ráshtrakutás by Tailap Chálukya, about A.D. 970,² the overlordship of Násik and the north Deccan seems to have been divided between the Anhilváda kings of Gujarát on the north, and, on the south, the Chálukyas and Kalachuris of Kalyán about forty miles north of Kulbarga till 1182, and after 1182 the Yádavs of Devgiri till their overthrow by the Musalmáns in 1295.³

Besides the Ráthods of Báglán, record remains of two dynasties of local rulers the Yádavs of Chandrádityapur, probably Chándor in the centre, and the Nikumbhavanshás of Pátua near Chálisgaon in the east of the present district of Násik. Of these the Chándor family was much the more important. It was perhaps the original of the Devgiri Yádavs (1182-1295), as both families bore the title of Dváravati Puravarádhishvar, that is lords of Dwárka. Dridhaprahár the founder of the dynasty, whose date is apparently about A.D. 850, is described as making famous the old town of Chandrádityapur.⁴

Chapter VII.

History.

Early Hindus.

Ráthods,
A.D. 300-970.

Chándor Yádavs,
850-1060.

¹ Dr. Burgess (Bidar and Aurangabad, 32) calls Márkinda or Morkhanda an earlier capital, but Dr. Bühler (Ind. Ant. VI. 64) and Mr. Bhagvánlál think it was probably an outpost. Both grants are dated A.D. 808 (S. 730). One of them refers to the village Ambak, the present Amb about ten miles south of Morkhanda. Ambak is mentioned in the grant as within the township of Van and in the district, *desh*, of Násik. Of the four villages cited in the grant as marking the position of Amb, Vadtur on the east seems to be the modern Vadner, Várikhed on the south Varkhed, and Pallitavár on the west Paramori. Padmavál on the north has not been identified. The second grant refers to the village of Ratajun, apparently the modern Ratanjun in the Karjat sub-division of Ahmednagar. Of the places mentioned in the grant the river Sinha is the Sina on whose right bank Ratanjun stands, Vavulála on the south is Bábhulgaon, and Miriyathána on the west Mirajgaon. Vadaha on the north has not been identified. The Van grant is given in J. R. A. S. (Old Series), V. 352; the Rásin or Nagar grant in Ind. Ant. VI. 71.

² Dr. Bühler in Ind. Ant. VI. 60, and Elliot in J. R. A. S. (Old Series), IV. 3.

³ The Anhilváda kings claim to have held as overlords a considerable part of the north Deccan from about 970 to the close of their power (1295). (Forbes' Rás Mála, 2nd Ed., 67, 138). His reception, when fleeing from Ulugh Khán in 1297, seems to show that Karan, the last of the Anhilváda kings, was then the acknowledged overlord of Báglán. Rás Mála, 214 and Briggs' Ferishta, I. 367.

⁴ The date A.D. 850 is calculated from a copper plate of A.D. 1069 (S. 991), which shows that the fifth in descent from Dridhaprahár married the daughter of the Silhára king Jhanja whose date is A.D. 916. According to an account of Násik written in the beginning of the fourteenth century by a Jain named Jin Prabhāsuri, Dridhaprahár was the posthumous son of Vajrakumár the last king of Dváravati (Dwárka), which is described as having been burnt by the sage Divárna. Vajrakumár's wife had

Chapter VII.**History.****Early Hindus.***Chándor Yádavs,
850-1060.*

Dridhaprahár was succeeded by his son Seunchandra, who founded a town called Seunpur in Sindiner, perhaps the modern Sinnar. As far as present information goes, Seunchandra had seven successors the last of whom lived about the middle of the eleventh century. Besides being perhaps the ancestors of the Devgiri Yádavs, the Chándor Yádavs were connected by marriage with the Silhárás of the Konkan and the Chálukyás of the Deccan Kalyán, and apparently by adoption with the Ráshtrakutás of Málkhet.¹ An inscription in the Anjaniri temple dated A.D. 1141 (S. 1063) records a grant to the Jain temple of Chandraprabh, the eighth Tirthankar, by a Váni minister of Senndev probably Seunchandra III. of the same dynasty of Chándor Yádavs.

*Nikumbhavanshás,
1000-1200.*

The Nikumbhavanshás of Pátna, a family of less power and consequence than the Chándor Yádavs, seem to have ruled from about 1000 to 1200. They were worshippers of Shiv, and one of them Sonhadadev (1206) is mentioned as endowing a college with money and land for the study of the astronomer Bháskaráchárya's works. From the epithets 'devoted to his master,' 'strongly devoted to his suzerain,' these chiefs seem to have been subordinate to some overlord, probably at first the Kalyán Chálukyás, and in the twelfth and thirteenth centuries the Yádavs of Devgiri.² The Jain caves at Ankai near Manmád probably date from the time of this dynasty. After the fall (1216) of the Nikumbhavanshás, part of Násik was probably under an officer of the Yádavs of Devgiri by whom most of the old temples, reservoirs, and wells, known as Hemádpanti, were built.³ The Devgiri Yádavs continued

to Násik and gave birth to a son in Kuntivihár the temple of the eighth Tirthankar. The author states that Dridhaprahár was chosen king in reward for clearing the country of robbers. Besides to Dwárka the name Dváravati is applied to Dvárasamudra in Maisur where the Ballál branch of Yádavs had their seat between the tenth and the fourteenth centuries. (Gazetteer of Maisur, II. 17). It is doubtful from which of these places the title was taken.

¹ The copper plate from which this information is taken was found by Dr. Bháu Dáji at Bassein in Thána (Jour. B. B. R. A. S. IX. 221). It is in the possession of Mr. Bhagvánlál Indrají and has not been published. The village granted was Chincholi 'in the twelve villages (petty division) of Sinhi.' These villages are probably Chincholi on the Násik-Sangamner road about four miles east of Devláli and Sindé about three miles north-west of Chincholi. The name of the grantor was Seunchandra II. and the date A.D. 1069 (S. 991). The order of succession is Dridhaprahár (about A.D. 850), Seunchandra I., Dvadyappa, Bhillam I., Shriráj, Vardig who married Lachhialba the daughter of the Silhára king Jhanja (A.D. 916) who was apparently adopted by one of the Ráshtrakutas, Tesuk Vardig's son who married Náiyalla the daughter of the Chálukya noble Gogiráj, Bhillam II. who conquered Ahavamalla son of Jaysing Chálukya (1040-1069 according to Chálukya lists), and Seunchandra II. the grantor who is said to have had to conquer other kings before he could hold his kingdom. These details have been contributed by Mr. Bhagvánlál Indrají. In some points they may be liable to correction, as his study of the plate is not yet completed.

The name Dvadyappa, the third of the line, closely corresponds with Dváp or Dváráp the king of Lát or South Gujarát, who was defeated by Mulráj of Anhilvada about A.D. 970. (Forbes' Rás Mála, 2nd Ed., 46). This cannot be the Dvadyappa of the copper plate, as his date must have been some seventy years earlier. But the very long period, over 150 years, allotted to the last four of the Chándor rulers, looks as if the name of some chief had been left out. The missing Dvadyappa II. was perhaps the father of Tesuk of whom the plate is silent, though it gives details both of Tesuk and of his mother.

² Jour. R. A. S. (New Series), I. 414, and Ind. Ant. VIII. 39.
³ Hemádpant their builder was probably the same as the celebrated Hemádri, the writer of voluminous treatises on Dharmashástra or jurisprudence, and the minister of Mahádev (1260-1271) the fifth of the Yádavs of Devgiri. Burgess in Ind. Ant. VI. 366; The local traditional identification of the Yádavs with Gauli Rájás or shepherd kings would seem to show that, as was the case in Káthiáwár, the Yádavs and Ahirs were

overlords of south and east Násik till they were conquered by the Musalmáns at the close of the thirteenth century.

For about twenty years after Ala-ud-din Khilji's conquest (1295), most of the present district of Násik formed part of the dominions of the tributary Yádavs of Devgiri. It then passed to the Delhi governors (1312-1347) of Devgiri or Daulatabad, from them to the Bahmani kings (1347-1487) of Kalburga, and then to the Nizámsháhi kings (1487-1637) of Ahmednagar.¹ In 1637 on the overthrow of the Nizámsháhi dynasty, Násik was embodied in the Moghal province of Aurangabad.

In 1297, after his defeat by Ulugh Khán the general of Ala-ud-din Khilji, Ráy Karan the last of the Anhilvada kings fled to Báglán where he maintained himself in independence, till in 1306 he was forced to take shelter with Rámdev of Devgiri.²

In 1306, when Rámdev of Devgiri agreed to hold his territory as a tributary of Delhi, his power was extended to Báglán,³ and afterwards (1317-1347) Báglán became, at least in name, subject to the Musalmán rulers of Daulatabad. In the disturbances that marked the revolt of the Deccan from Delhi and the rise of the Bahmani dynasty (1347), much of the Násik country seems to have become independent. The Bahmanis are said to have had no firm hold of the country along the Chándor or Sátmála hills, and apparently no hold at all over Báglán. In 1366, the Báglán chief is mentioned as taking part in an unsuccessful Marátha revolt against Muhammad Sháh Bahmani.⁴ A few years later, in 1370, when Malik Rája the founder of the Fárúki dynasty established himself in Khándesh, he marched against Rája Baharji the Báglán chief, and forced him to pay a yearly tribute to Delhi.⁵ At the close of the century on the establishment of the Musalmán dynasty of Ahmedabad, Báglán seems to have become tributary to Gujarát. In 1429, Ahmad Sháh Bahmani, then at war with Gujarát, laid the country waste and unsuccessfully attempted to take the fort of Tambol.⁶

Towards the end of the fifteenth century a Marátha chief seized the fort of Gálua in Málegaon and plundered the country round. About 1487, two brothers, Malik Wagi and Malik Ashraf, the governors of Daulatabad, retook Gálua and brought the country into such excellent order that the roads to the frontier of Sultánpur, Nandurbár, Báglán, and Gujarát, were safe enough for merchants and

closely connected. Some of the remains known as Hemádpanti are probably older than the Devgiri Yádavs.

¹ Details will be found in the Ahmednagar History. During these changes of overlords the local chiefs of the wild western Dáng tracts seem to have been left practically independent. Mr. C. E. F. Tytler's Report on the Kávnai sub-division, 1853.

² Elliot, III. 157, 163. Briggs' Ferishta, I. 367. Mr. Forbes (Rás Mála, 217) says: 'History records no more of the unfortunate Karan; he died probably a nameless fugitive.' It seems more probable that he remained a refugee at Rámdev's court.

³ Briggs' Ferishta, I. 369. Rámdev got the title of Ráy Rayan and the district of Navsári in south Gujarát as a personal estate.

⁴ Scott's Deccan, I. 32-33.

⁵ The first tribute included five large and ten small elephants, besides pearls, jewels, and money. Briggs' Ferishta, IV. 282.

⁶ Watson's History of Gujarát, 36.

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travellers to pass without a guard, and the people were happy and flourishing. In the disturbances that followed the murder of Malik Wagi, the Násik chiefs again became independent but were reduced to order in 1507 by Ahmad Nizám Sháh.¹ On the death of Ahmad Nizám Sháh in 1508, the Gálna chief once more threw off his allegiance and was not made tributary till 1530, when, with other Marátha chiefs, he was defeated and forced to pay tribute. They again freed themselves from tribute, and, in 1559, had once more to be brought to order.² Meanwhile the Báglán chief seems to have continued to pay allegiance to the Gujarát kings whom he served with 3000 horse.³

In 1573, when Gujarát was conquered by Akbar, Baharji of Báglán came with 3000 horse and paid his respects to the emperor at Surat. He afterwards did good service by handing over the emperor's rebel brother-in-law Mirza Sharaf-ud-din Husain, whom he seized on his way through Báglán.⁴

Báglán is described in the Āin-i-Akbari (1590) as a mountainous well peopled country between Surat and Nandurbár. The chief was of the Ráthod tribo and commanded 8000 cavalry and 5000 infantry. Apricots, apples, grapes, pino apples, pomegranates, and citrons grew in perfection. It had seven forts, two of which, Mulher and Sálér, were places of unusual strength.⁵

When he conquered Khándesh in 1599, Akbar attempted to take Báglán. Pratápsáh the chief was besieged for seven years,⁶ but as there was abundance of pasturo, grain, and water, and as the passes were most strongly fortified and so narrow that not more than two men could march abreast, Akbar was in the end obliged to compound with the chief, giving him Nizámpur, Daita, and Badur with several other villages. In return Pratápsáh agreed to take care of merchants passing through his territory, to send presents to the emperor, and to leave one of his sons as a pledge at Burhánpur. The chief was said to have always in readiness 4000 mares of an excellent breed and one hundred elephants.⁷

During the latter part of the sixteenth and the early years of the seventeenth century, the rest of the district enjoyed two periods of good government. Between 1580 and 1589, under Salábat Khán the minister of Murtaza Nizám Sháh, the land was better governed than it had been since the reign of Máhmud Sháh Bahmani (1378-1397).⁸ After the capture of Ahmednagar by the Moghals (1600), most of the Násik country passed under Ráju Mián, who for some years divided the Ahmednagar territories with his rival Malik

¹ Briggs' Ferishta, III. 204; compare Scott's Ferishta, I. 352-355.

² Briggs' Ferishta, III. 239.

³ Bird's Gujarát, 122.

⁴ Bird's Gujarát, 123.

⁵ Gladwin's Āin-i-Akbari, II. 73.

⁶ Ogilby (1670, Atlas V.) shows Báglán as the territory of Duke Pratápsáh.

⁷ Finch in Kerr's Voyages, VIII. 278, and Harris' Voyages, I. 85. Hawkins (1608) speaks of the chief of Cruly (Karoli, four miles south-east of Sálér) as lord of a province between Daman, Gujarát, and the Deccan (Kerr's Voyages, VIII. 228). In 1609 the chief of Sálér and Mulher furnished 3000 men towards the force that was posted at Bámnagar in Dharampur to guard Surat from attack by Malik Ambar of Ahmednagar. Watson's Gujarát, 68.

⁸ Briggs' Ferishta, III. 262.

Ambar. Ráju Mían was defeated in 1603, and from that time till Malik Ambar's death in 1626, Násik was again one of the happiest and best tilled parts of the Deccan.¹

Soon after the beginning of Sháh Jahán's reign (1629-30), Khán Jahán Lodi, one of the chief Delhi nobles, rebelled and made himself master of almost the whole of the Deccan. A detachment of 8000 horse under Khája Abul Hasan was sent to recover Násik, Trimbak, and Sangamner. After the rains the Khája marched by way of Báglán where the chief met him with 400 horse. The revenue officers and husbandmen had left their villages and fled to the forests and hills. The land was waste, corn was dear, and the soldiers of the royal army were in want of food. Bodies of troops were sent into the hills and returned with abundance of corn and other necessaries. Sher Khán came from Gujarát with a reinforcement of about 26,000 men, took Chándor, ravaged the country, and returned with great spoil. In the next year there was a failure of rain and the country was wasted by famine. Over the whole of western India from Ahmedabad to Daulatabad, lands famed for their richness were utterly barren; life was offered for a loaf, but none would buy; rank for a cake, but none cared for it; the ever bounteous hand was stretched to beg; and the rich wandered in search of food. Dog's flesh was sold, and the pounded bones of the dead were mixed with flour. The flesh of a son was preferred to his love. The dying blocked the roads and those who survived fled. Food kitchens were opened, where every day soup and bread were distributed, and each Monday £500 (Rs. 5000) were given to the deserving poor. The emperor and the nobles made great remissions of revenue.²

On the final overthrow of the Nizámsháhi dynasty in 1637, the Moghals became supreme in the north Deccan, and the provinces of Khándesh and Daulatabad were united under prince Aurangzeb who fixed his capital at Aurangabad about ten miles south-east of Daulatabad. In the same year Aurangzeb reduced the hilly country of Báglán, and, as the chief submitted, he was made commander of 3000 horse, and received a grant of Sultánpur. He was likewise given Rámnagar in Dharampur on paying a tribute of £10,000 (Rs. 1,00,000).³

Báglán at this time is described as famous for its temperate climate, its numerous streams, and the abundance of its trees and fruits. It was 200 miles long and 160 broad with thirty-four petty divisions and about 1000 villages. It was bounded on the north by Sultánpur and Nandurbár, on the east by Chándor, on the south by Trimbak and Násik, and on the west by Surat and the territory of the Portuguese.⁴

Soon after the conquest a rebellious member of the Povár or Dalví⁵ family of Peint, then part of Báglán, was sent to Delhi by

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¹ Scott's Deccan, I. 401.

² Bádsháh Námá in Elliot's History, VII. 24-25.

³ Orme's Historical Fragments, 170. Mulher was called Aurangad, and Sálér Sultángad, Scott's Deccan, II. 27.

⁴ Bádsháh Námá in Elliot's History, VII. 65.

⁵ A Báglán name for a Kamávisdár. Mr. H. E. Goldsmid's Report on the Peint State (1839). Bom. Gov. Sel. XXVI. (New Series), 108.

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order of Aurangzeb and sentenced to death. While awaiting execution the prisoner cured the emperor's daughter of asthma, and on embracing Islám received a grant of Point.¹

According to the traveller Tavernier (1640-1666), Báglán, under which he includes the north Konkan except the Portuguese territory on the coast, was enriched by the passage of the great stream of traffic between Surat and Golkonda. His description of west Khándesh belongs to the present Násik district. The country was full of banian, mango, *moha*, cassia, *khajuri* or wild date, and other trees. There were vast numbers of antelopes, hares and partridges, and towards the mountains were wild cows. Sugarcane was grown in many places, and there were mills and furnaces for making sugar. The ways were safely guarded.²

In the years of quiet that followed Aurangzeb's conquest, Sháh Jahán introduced Todar Mal's revenue system, and the rates that were then fixed remained the nominal standard till after the establishment of British power.

In the middle of the seventeenth century, profiting by the confusion which followed the struggle between the sons of Sháh Jahán, Shiváji extended his power along the Sahyádrí hills. The settlement of the Moghal disputes forced him, for a time, to remain quiet. But, on his return from Delhi, in 1666, he began hostilities on a larger scale. In 1670, after his second sack of Surat, he retired to the Konkan by the Sálér pass and Chándor. Near Chándor he was closely pursued by a detachment of 5000 cavalry under Dáud Khán

¹ Bom. Gov. Sel. XXVI. (New Series), 115. The grant was called *shahának* literally a dish or means of subsistence. See below, Point Sub-division.

² Tavernier in Harris, II. 359, 384, and 385. Tavernier's account seems, as in other passages, to be taken from Thevenot (1666). The following details from Thevenot's narrative show the state of the north Deccan before Shiváji had begun to ravage the country. Thevenot in travelling from Surat to Golkonda (26th February-11th March 1666) hired two carriages (*chariots*) one for himself, the other for his kit and his servant. The monthly hire for each carriage was about seventeen crowns (Rs. 34. A crown is apparently the same as a dollar which [Kerr's Voyages, VIII. 485] was worth Rs. 2). He also engaged two peons paying each two crowns (Rs. 4) a month, and two sols six dinars (about 1½ *annas*) a day for food. (In Moghal districts Re. 1=30 sols: Thev. Voy. V. 292). His men were Rajputs whom he preferred to Musalmáns as they were less proud. Each carried a sword, a dagger, a bow, and a musket or spear, and they acted as sentinels at night, collected provisions, and did anything except cooking.

Thevenot was one of a caravan of forty-six of whom eight were French, one a M. Bazon a rich merchant who had ten wagons and fourteen peons. Before leaving Surat they laid in a store of provisions, including biscuits, as the Hindus on the way disliked selling chickens and eggs and the bread was no better than half cooked cakes. The journey from Surat to Aurangabad, a distance of 225 miles, was made in fourteen days, that is, a daily average distance of sixteen miles. The stages were Bándoli 15 miles, Válad 12 miles, Viára 10½, Charka 7½, Navápur 18, Pimpalner 18, Tahárabad 12, Satána 13½, Umrána 16½, Ankaí-Tankai 18, Devcham 18, Lásura 18, Khánápur 18, Aurangabad 24. The scenery was very varied. In parts it was wooded and hilly but most of the land was under cultivation; the plains were covered with rice, a scented rice that grew near Navápur being the best in India. There was a great deal of cotton and sugarcane in many places, each plantation having its furnace and mill. They passed through four cities and thirty-four or thirty-five country towns and large villages. There were relays of Jogis or road guardsmen who asked money from travellers. There were numerous temples, reservoirs, and dirty rest-houses. All along the route they kept meeting carriages full of Hindu pilgrims, and caravans of oxen and camels, one of which from Agra had more than a thousand oxen laden with cotton cloth. Thevenot's Voyages, V. 220.

a Moghal officer. Dáud Khán's approach at first caused no alarm ; but perceiving that a larger body of troops had got between him and the Násik road, Shiváji broke his army into four or five divisions, and himself moved slowly to favour the escape of the detachment which had charge of his booty. When Dáud Khán drew near, Shiváji wheeled about, attacked him, and drove him back. Then leaving a party to defend his rear he moved against the larger body, and finding them drawn up on the banks of a lake charged and routed them. No further attempt was made to prevent his retreat to the Konkán.¹

A few months later Pratápráv Gujar exacted the first quarter share, or *chauth*, from the villages of north Násik. And soon after this Moropant Trimal took the forts of Aundha, Patta, and Sálér. Aundha and Patta were retaken by the Moghals in the same year, and in 1672 Muhábad Khán besieged Sálér. A force sent by Shiváji to raise the siege was attacked by the Moghals, but after some severe fighting the Moghals were defeated, the siege of Sálér was raised, and Aundha and Patta were recovered by the Maráthás.²

Five years later (1679) Shiváji crossed the Bhima and plundered Gálua. On his return he was attacked near Sangamner. He succeeded in driving back his first assailants, but before he had gone far he found his way blocked by another body of troops, and only by his guide's superior knowledge of the country was he able to avoid the enemy and reach Patta in safety.

Shiváji's death (1680) was followed by a revival of Moghal power. In 1684 Prince Muhammad Ázam gained the fort of Sálér by promises and presents, but was repulsed by the commandant of Rámsej near Násik.³ No sooner were the Moghals gone, than (1685) Hambiraráv, the Marátha commander-in-chief, moved from the Konkán, plundered Khándesh, and retired ravaging the country along the base of the Sátinálús towards Násik. For twenty years the struggle went on and forts were taken and retaken, and from time to time the Maráthás spread over the country burning and robbing.

According to the Musalmán historians the chief causes of the increase of disorder were, that instead of the old powerful governors of provinces new and greedy men arose and oppressed the people. The chiefs and large landholders refused to pay tribute and the governors could not force them. The husbandmen were oppressed, and giving up tillage became soldiers. The imperial arms were busy with sieges and the Maráthás roamed where they pleased. In 1704 Aurangzeb attacked the Gálua fort and took it in 1705. During the siege the Maráthás stopped all supplies to the imperial camp and numbers perished of famine. Such was their insolence that once a week they offered prayers for the long life of Aurangzeb, as his mode of making war was so favourable to their tactics.⁴

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Marátha Inroads,
1670-1760.

¹ Grant Duff's Maráthás, 111.

² Scott's Deccan, II. 27. Aundha and Patta are close together in the extreme north of the Akola sub-division of Ahmednagar.

³ Scott's Deccan, II. 59; Elphinstone, 571; Kháfí Khán in Elliot, VII. 312.

⁴ Scott's Deccan, II. 109. One of the Marátha chiefs in the service of the governor of Násik, or Gulshanabad, is said to have kept a band of robbers and openly traded in plunder.

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After Aurangzeb's death (1707) disorder increased. In 1713, Husain Khán the leading noble at Delhi sent an army to Násik against the Maráthá Khanderáv Dábháde. The expedition proved a complete failure. A second expedition ended in a battle near Ahmednagar, success again resting with the Maráthás. At last, after tedious negotiations, through the able management of the Peshwa Báláji Vishvanáth, the Maráthás gained the grant of the *chauth* or one-fourth, and the *sardeshmukhi* or one-tenth of the Deccan revenues. Shortly after (1723), the fall of the emperor's power in the Deccan was completed by the establishment of Chin Kalich Khán, the Nizám-ul-Mulk, as an independent ruler.

Chin Kalich Khán introduced fresh vigour into the Musalmán government of the Deccan. The roads, which for long had been so infested with robbers that traffic was stopped, were made safe, and the tyranny of the Maráthá tax-gatherers was reduced.¹ The Maráthás did not quietly submit to these changes. But the first campaign seems to have ended without any marked success to either party, as the Maráthás continued to levy the usual tribute while the Nizám continued to hold Násik, and had a commandant at Mulher and a governor of Báglán.² In 1747 (a. 1160) the whole country from Ahmedabad to Hushangabad suffered so severely from famine that grain rose to 4½ pounds the rupee.³ In the following year (1748) the Nizám Chin Kalich Khán died. His death was followed by an outbreak of hostilities. Trimbak near Násik was surprised by the Maráthás, and, in 1752, Salábat Jang, the new Nizám, marched from Ahmednagar by way of Junnar to retake it. Being hard pressed by the Maráthás and at the same time threatened with an attack from his eldest brother Gházi-ud-din, he agreed to an armistice. No further hostilities took place till, in 1760, the Maráthás attacked Salábat Jang at Udgir and forced him to surrender Sinner and other forts, and make over to the Maráthás, along with other districts, the southern half of Násik.

Next year (1761), the Nizám, taking advantage of the ruin that fell on the Maráthás at Pánipt, marched on Poona and compelled the Peshwa to restore some of the lately ceded districts. As he retired he was overtaken by the Maráthás, part of his army was cut to pieces, and he was forced to confirm his former cessions.

After a short term of peace, dissensions broke out between the Peshwa Mádhavráv and his uncle Ragunáthráv (1762). Leaving Násik to which he had retired, and gathering a large force, Ragunáthráv marched to Poona, meeting and defeating his nephew's army on the way. Mádhavráv with remarkable foresight resolved to place himself in his uncle's power as the only means of preventing a complete division in the state, and remained under his uncle till his judgment and ability gradually obtained him the ascendancy.⁴

¹ Muntakhabu-l-Lubáb in Elliot's History, VII. 530.

² The Maráthi and Musalmán accounts do not agree. According to the Maráthás Bájrírav dictated the terms (Grant Duff's History, 222); according to the Musalmáns the terms were favourable to the Nizám, as the Maráthás had hitherto exacted more than the proper tribute.

³ Eastwick's Kaisarnáma, 25-27.

⁴ Grant Duff's Maráthás, 326.

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In 1764, when a large army was collected in Poona to act against Haidar Ali, Mádhavráv insisted on his right to command. Raghunáthráv yielded his consent, but quitted Poona in anger and retired to Ánandveli near Násik,¹ where he stayed till after the siege of Dhárwár, when the Peshwa, seeing that the war would end successfully, asked Raghunáthráv to join him and take the command. To this Raghunáthráv agreed. But after his return from his next expedition to the north, at the instigation of his wife, he determined to assert his claim to half of the Maráthá sovereignty. Towards the end of the fair season of 1768, he assembled a force of upwards of 15,000 men, and, in hopes of being joined by Jánoji Bhonsla of Nágpur, encamped first on the bank of the Godávári and afterwards in the neighbourhood of Dhodap, a fort in the Chándor range.² His principal supporters were Damáji Gáikvár, who sent him some troops under his eldest son Govindráv, and Holkar's minister Gangádhár Yashvant, who, besides being a zealous partisan of Raghunáthráv, entertained a personal pique against the Peshwa. Mádhavráv, to anticipate Jánoji Bhonsla's scheme, marched to Dhodap where he attacked and defeated Raghunáthráv's troops, forced him to seek shelter in the fort, obliged him to surrender, and carrying him prisoner to Poona, confined him in the Peshwa's palace.

By the treaty of Salbai (7th May 1782), which finished the first Maráthá war (1775-1782), Raghunáthráv retired with his family to Kopargaon on the Godávári in Ahmednagar, where he died in about a year. Shortly after his death, in April 1784, his widow Ánandibái gave birth to a son Chinnáji Áppa. The family remained at Kopargaon till 1793, when they were moved to Ánandveli near Násik as a place more agreeable to the widow Ánandibái, who was then in failing health and died in April of the next year. The sons Bájiráv and Chinnáji Áppa, with the adopted son Amritráv, remained at Ánandveli, until, on the prospect of hostilities with the Nizám in 1795, they were taken to the hill fort of Shivneri in Poona.³

In 1795 (13th March), after his defeat at Kharda, the Nizám ceded to the Peshwa his Khándesh possessions including Báglán and Gálna.⁴ Some of these territories, which comprised the present sub-divisions of Kalvan, Báglán, Málegaon, Nándaon, and part of Chándor, were granted to Holkar, and the rest kept by the Peshwa.

With the death of the Peshwa Mádhavráv II. in 1796, began a time of unparalleled confusion and trouble, which lasted till the conquest of the country by the British. In 1802, Yashvantráv Holkar on his way to Poona, crossing Málegaon and Chándor with a large army, routed Narsing Vinchurkar, plundered his villages, and destroyed the standing crops. The Pendháris, under their leaders Muka and Hiru, followed and completed the destruction. The result was a total failure of food, with millet at 1½ pounds the rupee. The

¹ Grant Duff's Maráthás, 330, 331.

² Grant Duff's Maráthás, 340. Dhodap lies about twenty miles north-west of Chándor.

³ Grant Duff's Maráthás, 520.

⁴ Grant Duff's Maráthás, 516.

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famine lasted for a year and was at its height between April and August 1804. Large numbers moved to Gujarát. Of those who remained, from 7000 to 9000 were believed to have died, and many of the survivors had to live on wild fruit and vegetables. Cow's, buffalo's, and even human flesh are said to have been eaten. The Peshwa's government imported grain from the coast and freely remitted revenue. Private charity was also active. After two or three years grain prices fell to their former level and most of the people returned. But some of the villages which then fell waste have never since been brought under tillage.

In 1802, on Holkar's approaching Poona, Bájiráv, as his only resource, signed (31st December 1802) the treaty of Bassein. In 1803, Sir A. Wellesley advanced on Poona to save the city from destruction by Amritráv the adopted brother of Bájiráv. Amritráv retired to Sangamner, ravaging the country, and then turned to Násik, defeated a body of troops commanded by Rája Bahádur of Málegaon in the interest of Bájiráv, sacked Násik, and remained in the neighbourhood till the end of the war, when he made terms with the English. Holkar's Deccan districts were taken by the English, and Chándor, Gálua, and other forts captured. In 1805, on his coming to terms, all Holkar's possessions except Chándor, Ambar, and Shevgaon, were restored to him, and these also were given back within two years.

**Bhil Troubles,
1804-1816.**

In this time of confusion the Bhils, who till 1802 had lived with the other inhabitants, and, as village watchmen, had been the chief instrument of police, gathered in large bands, retired to the hills, and, when the famine was over, pillaged the rich plain villages. Against such an enemy no tactics were thought too cruel or too base. Báláji Sakhárám, Sarsubhedár of Khándesh and Báglán, was appointed by the Peshwa to put down the disturbance. At the instigation of one Manohargir Gosávi, Báláji asked a body of Bhils to meet him at Kopargaoon in Ahmednagar, treacherously seized them and threw them down wells, and for a time cleared the country south of the Chándor range. In 1806, there was a Bhil massacre at Ghevri Chándgaon in Ahmednagar, and several others in different parts of Khándesh. When disturbances again broke out, their suppression was entrusted to Trimbakji Denglia. He made over from 5000 to 6000 horse and a large body of infantry to Nároba Tákit, headman of Karambha, and ordered him to clear the Godávári districts. Nároba butchered the Bhils wherever he found them, and in fifteen months about fifteen thousand are said to have been massacred. This savage treatment failed to restore order. Unable to protect themselves, the chiefs and large landholders called in the aid of Arab mercenaries, who, no less frugal than warlike, soon rose to power. Saving their pay and giving it out at interest, the Arabs became the chief moneylenders of the district and collected large sums both from their employers and from the general body of the people. Besides from Bhil plunderers and Arab usurers, the district suffered from the exactions of its fiscal officers, who taking the revenue in farm for a year or for a short term of years, left no means untried in their efforts to wring money from the people. The revenue farmer, besides

collecting the revenue, administered civil and criminal justice. So long as he paid the sum required, and bribed the favourite at court, no local complaints could gain a hearing. Justice was openly bought and sold, and the people often suffered more from the *mámlatdár* than from the *Bhils*.

In 1816, Trimbakji Denglia, who for the murder of Gangádhar Shástri had been imprisoned at Thána in the Konkan, escaped, and wandering among the Ahmednagar, Násik, and Khándesh hills, roused the wild tribes and made preparations for war in concert with his master Bájiráv. Soon after this the Pendhárís began to give trouble, and, in October 1817, General Smith, who was in command at Sirur, marched to guard the passes of the Chándor range.

Meanwhile the last great Marátha league against the British was completed. On the 5th November 1817, the Peshwa declared against the British, the Nágpur chief followed his example, and, in spite of the opposition of Tulsibái the mother of the young prince, Holkar's ministers and generals resolved to join the league. Tulsibái, the queen mother, was seized and beheaded on the banks of the Shipra, and the insurgent generals began their southward march with an army 26,000 strong. On the 21st December 1817, they were met at Máhidpur by Sir John Malcolm and Sir Thomas Hislop, who were then in pursuit of the Pendhári leader Chhuttu or Chitu, and after a hard struggle were defeated. Under the treaty of Mandesar, which was concluded soon after this defeat, Holkar ceded to the British all his Khándesh territories including the northern half of Násik.

After the defeat and death (19th February 1818) of Bápu Gokhla the Peshwa's general, at Ashta about fifteen miles north of Pandharpur, General Smith marched to Sirur in pursuit of the Peshwa. Bájiráv in his flight remained for a time at Kopargaon, where he was joined by Rámdin a partisan of Holkar's, and was deserted by his lukewarm friends the Patvardhans. From Kopargaon he continued to retreat north to Chándor, but hearing that a British force under Sir Thomas Hislop was approaching, he turned back to Kopargaon and fled east. He surrendered in May at Dholkot near Asirgad.¹

On the 7th March 1818, in consequence of the severe example made by Sir Thomas Hislop at Thálnér in Khándesh,² Holkar's commandant at Chándor gave up the fort without a struggle. At Gálua also the commandant and garrison left the fort which was afterwards occupied by the people of the town,³ and by the end of March 1818, Holkar's Násik possessions had all passed to the British. As some of the forts were still in the hands of the Peshwa's garrisons, Lieutenant-Colonel McDowell marched from near Aurangabad to enforce their surrender. Ankai-Tankai about ten miles north of Yeola, where he arrived on the 3rd April 1818, surrendered without opposition. From Ankai-Tankai the force moved to Rájder on a chain of small hills about ten miles

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¹ Grant Duff's *Maráthás*, 662.

² Pendhári and Marátha Wars, 258.

³ *Bombay Gazetteer* (Khándesh), XII, 255.

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north of Chándor. On the 9th April, as the garrison refused to surrender, Lieut.-Colonel McDowell took a position about two miles from the fort while Lieutenant Davies of the Engineers began to reconnoitre. In the course of the day the enemy showed themselves in great numbers on the tops of the hills and on the chief outpost, and some of them coming down the hills drove back the besiegers' grasscutters. Next morning a party of 180 Europeans and 300 Natives, under Major Andrews, climbed the heights, gained the first and second hills, and took shelter from the fire of Rájder on the off-side of the second hill. Meanwhile a few guns and howitzers were opened on the outpost without much effect. The troops under Major Andrews now moved from their cover, and climbing little short of a mile of very difficult and steep hill side under a furious discharge of cannon and rockets from the upper forts and volleys of matchlocks from the lower work, carried the lower work, the enemy falling back on Rájder. One officer and a few men were wounded. During the whole day the enemy, still secure in their main hold, kept up a constant discharge from a couple of guns and from hundreds of matchlocks. In the face of this fire, Lieutenant Davies with the help of the sappers and miners and pioneers set to work to prepare a battery. Towards evening the enemy, seeing the work nearly finished, hoisted a flag of truce. Shortly after two officers came down and Major Andrews agreed to let the garrison retire with their private property and arms. Scarcely had the officers returned to the fort, when there was a sudden explosion and an outburst of fire which quickly spread over the whole of the fort buildings. According to one story the explosion was the result of a dispute between the commandant and the head officer, but it probably was an accident. Many of the garrison had already left by a Bhil track, but the greater number bringing their families with them came down by the regular gateway. When the garrison had left, a few companies of sepoys took possession of the gateway. About £5000 (Rs. 50,000) were found among the ruins. On hearing of the capture of Rájder, Indrái and several other forts in the neighbourhood surrendered without resistance.

The detachment then marched from Chándor to Násik, a distance of about thirty-five miles, through a country described as equal in beauty and fertility to any like space in India, a rich well watered plain interspersed with gentle rising grounds, populous villages, and large mango groves. Násik, which is described as a pleasing spot, a considerable town with two palaces and some handsome buildings and a rich neighbourhood of gardens and vineyards, surrendered quietly on the 19th April, the armed part of the population having retired a few days before to Trimbak. From Násik the detachment marched about twenty-five miles south-west to Trimbak, reaching it on the 23rd April. After examining its 'tremendous and wonderful scarp,' Lieutenant Davies resolved to open operations on the north-east where the ground was favourable for batteries. But the only access to this point was up narrow and winding stairs, cut in the rock and with barely room for one man at a time to pass. The enemy opened a few guns and forced the engineers to fall back, with the loss of three sepoys killed and others wounded. The village

of Trimbak which is commanded by the hill was taken in the evening, and during the night two heavy pieces of ordnance with a few howitzers were placed in battery. Fire was opened on the hill early the following (24th) morning, and was kept up the whole day but with little effect. Meanwhile a party of sepoy's with two six-pounders was sent to the off-side of the hill to overlook the gateway and draw the enemy's attention to that quarter. Towards noon on the third day, the enemy's fire ceased and for hours no one was seen on the hill. The garrison seemed to be withdrawing or at least to be in a humour to come to terms. Lieutenant-Colonel McDowell, who was anxious to gain possession of a garden and loose work that lay in a curve at the base of the hill, ordered a small party of Europeans and sepoy's to climb the slope above the town, and passing to the right to take the garden. Instead of leading the party to the garden the commanding officer marched straight to the foot of the cliff, right to the entrance of the passage up the hill. Here he was met by so fierce a discharge of rockets and matchlocks, and such showers of stones, that seven or eight men were killed and about thirty severely wounded. The rest took possession of the garden, where, though under heavy fire, they found tolerable cover among the ruins of houses and behind trees. In the afternoon, the enemy, fancying that the besiegers had really intended to attempt the narrow passage, and that no obstacles could resist their ingenuity and skill, sent a message to Lieut.-Colonel McDowell that they were willing to come to terms. Demands for the payment of arrears were rejected, and next morning an officer came down and agreed to surrender the fort. In the course of the day the garrison, a mixture of Rajputs and Maráthás with a few Sidis or Abyssinians, retired with their arms and private property.¹

A serious revolt among the Arabs of Málegaon delayed the settlement of affairs. At an early stage in the war, Mr. Elphinstone had allowed Gopálráv Rája Bahádúr of Málegaon, to gather troops and wrest the Málegaon fort from the Peshwa's officers. No sooner had Gopálráv taken the fort than he found himself a prisoner in the hands of his Arab mercenaries. These men, identifying themselves with a band of freebooters and with the Muvallads or Indian-born Arabs of the town, plundered the country round and made Málegaon one of the chief centres of disorder. On the 16th May, Lieutenant-Colonel McDowell, with not more than 1000 men and 270 pioneers, encamped before the town and called on the Arabs, who numbered about 350, to surrender. They refused and the place was invested. For three days the Arabs made desperate sallies but were repulsed at the point of the bayonet. In one of the sallies, Lieutenant Davies the chief engineer was killed, and Major Andrews, commanding the European regiment, was severely wounded. On the 22nd, the besieging force was strengthened by 500 Hindústáni Horse, and on the next day by a body of infantry of the Russel Brigade, 450 strong, under Lieutenant Hodges. As the guns were

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¹ Maráthá and Peshvári Campaign (1820), 163-185. Details of the sieges of Rájder and Trimbak are given under Places of Interest.

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much damaged and the ammunition was nearly spent, no time was lost in attempting a storm. On the night of the 28th, an apparently practicable breach was made, the few remaining shells were thrown into the fort, and the place assaulted. The senior engineer who led the storming party was shot dead the moment he mounted the breach, uttering, as he fell, the word 'Impracticable'. Major Green Hill, though wounded in the foot, mounted the breach and let down a ladder, but it dropped from his hands to the bottom of the wall. On this a retreat was sounded and only the town remained in British hands.

This failure was followed by a close blockade, and reinforcements arriving from General Smith with some mortars and howitzers, fire was again opened, in the course of which, the fort magazine exploded making a clear breach thirty feet wide in the inner wall and filling the ditch with debris. On the 13th June the garrison capitulated, and the British flag was hoisted on one of the bastions of the inner fort. Next day the garrison marched out and laid down their arms. The Arabs were taken to Surat, and from Surat were sent to Arabia.¹

On the 29th June 1818, news was received that Trimbakji Denglia, who had lately nearly succeeded in surprising the fort of Trimbak was in hiding in the Chándor village of Ahirgaon. A party of troops, sent from Málegaon under Captain Swanston, surrounded the village, forced the gates, and seized Trimbakji who was found hid under a heap of straw.²

The reduction of the district was completed by the surrender of the fort of Mulher on the 3rd July.

The country to the north of the Chándor hills was included in Khándesh, and the country to the south in Ahmednagar. South of Chándor order was restored with little difficulty. The country was exhausted and the people willingly obeyed any power that could protect them. The Peshwa's disbanded troops settled in their villages, the hill forts were dismantled, and the military force was gradually reduced. The Koli and Bhil chiefs of the country near the Sahyádris undertook to prevent robbery and violence, their allowances and villages were confirmed to them, and order was soon established. In the north and east, the Bhils, who were more numerous than in the south and were led by the powerful chiefs of Peint and Abhona, gave much trouble. The open country was soon cleared, but to bring to order the bands that had taken to the hills was a matter of time. A considerable force was kept with its head-quarters at Málegaon; the hills were guarded, and outbreaks severely punished. A Bhil agency was established at Kanhar in the Sátmála hills about fifteen miles south of Chálisgaon, and inducements were held out to the Bhils to settle as husbandmen. Cash advances and rent-free grants of land were made to all

¹ Pándhári and Marátha Wars, 345, 346.

² Pándhári and Marátha Wars, 367. Pándurang Hari, II. 69. Details of Trimbakji's attempt on Trimbak and of his capture are given under Places of Interest, Trimbak and Ahirgaon.

who would settle, and allowances were paid to the chiefs who held the hill passes. Employment more congenial than husbandry was offered to the Bhils by the formation of an irregular force. The lazy habits of the men and their dislike of discipline made the first efforts fruitless. It was not till 1825, that Lieutenant, afterwards Sir James, Outram, succeeded in forming the Khándesh Bhil Corps. But, under his patient firmness and thorough knowledge of the Bhil character, the corps soon did good service, and disorder was suppressed even in the hills.¹

Since the establishment of British rule the only serious breaches of order have been in 1843, when the slaughter of a cow by some Europeans caused a serious riot in Násik, and in 1857.

During the 1857 mutinies, Násik was the scene of considerable disturbance.² Some of the rebels were Rohilás, Arabs, and Thákurs, but most of them were the Bhils of south Násik and north Ahmednagar, who, to the number of about 7000, were stirred to revolt partly by their chiefs and partly by Bráhmán intriguers. Detachments of regular troops were stationed to guard the frontier against raids from the Nizám's dominions, and to protect the large towns from the chance of Bhil attacks. But the work of breaking the Bhil gatherings and hunting the rebels, was entrusted almost entirely to the police, who were strengthened by the raising of a special Koli Corps, and by detachments of infantry and cavalry. Except the Bhils and some of the Trimbak Bráhmans, the population was apparently well affected and no repressive measures were required.

The first assemblage of Bhils was under the leadership of one Bhágoji Náik. This chief who had formerly been an officer in the Ahmednagar police was, in 1855, convicted of rioting and of obstructing and threatening the police, and was sentenced to a term of imprisonment. On his release he was required to find security for his good behaviour for a year. Shortly after the year was over, in consequence of the order for a general disarming, Bhágoji left his village of Náundur Shingote in Sinnar. Being a man of influence he was soon joined by some fifty of his tribe, and took a position on a hill about a mile from his village, commanding the Poona-Násik road. A few days later (4th October 1857), Lieutenant J. W. Henry, Superintendent of Police, arrived at Náundur Shingote and was joined by his assistant, Lieutenant, now Colonel, T. Thatcher, and Mr. A. L. Taylor inspecting postmaster. The police force under Lieutenant Henry consisted of thirty constables and twenty revenue messengers armed with swords. Lieutenant Henry told the mámlatdárs of Sangamner and Sinnar to send for Bhágoji and induce him to submit. Bhágoji refused unless he received two years' back pay and unless some arrangement was

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1857-1859.

¹ Details of the formation of the Bhil Corps are given in the Statistical Account of Khándesh, Bombay Gazetteer, XII. 259, 317.

² This account of the Násik disturbances is taken partly from a paper prepared by Major H. Daniell, late Superintendent of Police, Ahmednagar, and partly from Mr. Bettington's Rough Notes Regarding the Suppression of Mutiny in the Bombay Presidency. Clowes and Sons, 1865.

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1857-1859.

made for his maintenance. On receiving this message the police were ordered to advance against his position. The first shot killed a man immediately behind Lieutenant Henry. The officers dismounted, but before they had advanced many yards, were met by a volley, and Lieutenant Henry fell wounded. He regained his feet, and pressing on received a mortal wound in the chest. The attack was continued under Lieutenant Thatcher and the Bhils retreated.

This unfortunate engagement excited the whole Bhil population. A fresh gang of about 100 Bhils was raised by one Putharji Náik in the Ráhuri sub-division of Ahmednagar, but it was soon after dispersed by Major, now Lieutenant-General, Montgomery, the new Superintendent of Police. On the 18th October an engagement took place in the hills of Samsherpur in Ahmednagar, between Bhágoji's men and a detachment of troops and police under Colonel Macan of the 26th Native Infantry, in which Lieutenant Graham who was on special police duty, and Mr. F. S. Chapman of the Civil Service who accompanied the force, were wounded.

On the 20th January 1858, near Mandvar in Nándgaon, Major Montgomery with a considerable force attacked a large gathering of Bhils, Rohilás, and Arabs under an unknown leader. The enemy were strongly posted in a dense thicket, whence they shot down the advancing troops, and Major Montgomery fell badly wounded and his men were forced to retire with considerable loss. In the next charge Lieutenant Stuart fell mortally wounded. Lieutenant Thatcher then withdrew the troops. The loss on the British side was serious. Of ten killed and fifty wounded, one of the killed and three of the wounded were European officers.

As the spread of disorder had become serious, Captain, now Colonel, Nuttall, who succeeded Lieutenant Graham, was ordered to raise a corps of Kolis, the hereditary rivals of the Bhils, who, in Marátha times, had been among the foremost of the brave Mávalis or west Deccan soldiers. The corps was recruited chiefly in the hilly parts of Junnar in Poona, Akola in Ahmednagar, and Násik. In December 1857, a hundred men armed with their own swords and muskets were fit for the field, and so useful did they prove that, in January and February 1858, a second levy of 110 was ordered, and, shortly after, the strength of the corps was increased to 600 men with a commandant and adjutant. In raising the corps Captain Nuttall dealt with the heads of the different clans, promising them rank and position in the corps corresponding to the number of recruits they might bring. Jávji Náik Bamla, the chief of the Bamla clan, was made the head of the corps, and a brother of the famous outlaw Rághoji Bhángria and other leading men were chosen as officers. Drill masters were obtained from the Ahmednagar police, and, in spite of the want of leisure, the Kolis mastered their drill with the ease of born soldiers and proved skilful skirmishers among hills and in rough ground. Their arms were a light fusil with bayonet, black leather accoutrements, dark green twisted turbans, dark green cloth tunics, dark blood-coloured waistcloths worn to the knee, and sandals. They marched without

tents or baggage. Each man carried his whole kit in a havresack and a light knapsack. They messed in groups and on the march divided the cooking vessels. They were great walkers, moving with the bright springy step of Highlanders, often marching thirty or forty miles in a day over the roughest ground, carrying their arms, ammunition, baggage, and food. Always sprightly, clean, and orderly, however long their day's march, their first care on halting was to see that their muskets were clean and in good trim. Every time they met an enemy, though sometimes taken by surprise and sometimes fighting against heavy odds, they showed the same dashing and persevering courage.

On the 3rd of December, Captain Nuttall, with a force of 160 foot and fifty horse,¹ marched from Akola for Sulgána, where Bhils were said to be gathering and trying to induce the Sulgána chief to join them. Three days later (6th December), on the way to Sulgána, news was brought that on the night before a party of Bhils and Thákurs had attacked the Trimbak treasury, and that some of the men who had taken part in the rising, were in the hills round Trimbak. The hills were searched, and among the men who were made prisoners, a Thákur, named Pándu, acknowledged his share in the outbreak and stated that he and his people had risen under the advice of a Trimbak Bráhmán whom, he said, he knew by sight and could point out. Another of the prisoners confirmed this story and promised to identify the Bráhmán. On reaching Trimbak, Captain Nuttall found Mr. Chapman, the civil officer in charge of the district, with a detachment of the Poona Horse and some companies of the 26th Regiment of Native Infantry. Mr. Chapman was aware that the rising and attack on Trimbak had been organised by Trimbak Bráhmáns. The Bráhmáns of the place had been brought and ranged in rows in the camp, but no one had come forward to identify the leading conspirators. Captain Nuttall, who had left his camp and prisoners at some distance, sent for Pándu the Thákur informant. He was told to examine the rows of Bráhmáns and find out whether the man who had advised his people to revolt was among them. Pándu walked down the line, and stopping before a Bráhmán whose face was muffled, asked that the cloth might be taken away, and on seeing his face said that he was one of the Bráhmáns who had persuaded the Thákurs to attack Trimbak. Then the other man who had confessed was called in and walking down the line picked out the same Bráhmán. Next morning this Bráhmán was tried, found guilty, condemned to death, and hanged at Trimbak.

On the evening of the 12th, news was brought that the people of the Peint state had risen and that the village of Harsol had been plundered. Captain Nuttall at once set out, and on reaching Harsol (14th), found the village sacked, the Government records torn, the clerk and accountant wounded, and the village moneylender murdered. Captain Nuttall remained at Harsol for a day or two and captured several rebels. Meanwhile the rebels had passed over the hills to Peint,

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¹ The details were: 11 sabres Poona Irregular Horse, 4 Mounted Police, 50 Thána Police, and 110 Koli Corps.

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and the police being unable to make head against them, they plundered the Peint treasury of £300 (Rs. 3000) and withdrew to a hill on the Dharampur frontier. Shortly after a detachment of thirty men of the 4th Rifles under Lieutenant Glasspool reached Peint from Dindori and arrested some drunken stragglers of the rebel force. On hearing this the rebels returned to Peint to rescue their comrades. As they were several thousand strong, the small British force retired into the walled Government office and were there besieged. On the second day, the insurgent force was strengthened by the arrival from Sulgána of Bhágoji Náik and some sixty men, many of them armed with matchlocks. On the next day news of the critical position of the British force was brought to Captain Nuttall near Harsol by a loyal Marátha landholder. Captain Nuttall at once pushed on to Peint. He found the pass leading to the Peint plateau strongly barricaded in four places. The barricades were not defended and were cleared without much difficulty, and a body of the enemy which held the crest of the pass, on being charged by the cavalry fled after firing a few shots. On reaching Peint, about five in the evening, Captain Nuttall found Lieutenant Glasspool and the thirty men of the Rifles safe, but with their ammunition nearly exhausted. For some days the rebels mustering from 1500 to 2000 strong had been swarming round their feebly fortified shelter, and a fresh assault had been planned for that evening. Even after Captain Nuttall had established himself in Peint, the insurgents did not disperse but continued to hold a ridge of hills close to the town. Captain Nuttall, accordingly, moved out his troops, and after a sharp engagement routed them with the loss of their leader, a Makráni named Faldi Khán, and several prisoners. On the 19th, Captain Walker and Mr. Boswell of the Civil Service, with a detachment of the 10th Regiment, arrived from Surat. Peint became quiet, and Bhagvantráv or Bháurája the head fomentor of the disturbance, a claimant of the Peint chiefship and a correspondent of Nána Sáheb's, was hanged with about fifteen of his followers.

The day after Captain Walker's arrival (20th December), with the addition of fifty of the Ahmadnagar police, Captain Nuttall marched southward, and, without halting, in the afternoon of the next day, at Vásir Hira, came up with the insurgents who mustered about 500 men, and with fifteen of the Poona Horse, charged and routed them with the loss of thirteen killed and wounded and three prisoners. In a hand-to-hand fight between Captain Nuttall and Mahipat Náik, Bhágoji's brother, the latter was killed and Captain Nuttall's horse desperately wounded; and in a second encounter another rebel fought to the last, wounding Captain Nuttall's second horse.

In spite of this reverse the number of Bhágoji's followers continued to increase. On the 19th of February 1858, a large force of regular troops,¹ men of the Koli Corps, and Ahmadnagar police under Major Pottinger and Captain Nuttall, attacked and scattered Bhágoji's band in the bushland near Kakanki or Peoka fort on the

¹The details were: 21 sabres Poona Horse, 430 bayonets Koli Corps, and 30 Ahmadnagar Koli Police.

borders of Yeola, Chálisgaon, and the Nizám's territory. The Bhils lost forty killed and five prisoners, and the British one private of the 4th Rifles killed and three wounded. But the rebels soon came together again, and throughout 1858 and the greater part of 1859, Captain Nuttall was engaged in hunting Bhágoji. On the 4th of January 1859, Captain Nuttall received an express directing him to march with all speed to Ajanta, where, it was reported, two or three thousand Rohilás had assembled. Captain Nuttall, with a force of 460 foot and twenty-one horse, started for Ajanta, and in three days marched about 100 miles, the men carrying all their kit. In spite of this haste, before they reached Ajanta, the Rohilás had plundered the village and dispersed.

In the following hot weather (April-May 1859), the Bhils under Bhágoji Náik and Harji Náik continued their plundering raids. On the 5th of July, after a forced march, Captain Nuttall came upon the Bhils near Ambhora Darn, eight miles south-east of Sangamner. The Bhils, who were led by Bhágoji and Harji, took a strong position from which they were driven by twenty-five men of the Koli Corps with a loss of ten killed, including Yashvant, Bhágoji's son, several wounded, and three prisoners, among them Harji Náik one of their leaders. In October 1859, parties of Bhils were reported to be gathering in the Nizám's territory with the intention of joining Bhágoji. In the British districts also they were again becoming uneasy and excited. Under these circumstances, a detachment of Native Infantry was kept posted along the frontier which was constantly patrolled by strong parties of the Poona Irregular Horse. On the 26th of October, Bhágoji plundered the village of Korhála in Kopargaoon and carried off property worth about £1800 (Rs. 18,000). He was hotly pursued by Captain Nuttall for nearly a fortnight along the rough Sahyádrí country, down to the Konkau, and up again into Ahmadnagar, but by very rapid and secret marches always succeeded in baulking his pursuers.

Meanwhile, Mr., now Sir Frank, Souter, who, since his appointment as Superintendent of Police in July, had been pressing close on Bhágoji's heels, on the 11th of November, at the head of 159 foot and mounted police, reached the village of Mithságar in Sinnar. Here the headman of the neighbouring village of Panchála brought word that Bhágoji Náik and his followers were resting in a river bed about five miles off. On reaching the place, Mr. Souter determined to attack the position from the north where the banks were steep and the brushwood was thick, and to drive the Bhils into the open country to the south. He succeeded in bringing his men close to the enemy without being seen. As soon as the insurgents were in view, Mr. Souter charged with the mounted police, giving orders to the rest of his force to attack at the double. The insurgents were taken by surprise and a few were cut down before they had time to light the fuses of their matchlocks. But they soon rallied, and, taking a position under a thick clump of bushes protected on one side by the river bank, kept up a heavy fire. An attempt to force their position failing, Mr. Souter picked out his best marksmen, approached the enemy in skirmishing order, and taking

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advantage of every bush and scrap of cover, in face of a deadly fire, gained command of their position. The Bhil losses were very heavy. When only fifteen remained alive, they marched slowly along the river bed, still keeping up a heavy fire. Though repeatedly called to lay down their arms they refused, and dropped man by man. At last the few that remained were forced out of the river bed into the open and charged by the mounted police. They fought to the last with the most desperate courage. Of forty-nine men, forty-five including their leader Bhágoji were killed and three severely wounded. During the action Mr. Souter's horse fell pierced by two bullets, and four of the police were killed and sixteen wounded.

The completeness of this success, which was so largely due to Mr. Souter's gallantry, energy, and judgment, brought the Bhil disturbances to a sudden end. The Nizám Bhils who were awaiting Bhágoji's arrival dispersed, and, on the 20th, in falling back from the British frontier, were, with the loss of forty killed, attacked and routed by a detachment of the Haidarabad Contingent under Lieutenant Pedler.

On the 12th of November, a large party of Bhils under an influential chief a relative of Bhágoji's, left Sonai in Nevása to join Bhágoji. On hearing of his death they turned towards Khándesh, and, as they had not committed any acts of crime, they were pardoned and allowed to return to their homes.¹

Though disturbances were at an end posts of regular troops were maintained till May 1860. When they were withdrawn, their places were taken by detachments of the Koli Corps. The Koli Corps continued to perform this outpost duty till March 1861, when they were disbanded, and all except a few who entered the police, returned to their former life of tillage and field labour.

The wisdom of raising the corps had been proved. Instead of heading disturbances, as had often happened before and has happened since, the disciplined Kolis were a powerful element in repressing disorder. Under Captain Nuttall's patient and kindly care, and by the example of his dashing bravery and untiring energy, they proved a most orderly, well disciplined, active, and courageous force. They showed themselves superior to the Bhils in strength and spirit, and in their two and a half years of active service five times earned the special thanks of Government.²

Since 1860 the district has enjoyed unbroken peace.

¹ After Bhágoji's death, Mhárdia a relation of his and a member of his gang, who had been absent on the 11th November, raised some ten or twelve followers and committed many gang and highway robberies. At last he murdered a man who was in Mr. Souter's employ as a spy, and cut to pieces his wife and child who tried to screen him. Soon after this Mhárdia was caught and hanged with five of his gang.

² The five occasions were: Peint, 16th December 1857; Vásir Hira, 22nd December 1857; Tursia Dongar, 19th February 1858; Aungar, 23rd July 1858; and Ambhora Dara, 5th July 1859. Of Captain Nuttall's services Mr. Bettington, the Police Commissioner, wrote in 1858, 'He organised and disciplined a corps of one of the wildest and most unruly hill tribes, won their entire trust, gradually brought them into order, checked the unruly Bhils, and at Vásir Hira, Tursia, Aungar, and Ambhora Dara, gave them such chastisement as is not likely to be forgotten in this or in the next generation.' Police Report for 1858.

CHAPTER VIII.

LAND ADMINISTRATION.¹

SECTION I.—ACQUISITION, CHANGES, AND STAFF.

THE lands of the district of Násik have been gained by cession, exchange, and lapso. Most of the country fell to the British on the overthrow of the Peshwa in 1818. In 1852, on the death of the last Rája Bahádur, the petty division of Nimbáyat in Málegaon lapsed; in 1865, eight villages, five in Chándor and three in Niphád, were exchanged by His Highness Holkar for land in the neighbourhood of Indor; and in 1878, on the death of Her Highness the Begam, the Peint state became a sub-division of Násik.

In 1818 when the British territories in the Deccan were placed under the control of a Commissioner and divided into the four collectorates of Khándesh, Ahmadnagar, Poona, and Dhárwár, the lands now included in Násik belonged partly to Khándesh and partly to Ahmadnagar. In 1837-38 the Ahmadnagar sub-divisions

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1818-1878.

Changes,
1818-1878.

¹ In addition to the following Survey Reports, materials for the Administrative History of Násik include elaborate survey tables drawn up in 1879-80 by Captain W. C. Black of the Revenue Survey; Násik Collector's File 163, Revenue Management, 1819-1839; and Annual *Jamábandi* Administration and Season Reports for the Ahmadnagar and Násik districts:

<i>Násik Survey Reports, 1840-1881.</i>	
<p style="text-align: center;">I. ORIGINAL SURVEY.</p> <p style="text-align: center;">(a).—<i>Ahmadnagar Desh.</i></p> <p>Mr. Goldsmid's 135, 1st November 1840, Niphád and Vojar.</p> <p>Lieut., afterwards Captain, Davidson's, 21st October 1841, Chándor; 23, 14th October 1842, Dindori; 27, 2nd November 1843, 31, 17th October 1844, and 35, 23rd November 1844, Sinnar; 6, 16th April 1845, Násik; 62, 14th September 1840, Pátoda.</p> <p style="text-align: center;">(b).—<i>Ahmadnagar Dings.</i></p> <p>Mr. Tytler's, 19th April 1841, 28th July 1842, and 9th August 1843, Kávnai; 5th February 1844, <i>Dáng Káli</i> land; 25th September 1844, Trimbak; 77, 13th October 1845, Dindori; 624, 12th October 1846, Násik; 588, 18th April 1860, <i>Ding Mál</i> land; Major Waddington's 420, 1st September 1866, Peint.</p> <p style="text-align: center;">(c).—<i>Khándesh.</i></p> <p>Mr. Pedder's 118, 20th April 1867, and 371, 13th December 1867, Málegaon; 4, 5th January 1869, Bágán; 302, 7th December 1869, Jáykheda and Abhona.</p>	<p style="text-align: center;">II. REVISION SURVEY.</p> <p style="text-align: center;">(a).—<i>Ahmadnagar Desh.</i></p> <p>Lieut. Colonel Waddington's 850, 19th December 1871, Chándor and Niphád; 131, 16th February 1874, Chándor, Niphád, Dindori, and Násik.</p> <p>Lieut. Colonel Taverner's 843, 5th October 1874, Sinnar, Niphád, Kopargaon, and Sangamner; 910, 19th October 1874, Násik, Niphád, and Sinnar; 752, 9th September 1875, Násik; 733, 17th October 1876, the former Pátoda or the present Yeola, Nándgaon, Chándor, Niphád, and Kopargaon; 741, 18th October 1876, Chándor.</p> <p>Colonel Laughton's 160, 12th February 1881, Sinnar.</p> <p style="text-align: center;">(b).—<i>Ahmadnagar Dings.</i></p> <p>Lieut. Colonel Taverner's 840, 30th September 1875, Abhona; 893, 15th October 1875, Dindori; 884, 4th December 1876, Násik.</p> <p>Colonel Laughton's 91, 28th January 1878, Násik (Trimbak); 1231, 24th December 1878, Násik; 83, 28th January 1880, Dindori; 256, 11th March 1881, Dindori.</p>

Note.—These Survey Reports will be found in Bom. Gov. Sel. VI., CXXX., and CXLV. and in Bom. Gov. Rev. Rec. 1351 of 1842, 1626 of 1843, 1668 of 1844, 163 of 1845, 171 of 1845, 168 of 1846, 163 of 1847, 171 of 1847, 117 of 1860, 240 of 1862-64, 62 of 1868, 63 of 1868, 74 of 1870, 75 of 1870, and 87 of 1872.

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of Sinnar, Chándor, Dindori, Násik including Igatpuri, and the Peint state were placed under a sub-collector subordinate to Ahmadnagar.¹ In July 1856 the sub-collectorate was abolished and the district incorporated in Ahmadnagar. In 1861 the petty divisions of Nimun under Sinnar, Chándor under Chándor, Vani under Dindori, and Trimbak under Kávnai (Igatpuri) were abolished, and a new sub-division styled Niphád was formed. In the general revision of 1869, eight Ahmadnagar sub-divisions, Násik, Sinnar, Igatpuri, Chándor, Dindori, Niphád, Yeola, and Akola, and three Khándesh sub-divisions Nándgaon, Málegaon, and Báglán together with the Peint state were formed into the district of Násik and placed under the charge of a Collector. Shortly after Akola was returned to Ahmadnagar. In August 1875 the Báglán sub-division, with its two petty divisions Jáykheda and Abhona, was divided into two sub-divisions, Báglán or Satána, and Kalvan, each of which was placed under a *mámlatdár*. On the death of the Begam in January 1878, the Peint state lapsed and became the Peint sub-division of Násik. The present (1882) sub-divisions are Málegaon, Nándgaon, Yeola, Niphád, Sinnar, Igatpuri, Násik, Peint, Dindori, Kalvan, Báglán, and Chándor.

Staff,
1882.

District Officers.

The revenue administration of the district is entrusted to an officer, styled Collector, on a yearly pay of £2790 (Rs. 27,900). This officer, who is also chief magistrate and executive head of the district, is helped in his work of general supervision by a staff of five assistants, of whom four are covenanted and one is an uncovenanted servant of Government. The sanctioned yearly salaries of the covenanted assistants range from £600 to £960 (Rs. 6000-Rs. 9600) ; the salary of the uncovenanted assistant is £840 (Rs. 8400) a year.

Of the twelve sub-divisions eleven are generally entrusted to the covenanted assistant collectors, and the twelfth, the lapsed state of Peint, is kept by the Collector under his own supervision. The uncovenanted assistant, styled the head-quarter or *huzur* deputy collector, is entrusted with the charge of the treasury. These officers are also magistrates, and those who hold revenue charges have, under the presidency of the Collector, the chief management of the different administrative bodies, local fund and municipal committees, within the limits of their revenue charges.

**Sub-Divisional
Officers.**

Under the supervision of the Collector and his assistants the revenue charge of each fiscal division is placed in the hands of an officer styled *mámlatdár*. These functionaries, who are also entrusted with magisterial powers, have yearly salaries varying from £180 to £300 (Rs. 1800-Rs. 3000).

Village Officers.

In revenue and police matters, the charge of the Government villages is entrusted to 1768 headmen, or *pátils*, most of whom are Kunbis. Of the whole number five are stipendiary and 1763 are hereditary. One of the stipendiary and 284 of the hereditary headmen perform

¹ Between 1818 and 1821 Násik appears to have been a sub-collectorate subordinate to Ahmadnagar—see East India Papers IV. 388, and Bom. Gov. Rev. Rec. 47 of 1822, 249, 261.

revenue duties only ; 225 hereditary headmen attend to matters of police only ; while four stipendiary and 1254 hereditary headmen are entrusted with both revenue and police charges. The headman's yearly endowments depend on the village revenue. They vary from 6s. to £15 14s. (Rs. 3-Rs. 157) and average about £2 12s. 7d. (Rs. 26-4-8). In many villages, besides the headman, members of his family are in receipt of state land-grants representing a yearly sum of £400 (Rs. 4000). Of £4648 (Rs. 46,480), the total yearly charge on account of the headmen of villages and their families, £3166 (Rs. 31,660) are paid in cash and £1482 (Rs. 14,820) by grants of land.

To keep the village accounts, prepare statistics, and help the village headmen, there is a body of 672 hereditary and sixteen stipendiary village accountants, or *kulkurnis*, most of whom are Bráhmans. Every village accountant has an average charge of two villages, containing about 1067 inhabitants and yielding an average yearly revenue of £202 (Rs. 2020). Their yearly receipts amount to £5177 (Rs. 51,770), of which £171 (Rs. 1710) are paid in land and £5006 (Rs. 50,060) in cash. The *kulkarni's* yearly pay averages about £7 10s. 6d. (Rs. 75¼).

Under the headmen and accountants are 5142 village servants. These men who are locally styled watchmen, or *jáglyás*, are liable both for revenue and police duties. Except a few Musalmáns they are Bhils or Kolis. The yearly cost of this establishment amounts to £3774 (Rs. 37,740), being 14s. 8d. (Rs. 7-5-4) to each man, and to each village varying from 16s. to £37 8s. (Rs. 8-Rs. 374) and averaging £2 10s. (Rs. 25). Of the whole amount £2775 (Rs. 27,750) are met by grants of land and £999 (Rs. 9990) are paid in cash.

The average yearly cost of village establishments may be thus summarised :

Násik Village Establishments, 1882.

	£	Rs.
Headmen	4648	46,480
Accountants	5177	51,770
Servants	3774	37,740
Total	13,599	1,35,990

This is equal to a charge of £9 (Rs. 90) a village or about ten per cent of the district land revenue.

SECTION II.—HISTORY.

In modern times the revenue of the district belonged to the Musalmáns, till about 1720 they were forced to acknowledge the Marátha claim to a one-fourth or *chauth*, and a one-tenth or *sardeshmukhi*. This division of revenue lasted till between 1750 and 1760, when the Moghals were ousted by the Maráthás. Under the Maráthás one-quarter of the *chauth* was paid to the head of the Marátha state. Of the rest, which was termed *mokása*, six per cent or *sáhotra* were granted to the Pant Sachiv, and the remainder, or *ain mokása*, was given to different nobles. The shares which had

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been originally allotted to nobles were in some cases attached by the Peshwa. In other cases a part or the whole of the Peshwa's share was granted to some local leader.¹

At the beginning of British rule, except some mountain wastes and disputed or doubtful patches, the whole area of Násik was parcelled into villages. This division into villages dates from very early times. The names of the villages mentioned in the land grants of the ninth century show that, even in outlying parts, the distribution of the land has changed little during the last thousand years. The villages survived the wars and famines, which more than once unpeopled the district, because the rights and privileges of the village landholders, craftsmen, and servants did not cease, and could be enforced as soon as any part of the village was again brought under tillage.² In very early times the lands of each village were divided into large unmeasured plots or estates, perhaps one plot for each of the original settlers.³ In later times, perhaps by the gradual increase of the original families, the big plots were divided into shares, or *bighás*. These shares seem at first to have been unmeasured parts of the main block, the size of the share varying according to its soil. Afterwards, under the Moghals, the smaller plots were measured and the *bigha* became an uniform area of 3110·7 square yards.⁴ These measurements were made partly by Malik Ambar, the Ahmadnagar minister, at the beginning of the seventeenth century (1600-1620), and partly by Sháh Jahán about forty years later. Under the Maráthás much of the land was measured. Most of the measurements were with the view of fixing the area tilled and the rental due for a particular year, and of this no record was kept. But at the beginning of British rule one small group of fourteen villages in Sinnar was found very accurately measured and carefully assessed.⁵ The burning of the Násik revenue records in Ankai fort in 1818 (?) makes it difficult to say how far the work of measuring was actually carried.⁶ In many parts of the district, if the land was ever measured, the memory of the measurements was lost in the troubles at the end of the eighteenth century. At the beginning of British rule the land revenue was levied in the western districts by a plough cess, and, in most other parts, from the large unmeasured plots noticed above as *munds*, *kás*, and *tikás* or *thikás*.

¹ See Mr. Goldsmid's Memoir on Khoregaon in Igatpuri, 26th March 1841, Bom. Gov. Sel. VI. 48-49.

² Mr. Goldsmid, Survey Supt. to the Rev. Com. 135, 1st November 1840, para. 7.

³ Mr. Goldsmid, 135 of 1840, para. 11. The Dravidian or at least un-Sanskrit names of these plots, *munds*, *tikás*, and *kás*, all of which mean lump or plot, seem to carry this division of lands back to pre-Aryan times. But they may have been introduced by the Shátakarnis (A.C. 100-A.D. 400) or other Telugu speakers within historic times. *Mund* seems to have been a larger division than *tika*.

⁴ Jervis' Konkan, 69. Compare the English acre which, before its area was fixed, meant field, as God's Acre, the Church-yard.

⁵ These Sinnar villages were measured by Ába Hasabnis in 1771, and assessed by Dhondo Mahádev in 1783. Mr. Boyd, 28th November 1826, Bom. Gov. Rev. Rec. 156 of 1827, 74-75.

⁶ Mr. Crawford, 21st April 1821, Bom. Gov. Rev. Rec. 47 of 1822, 272. According to Mr. Goldsmid, 135, 1st November 1840, para. 17, the records that remained gave no useful information.

Both the plough and the big unmeasured plots were supposed to represent a certain number of the smaller shares or *bighás*. But in most cases these smaller shares had either never been measured, or, if they had been measured, their measurements had been forgotten. In practice the *bigha* represented a share of the rental which the big unmeasured plot had to pay, and, like the big plot, it varied in area with the nature of the soil.¹

As has been already noticed, much of the land had been granted to chiefs and others either rent-free or subject to a quit-rent.² Except some disputed plots and sites called *sheri*, which were entirely the property of the state and were entered as beyond the village boundaries,³ the state lands were either *mirás* held by hereditary tenants or *gatkul* held by some one in the absence of the hereditary holder. The *mirás* holder could not be ousted so long as he paid his share of the village rent. Even if he failed to pay and threw up his land, he might, on meeting the outstandings, take it from the temporary holder. In spite of this rule, continued possession of ownerless, or *gatkul*, land raised the tenant, or *upri*, almost to the position of an hereditary holder, and, occasionally, ownerless land was formally handed to the tenant as his hereditary property.⁴

The village staff was fairly complete, including the headman or *pátíl*, the accountant or *kulkarni*, the messenger or *mhár*, the carpenter, and the priest.⁵ Over groups of villages were the hereditary divisional officers, the revenue superintendent or *deshmukh*, and the divisional accountant or *deshpánde*.⁶ Under the original Marátha land-revenue system each of the rough sub-divisions among which the villages were distributed, had a paid manager or *kamávísdir*, who, through the hereditary superintendent and accountant, fixed the yearly rental of each. The responsibility of a village was generally made responsible for the rental of the villages distributed the amount of the rent share of the

¹ The rate levied on the land is adapted to the different qualities of soil, by assigning to the *bigha* a larger or a smaller area in proportion to the poorness or the richness of the soil. Bom. Gov. Rev. Letter, 5th November 1823, in East India Papers, III. 805.

² The grant or *indm* lands were, if held free of rent, called *aji*, and if subject to a quit-rent, *apurn mift jamin*. Mr. Goldsmid, 135 of 1840, para. 9.

³ *Sheri* lands were generally lands formed by the change of a river's course, plateaus below the scarps of hill forts, state gardens and pleasure grounds, and sometimes narrow slips of arable land between two village boundaries. Mr. Goldsmid, 135, 1st November 1840, para 10. *Sheri* lands paid no dues to hereditary officers.

⁴ Mr. Goldsmid, 135, 1st November 1840, para 8. Both the words *gatkul* and *mirás* seem to be Dravidian. *Kul* seems to be the Dravidian cultivator and not the Sanskrit family, and the examples given in Wilson's Glossary seem to show that *mirás* is found only in Southern India.

⁵ Mr. Goldsmid, 26th March 1841, Bom. Gov. Sel. VI. 47-48, gives the following details of the pay and the rights of the officers of the village of Khoregaon in Igatpuri. The headman had, as *pdsodi*, 50 *bighás* of late-crop land and 2 *shers* from each *bigha* of dry-crop land tilled by non-hereditary holders or *upris*. The accountant had Rs. 25 a year in cash, a certain quantity of grain from each landholder, and a present of butter from the whole village.

⁶ The *deshmukh* had a claim of 5½ per cent on the land revenue and of Re. 1 as a present, *dhel*, out of the sum set apart for village expenses. He had also a money allowance of Rs. 4 for butter, and Rs. 8 as *rábta* from the *Mhár* in lieu of service. The *deshpánde* had the same claims. Bom. Gov. Sel. VI. 47.

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village lands. If the villagers refused to agree to the rent proposed by the manager, the question stood over till harvest when the sheaves were piled in each field and the outturn calculated.¹ In the time of trouble at the close of the eighteenth century (1799-1802) when the district was laid waste by Holkar and the Pendhâris, and then impoverished and emptied by famine, the system of paid managers broke down. Instead of receiving a salary and acting as a check on the local hereditary officers and on the village headmen and other revenue farmers, the manager became the farmer of the revenue of his sub-division. The posts of divisional farmers were from year to year put to auction among the Peshwa's attendants. The office was either given to some dependant or relet to some third party, and, as the farmer's term lasted for only a year, there was no motive for kindliness, nor any chance of learning what the sub-division could pay without injury. In most cases the head farmer sublet groups of villages often to the hereditary district officers, and the sub-farmer relet his group village by village. The village farmer was generally the village headman. If the headman farmed the village, he became the absolute master of every one in it. If he refused to farm it, the case was perhaps worse, as the farmer's underlings levied what they could without knowledge and without pity. In either case the actual state of cultivation was little regarded. A man's rent was fixed by his power to pay, not by the size or the character of his holding. No moderation was shown in levying the rent. Every pretext for fine and forfeiture, every means of rigour and confiscation were employed to squeeze the people to the utmost, before the farmer's lease of power came to an end.²

Nâsik seems to have suffered less from these exactions than parts of the Deccan more completely under the Peshwa's control. The wild districts to the north and west were too thinly peopled and too apt to rise in revolt to be hard pressed, and were left in great measure to the management of local chiefs. And in the more settled and central parts, several estates were granted to the commandants of forts and other large landowners, who were able to guard their people from irregular exactions.³ From 1803, when, under the treaty of Bassein, the British undertook to protect the Peshwa, Nâsik was free from hostile armies and its people were enriched by the high prices of grain that ruled in the Deccan. In 1818, when the British passed from Chândor to Trimbak, bringing the hill forts to subjection, they found the country equal in beauty and richness to any like space in India, a well-watered plain broken by gently rising grounds, populous villages, and large mango groves. Nâsik

¹ Mr. Goldamid, 135, 1st November 1840, paras 19-21.

² The Hon. M. Elphinstone, 25th October 1819, Ed. 1872, 27-28.

³ In 1826 about half of the Dindori villages were attached to the hill forts of Mulher, Dhodap, Râmsej, and Trimbak. Mr. Boyd, 28th November 1826, in Bom. Gov. Rev. Rec. 156 of 1827, 72. Of the 242 villages in the Nâsik sub-division, all but ninety-eight were held by landlords or were attached to forts. The rents were fixed by a crop not by a *bigha* assessment. Mr. Boyd, 28th November 1826, in Bom. Gov. Rev. Rec. 156 of 1827, 65-66.

was a pleasing spot, a considerable town with two palaces and some handsome buildings, and rich gardens and vineyards. Still the appearance of rich crops and orchards concealed much debt and mismanagement. In 1821, Mr. Crawford wrote, Chándor suffered greatly under the late government. There was seldom any regular settlement. Large sums were exacted not only by Pendhárís and other robber bands, but by the government itself, and to meet these demands the heads of the villages were forced to borrow from moneylenders.¹

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SECTION III.—THE BRITISH.

The sixty-four years of British management may be divided into three periods: twenty years from 1818 to 1838, when, except that revenue farming was done away, the old system was as far as possible continued; thirty years (1838-1868), when the revenue survey was introduced in the south and west; and fourteen years (1868-1882), during which the revenue survey has been introduced in the north, and revised settlements in the Niphád, Chándor, Dindori, Sinnar, Násik, Yeola, and Nándaon sub-divisions of the south and west.

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Partly from the fall in produce prices, partly from the want of supervision, the first twenty years was a time of little advance and of much distress. The reduction of the Government demand in the first survey settlements (1840-1847) proved a great relief, and after 1844 a rise in produce prices caused a rapid spread of tillage and growth of wealth, which reached its highest during the American war (1863-1865). Since 1869 several years of cheap produce, more than one season of short rainfall, and the plague of locusts in 1882 have tried the district. In spite of this, the spread of communications and the great permanent rise in produce prices have enabled the district to pay without difficulty the largely increased rates of the revised settlements.

At the beginning of British rule the system of farming the revenue ceased. The Dindori hereditary officers were called into Dhulia and ordered to prepare a statement, showing for each village the area of arable land and the rates that should be fixed to secure a revenue equal to the rental of former years. Complete statements were made up and *bigha* rates were introduced. But, as was to be expected in returns prepared without local inquiry and with no test or supervision, they were extremely incorrect.² In the hill villages of Násik and Igatpuri, the Collector ordered the mámlatdárs and writers to measure the lands of each holder and charge them a rate varying according to the crop. Returns were prepared as required and the settlement was completed. But the establishment was new and the men were untrustworthy and untrained, and there

1818-1838.

¹ 21st April 1821, Bom. Gov. Rev. Rec. 47 of 1822, 272.

² Mr. Goldamid, 19, 31st May 1838, para. 6, calls these returns 'egregiously false in every respect.' He notices many cases in which a comparison with the state of the villages in 1838 showed the returns to be most inaccurate.

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was no provision for supervising or for testing their work. The result was that for a year or two the returns were a dead letter, and the people distributed the village rental over the old plots and estates.¹

In addition to the land rent, there was a variable tax called the grass cess, *gavat shirasta*, but taken in cash. It was very uneven, perhaps a remnant of a former practice of specially assessing grass-yielding villages for the support of cavalry.² There were also several non-agricultural levies, of which the chief was the shopkeeper's tax, or *mohtarfa*. This included a house tax, a shop tax, a loom tax, and a tax on trade and crafts. These taxes, though light in villages, were heavy in cities and country towns. In the leading craft centres the different traders and workers were arranged in sets, or *tāefās*. Each set had its headman, *chaudhri*, who agreed that his set should contribute a lump sum. This they distributed among themselves, the individual payments varying from half a rupee to eleven rupees a year.³

In 1820-21 Mr. Crawford, the assistant collector, put a stop to the system of crop assessment, and, with the help of two secretaries or *daftardárs*, measured the land and introduced *bigha* rates. Even this measurement from the want of a trustworthy staff was incomplete and inaccurate.⁴ In Pátoda Mr. Crawford raised the garden *bigha*-rate from Rs. 1½ to Rs. 2, and added a little to the dry-crop *bigha*-rates which varied from *as*. 4 to Rs. 1¼. The large plot, or *mund*, villages proved on measurement to have from half as much again to twice the recorded area, and the full *bigha* rate would have represented a crushing increase in rental. Mr. Crawford accordingly arranged that one-third of the increased demand should be taken in 1821, a fresh third in 1822, and the full amount in 1823.⁵ In 1823-24 Mr. Reid, the assistant collector, by introducing the Peshwa's silk yard, or *reshmi gaz*, as the unit of measurement, increased the

¹ Mr. Goldsmid, 26th March and 11th October 1841, Bom. Gov. Sel. VI. 11, 51. Few details of these original *bigha* rates have been obtained. The rates in the village of Khoregaon in Igatpuri were, rice first class Rs. 5, second class Rs. 4, third class Rs. 3; *nāgli*, *khurāni*, wheat, *masur*, *vātāna*, *tar*, *bājri*, *jvāri*, and gram, Re. 1; *vari* and *karitai*, *as*. 8; land newly broken *as*. 4. Mr. Goldsmid, Bom. Gov. Sel. VI. 51. Of the rates in the Nāsik sub-division Mr. Crawford wrote (21st April 1821, Rev. Rec. 47 of 1822, 263): 'Though in some villages intolerable, the rate is in general pretty well proportioned.' In Nāsik and Jalālpur the garden *bigha* rate was Rs. 8; it varied in other places from Rs. 6½ to Rs. 3. Dry-crop land varied from *as*. 8 to Rs. 2, and averaged Rs. 1½. In Dindori, where the revenue had been collected by a plough tax varying from Rs. 10 to Rs. 20, a plough was taken at 20 *bighas* and a *bigha* rate fixed, the highest on dry land being Rs. 1½. The old rates in Sinnar varied in almost every village. There were four *kisbandi* villages, Sinnar, Pimpri, Pot-Pimpri, and Vadgaon. Sinnar paid Rs. 9-10 the *kis* if held by Kunbis, or Rs. 9 if held by Brāhmans; Pimpri paid 3 *as*. to Rs. 1½ the *dori* of 1½ *bighas*; Pot-Pimpri paid Rs. 5½, and Vadgaon Rs. 8½. In Chāndor the dry-crop rate was fixed by Captain Briggs at Rs. 1½, and was reduced by Mr. Crawford to Re. 1 in 1821. Mr. Crawford, 21st April 1821, Bom. Gov. Rev. Rec. 47 of 1822, 271.

² Mr. Boyd, 15th July 1827, Bom. Gov. Rev. Rec. 207 of 1828, 412-413. Mr. Boyd changed this tax into a charge of 1½ per cent on all village revenues.

³ Bom. Gov. Rev. Letter, 5th November 1823; East India Papers, III. 810-811. In Yeola there were four sets, Gujarātis, Mārwaris, grocers, and weavers.

⁴ Bom. Gov. Sel. VI. 51-52. In 1821 Mr. Crawford complained that in the districts of Pátoda, Chāndor, Sinnar, Daipur, Dindori, and Nāsik, only 24,294 *bighas* had been brought to account. In his opinion, had the officers been zealous, the measurements would have been five times as large. 21st April 1821, Bom. Gov. Rev. Rec. 47 of 1822, 262.

⁵ Mr. Crawford, 21st April 1821, Bom. Gov. Rev. Rec. 47 of 1822, 274-275.

number of *bighás* by about twenty-two per cent.¹ In the same year he ordered that all the big plots in a village should be recorded in the books, and the area of each plot entered in *bighás*. These returns were still very rough, in many places little more than estimates. Two years later (1825-26) Mr. Dunlop did much to improve the system, by ordering that in every village two forms should be filled in, showing the number and names of its plots, or *tikás*, their area in *bighás*, how much was tilled and how much waste, the *bigha* rate, the total assessment, and the position of the husbandmen whether hereditary or yearly holders. At the same time a bound day-book and ledger were introduced, instead of the loose bits of paper on which the accounts were formerly kept.²

During the first three years of British management (1818-1821) high produce prices prevailed, and the country made a rapid advance. During the next six years (1821-1827), in spite of the scarcity of 1824-25, security of life and property and the rapid spread of tillage, caused millet to fall from forty-nine to seventy-nine pounds the rupee. This was followed by six years (1827-1833) of still cheaper grain, millet rupee prices ranging from ninety-four pounds in 1827 to 144 in 1832. In 1832 the latter rains failed so completely that very little of the late-crop land was sown and many of the garden crops suffered from want of water. In November 1832 Mr. Andrews, the assistant collector, described the state of the people of Chándor as most wretched. There was no hope of a crop, and the moneylenders were dragging their debtors into court to realise what they could before the whole of the debtor's store was spent. When Mr. Andrews visited the village of Kánlad, every landholder was at the Chándor civil court answering complaints brought by his creditors. In other villages most of the people had left their homes in search of work. The few that remained were so wretched that Mr. Andrews issued an order removing the duns or *mohsals*, which had been set over them to enforce the payment of Government dues. This was a great relief to the people, and would cost Government little, as even though the duns had been kept almost nothing would have been collected. In villages which had a supply of water the distress was less, and the zeal of the people in growing garden crops was striking.³ Of £41,218 (Rs. 4,12,180) the revenue for collection, £23,699 (Rs. 2,36,990) were collected, £16,363 (Rs. 1,63,630) were remitted, and £1156 (Rs. 11,560) were left outstanding.⁴

In the next four years (1833-1837) the Government demand was lightened by the abolition of a special water rate in 1835 and of sundry small cesses in 1837, and by a reduction in garden and dry-crop rates.⁵ To lessen the opportunities of exactions the village

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1818-1833.

1833-1837.

¹ The Peshwa's silk yard or *gaz* was 18 inches or *tasus* in garden and 19 inches or *tasus* in dry-crop land. Bom. Gov. Sel. VI. 52.

² Bom. Gov. Sel. VI. 52. Mr. Goldsmid, 135, 1st November 1840, paras 22, 28. In 1824-25 Mr. Boyd proposed that in every holding one-fourth of the recorded *bighás* should be entered as fallow or surplus, *ultha*. Of the rest one-third should be assessed at a *bigha* rate of Re. 1, another third at 8 *as*, and the rest at 4 *as*. But as this system was complicated and left openings for fraud, it does not seem to have been carried out.

³ Mr. W. C. Andrews, 24th November 1832.

⁴ Bom. Gov. Rev. Rec. 548 of 1834, 75-79. These figures are for Násik, Sinnar, Chándor, and Dindori, for 1832-33. They do not include village expenses, Rs. 59,290.

⁵ Bom. Gov. Rev. Rec. 692 of 1836, 25; Bom. Gov. Sel. VI. 54.

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The British.
1833-1837.

accountants were made to hold office for three years.¹ A more complete village statement of areas and assessments was prepared, and landholders' receipt books with numbered and stamped pages and a detailed record of the state of their payments were introduced. The pages of the village day-book were also numbered and stamped, and the use of a paged and stamped receipt-book was introduced to show what payments had been made by the village officers to the sub-divisional treasury.² In the western villages the watchman of the grain-yard was paid by Government instead of by the village, and the order was withdrawn that no grain was to be removed till security was given for the payment of the Government revenue.

1837-1840.

For several years the district officers had been complaining that the assessment rates were too high, that there was no security that they corresponded with the capabilities of the land, and that it was time that the labour, annoyance, and expense of yearly measurements should cease. Mr. Goldsmid proposed that in rice lands, where the boundaries of fields were well marked, the fields should be measured and mapped, the quality of the soil and its advantages of position should be appraised, and a rate fixed to include all extra cesses and remain unchanged for thirty years. Dry-crop lands in the plains should be divided into numbers, their crop-bearing powers and advantages appraised, and a rate fixed to include all cesses and remain unchanged for thirty years. In the poor western uplands, which after two or three years' cropping had to lie fallow, it would in his opinion be a waste of labour and money to divide the lands into small numbers and mark off their boundaries. Instead of attempting this he suggested that they should be parcelled into large plots marked with natural boundaries and charged at a lump rental or *ukti*, leaving the villagers to arrange among themselves what share each should contribute to the lump sum. The lump rental was to be subject to revision at the end of five years.³ These suggestions were approved and the survey was begun under Mr. Goldsmid and Lieutenant Davidson in 1838. Bad as the state of the district was in 1836, the people were still further reduced by the failure of rain in 1838. In one important respect the pressure of this failure of crops was less severe than in the 1832 scarcity. It was followed by a considerable rise in grain prices. But as a rule the husbandmen had no store of grain. They were extremely poor, living from hand to mouth. In the majority of cases the profits went to the grain-dealers.⁴

1818-1840.

The following statement, which does not include Málegaon Peint or the western hill villages, shows that during the first twenty-two years of British rule (1818-1840) the land revenue collections varied from £22,000 (Rs. 2,20,000) in 1824-25 to £64,900 (Rs. 6,49,000) in 1837-38, and averaged £53,100 (Rs. 5,31,000); and remissions varied from £200 (Rs. 2000) in 1818-19 to £38,000 (Rs. 3,80,000) in 1824-25 and averaged £10,279 (Rs. 1,02,790). Excluding four years of famine or grievous scarcity, 1824, 1829, 1832, and 1838, the

¹ Bom. Gov. Sel. VI. 53.

² Bom. Gov. Sel. VI. 53.

³ Bom. Gov. Sel. VI. 25.

⁴ Mr. Vibart, 9th November 1839, in Bom. Gov. Rev. Rec. 1092 of 1840, 3-4.

changes in revenue show that the collections rose from £57,300 (Rs. 5,73,000) in 1818-19 to £63,350 (Rs. 6,33,500) in 1825-26, and fell in the next five years to £44,250 (Rs. 4,42,500) in 1831-32. They then rose to £61,150 (Rs. 6,11,500) in 1833-34 and again fell to £51,000 (Rs. 5,10,000) in 1836-37. In 1837-38 and 1839-40 they amounted to about £64,900 (Rs. 6,49,000) which was the highest sum collected during those twenty-two years :

Násik Land Revenue, 1818-1840.

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Land Revenue.
1818-1840.

SUB-DIVISIONS.	Villages.	Total rental or kamdi.	1818-19.		1819-20.		1820-21.		1821-22.	
			Collections.	Remissions.	Collections.	Remissions.	Collections.	Remissions.	Collections.	Remissions.
I.—Ahmadnagar.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Niphád ...	126	46,000	13,000	...	20,500	...	21,000	1500	24,500	1000
Vozar ...		1,70,000	70,000	...	82,000	...	87,000	5000	88,000	12,000
Chándor ...		1,08,000	62,000	...	57,000	...	62,000	...	64,000	...
Dindori ...	63	2,80,000	95,000	2000	1,05,000	2000	1,14,000	11,000	1,20,000	16,000
Sinnar ...	111	2,80,000	70,000	...	70,000	...	75,000	...	77,500	...
Násik ...	69	1,46,000	...	...	1,40,000	...	1,44,000	20,000	1,26,000	54,000
Pátoda ...	189	3,70,000	1,46,000	...	...	...	...	...	...	...
II.—Khándesh.										
Bágán ...	85	...	62,500	...	63,000	1500	61,500	1500	67,500	2500
Jáykheada ...	54	...	30,500	...	29,500	2600	30,500	...	31,500	1000
Abhona ...	108	...	10,000	...	19,000	...	17,000	500	18,500	500
Total ...	805	...	5,73,000	2000	5,86,000	6000	6,16,000	30,500	6,17,500	86,000

SUB-DIVISIONS.	Villages.	Total rental or kamdi.	1822-23.		1823-24.		1824-25.		1825-26.	
			Collections.	Remissions.	Collections.	Remissions.	Collections.	Remissions.	Collections.	Remissions.
I.—Ahmadnagar.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Niphád ...	126	46,000	22,500	2500	26,000	1000	7500	17,000	27,000	1000
Vozar ...		1,70,000	84,000	12,000	84,000	6000	23,000	60,000	87,000	9000
Chándor ...		1,08,000	63,000	2000	70,000	2000	37,000	37,000	60,000	6000
Dindori ...	63	2,80,000	1,30,000	11,000	1,02,500	6000	82,500	70,000	1,31,000	13,000
Sinnar ...	111	2,80,000	67,000	10,000	82,000	5000	26,000	44,000	80,000	6000
Násik ...	69	1,46,000	...	...	...	...	30,000	95,000	1,24,000	26,000
Pátoda ...	189	3,70,000	1,45,000	33,000	1,14,000	46,000	...	...	...	...
II.—Khándesh.										
Bágán ...	85	...	67,500	...	69,500	5000	38,000	30,000	66,000	2000
Jáykheada ...	54	...	31,000	...	30,500	4500	15,000	19,000	30,500	500
Abhona ...	108	...	18,500	...	18,500	500	11,000	8000	10,000	1000
Total ...	805	...	6,28,500	70,500	5,97,000	76,000	2,20,000	3,80,000	6,33,500	64,500

SUB-DIVISIONS.	Villages.	Total rental or kamdi.	1826-27.		1827-28.		1828-29.		1829-30.	
			Collections.	Remissions.	Collections.	Remissions.	Collections.	Remissions.	Collections.	Remissions.
I.—Ahmadnagar.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Niphád ...	126	46,000	19,000	9500	27,000	2500	24,000	4000	4500	2000
Vozar ...		1,70,000	65,000	31,000	87,000	13,000	77,000	15,000	21,000	8000
Chándor ...		1,08,000	60,000	13,000	70,000	2000	63,000	9000	36,000	24,000
Dindori ...	63	2,80,000	1,14,000	28,000	1,23,500	18,000	1,15,000	28,000	56,000	50,000
Sinnar ...	111	2,80,000	95,000	19,000	80,000	2600	62,000	15,000	87,000	15,000
Násik ...	69	1,46,000	...	...	1,16,500	45,000	1,10,000	45,000	40,000	46,000
Pátoda ...	189	3,70,000	...	...	...	...	...	...	...	...
II.—Khándesh.										
Bágán ...	85	...	59,500	9500	65,000	6000	65,000	4000	49,000	17,000
Jáykheada ...	54	...	28,500	4500	36,000	2000	34,000	4000	30,500	7500
Abhona ...	108	...	17,000	8000	22,500	500	20,000	1500	17,000	3500
Total ...	805	...	5,46,000	1,62,000	6,25,000	81,500	5,70,000	1,26,500	2,91,000	1,72,000

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1818-1840.

Násik Land Revenue, 1818-1840—continued.

SUB-DIVISIONS.	Villages.	Total rental or <i>kamál</i> .	1830-31.		1831-32.		1832-33.	
			Collections.	Remissions.	Collections.	Remissions.	Collections.	Remissions.
<i>I.—Ahmadnagar.</i>		<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>
Niphád ...	} 126	46,000	19,500	6500	12,500	9500	5500	3500
Voza ...		1,70,000	56,000	25,000	40,000	31,000	27,000	18,000
Chándor ...		1,08,000	54,000	7000	50,000	10,000	41,000	15,000
Dindori ...	63	2,80,000	98,000	25,000	88,000	30,000	65,000	40,000
Sinnar ...	111	1,46,000	64,000	2000	55,000	6000	36,500	9500
Násik ...	69	3,70,000	1,05,000	37,000	95,000	40,000	48,000	37,000
Pátoda ...	189							
<i>II.—Khándesh.</i>								
Báglán ...	85	...	57,500	4000	52,500	5000	37,000	15,500
Jáykhedá ...	54	...	34,000	2000	31,000	500	23,000	7000
Abhona ...	108	...	18,500	1500	18,500	...	16,500	2000
Total ...	805	...	5,06,500	1,10,000	4,42,500	1,32,000	2,90,500	1,47,500

SUB-DIVISIONS.	Villages.	Total rental or <i>kamál</i> .	1833-34.		1834-35.		1835-36.		1836-37.	
			Collections.	Remissions.	Collections.	Remissions.	Collections.	Remissions.	Collections.	Remissions.
<i>I.—Ahmadnagar.</i>		<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>
Niphád ...	} 126	46,000	22,000	3500	17,000	5000	18,000	5500	10,000	6500
Voza ...		1,70,000	81,000	2000	63,000	13,000	67,000	13,000	56,000	21,000
Chándor ...		1,08,000	63,000	2000	60,000	6000	61,000	4000	62,000	6000
Dindori ...	63	2,80,000	1,40,000	...	1,17,000	20,000	1,33,000	4000	1,10,000	26,000
Sinnar ...	111	1,46,000	67,500	500	67,500	6500	70,000	5500	74,000	4000
Násik ...	69	3,70,000	1,37,000	9000	1,15,000	21,000	1,25,000	16,000	82,000	45,000
Pátoda ...	189									
<i>II.—Khándesh.</i>										
Báglán ...	85	...	55,000	1000	56,000	5000	63,000	3000	57,000	8000
Jáykhedá ...	54	...	26,000	500	28,000	1000	33,000	1000	31,500	2000
Abhona ...	108	...	20,000	1000	22,000	1000	22,000	500	21,500	500
Total ...	805	...	6,11,500	10,500	5,45,500	78,500	5,92,000	61,500	5,10,000	1,17,000

SUB-DIVISIONS.	Villages.	Total rental or <i>kamál</i> .	1837-38.		1838-39.		1839-40.	
			Collections.	Remissions.	Collections.	Remissions.	Collections.	Remissions.
<i>I.—Ahmadnagar.</i>		<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>
Niphád ...	} 126	46,000	23,500	2500	7500	9000	20,500	5000
Voza ...		1,70,000	87,000	8000	42,000	32,000	77,000	21,000
Chándor ...		1,08,000	66,000	3000	47,000	22,000	70,000	4000
Dindori ...	63	2,80,000	1,43,000	10,000	94,000	43,000	1,52,000	11,000
Sinnar ...	111	1,46,000	75,000	3500	38,000	20,000	75,000	4000
Násik ...	69	3,70,000	1,44,000	9000	65,000	53,000	1,37,000	23,000
Pátoda ...	189							
<i>II.—Khándesh.</i>								
Báglán ...	85	...	61,000	1500	40,000	22,500	62,000	2500
Jáykhedá ...	54	...	29,000	5000	26,000	8000	32,500	1500
Abhona ...	108	...	20,500	1500	18,500	3000	20,000	1500
Total ...	805	...	6,49,000	44,000	3,78,000	2,12,500	6,46,000	78,500

Survey.
1840-1870.

At the time of the first survey settlement (1840) Chándor with its petty division Niphád, Dindori, Sinnar, Násik, and Kávnar or Igatpuri, formed a sub-collectorate under Ahmadnagar; part of Nándgaon, and Yeola were included in the Pátoda sub-division of Ahmadnagar; Málegaon including a part of Nándgaon and Báglán or Satána including Kalvan were in Khándesh; and Peint was a

native state. For survey purposes, the plain or *desh* and the hill or *dáng* villages were formed into two charges, the plain being placed under the survey department, and the hill-land under the assistant collector Mr. Tytler. The survey was begun in the plain country in 1838-39 in the Chándor sub-division, and brought to a close by the settlement of the Pátoda sub-division in 1847. The Khándesh portion of Násik remained unsettled until 1868.

In the Násik sub-collectorate, 369 plain villages were settled between 1840 and 1845. Of these 126 were in Chándor, sixty-three in Dindori, 111 in Sinnar, and sixty-nine in Násik. They occupied an area of 1295 square miles or 829,469 acres, 578,853 of which were of Government assessed arable land.¹ The financial effect of the survey settlement in this area is given in the following statement. Compared with the former total rental the survey figures show a reduction of fifty-five per cent in Chándor, of thirty-two per cent in Dindori, of fifty per cent in Sinnar, and of forty-five per cent in Násik, or an average of $45\frac{1}{2}$ per cent for the sub-collectorate. Compared with the collections at old rates in the previous year, the new assessment showed a reduction of thirty per cent in Chándor, of twenty in Dindori, of forty-one in Sinnar,² and of thirty-four in Násik, or an average reduction of thirty-one per cent over the entire sub-collectorate. Compared with the average collections between the beginning of British rule and the survey settlement, the survey figures give a decrease of four per cent in Chándor, of fifteen per cent in Sinnar, and of fifteen per cent in Násik; in Dindori they show an increase of $4\frac{2}{3}$ per cent. The final result of the survey rates, when the whole arable area should be taken for tillage, would be an increase on past collections of nineteen per cent in Chándor, of twenty-two in Dindori, of twenty-one in Sinnar, and of eighteen in Násik, or an average increase of twenty per cent for the whole sub-collectorate³:

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1840-1870.

Násik
Sub-Collectorate,
1840-1845.

¹ Násik Sub-Collectorate Plain Villages, 1845.

SUB-DIVISION.	Villages.	Square miles.	Acres.	Percent- age of barren land.	Govern- ment arable land.	Percent- age of garden land.	Alienated land in Govern- ment villages.
					Acres.		Acres.
Chándor	126	348	222,801	22	150,500	3 $\frac{1}{2}$	23,759
Dindori	63	235	150,838	19 $\frac{1}{2}$	103,658	6	17,769
Sinnar	111	481	308,004	20	224,695	2 $\frac{1}{2}$	22,035
Násik	69	231	147,826	20	99,800	5	18,500
Total	369	1295	829,469	...	578,853	...	82,068

Mr. Day, 5th March 1845, in Násik Survey Report, 910 of 19th October 1874.

² For the group of forty-three villages only. Captain Davidson, 6 of 16th April 1845, in Násik Survey Report 910 of 19th October 1874.

³ Captain Davidson, 6 of 16th April 1845, para. 14.

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Násik
Sub-Collectorate,
1840-1845.

Násik Sub-Collectorate Settlement, 1840-1845.

SUB-DIVISION.	REDUCTION.		EFFECT ON AVERAGE COLLECTIONS.		Prospective increase.
	On the total rental.	On previous year's collections.	INCREASE.	DECREASE.	
			Per cent.	Per cent.	
Chándor ...	55	30	...	4	19
Dindori ...	32	20	4½	...	22
Sinnar ...	50	41	...	15	21
Násik ...	45	34	...	15	18
Total ...	45½	31	...	...	20

Survey returns of 1844 show that exclusive of the town of Násik the sub-collectorate, that is Chándor Dindori Sinnar and Násik, contained 27,885 people, 28,354 bullocks and buffaloes, 9240 sheep and goats, 951 horses, 823 carts, and 2964 ploughs.¹

The following are the available details of the survey settlement in the plain or *desh* villages.

Chándor,
1840-1842.

The new rates were introduced into the petty divisions of Niphád and Vozar in Chándor by Mr. Goldsmid in 1840-41, and were extended to the remaining villages of that sub-division by Lieutenant Davidson in the following year.² Chándor at that time formed the eastern division of the half of the sub-collectorate which lay north of the Godávári. It was bounded on the north by the Chándor range, on the east by Pátoda, on the south by Sinnar, and on the west by Dindori. It contained 126 Government villages and covered an area of about 222,700 acres.³ The measurement of all and the classification of forty-one of the villages were finished by July 1840. The settlement was introduced into the villages of Niphád and Vozar in 1840-41, and into the rest of the sub-division in 1841-42.

The diagram annexed to the survey report for the petty divisions of Niphád and Vozar shows that, during the twenty-two years ending 1839-40, of a total nominal rental of £4600 (Rs. 46,000), the collections had varied from £450 (Rs. 4500) in 1829-30 to £2700 (Rs. 27,000) in 1825-26 and 1827-28, and averaged £1850 (Rs. 18,500), and remissions had varied from £100 (Rs. 1000) in 1821-22, 1823-24, and 1825-26 to £1700 (Rs. 17,000) in 1824-25, and averaged £448 (Rs. 4480).⁴

¹ Captain Davidson, 47 of 29th November 1845, in Násik Survey Report 910 of 1874.

² Lieutenant Davidson (21st October 1841) writes to the Revenue Commissioner, 'Except eight small villages and a portion of the garden land, the survey of the Chándor sub-division has been completed, and everything prepared for the introduction of the new rates, which, owing to the distressed state of some of the villages, should be brought into operation sufficiently early to form the basis of the approaching yearly settlement,' Bom. Gov. Sel. CXXX. part II. 66.

³ There were besides twenty-seven alienated villages with a total rental of Rs. 88,700. The alienated revenue in Government villages amounted to Rs. 35,838. Mr. Goldsmid doubted the validity of the title by which many alienated villages and a great portion of rent-free land in Chándor were (1840) held. Bom. Gov. Sel. CXXX. part II. 42, 43.

⁴ The details are: In the first four years of British rule, COLLECTIONS rose from about Rs. 18,000 in 1818-19 to Rs. 24,500 in 1821-22; and, with a fall in the next year of about Rs. 2000, they rose to Rs. 26,000 in 1823-24. Then came the year of famine, 1824-25, when the revenue fell to Rs. 7500. In the following year it rose to

The diagram for the Chándor mámlatdár's division shows that during the twenty-three years ending 1840-41, of a total nominal rental of £17,000 (Rs. 1,70,000), the collections had varied from £2100 (Rs. 21,000) in 1829-30 to £9300 (Rs. 93,000) in 1840-41 and averaged £6710 (Rs. 67,100), and remissions had varied from £200 (Rs. 2000) in 1833-34 to £6000 (Rs. 60,000) in 1824-25 and averaged £1596 (Rs. 15,960).¹

In framing his rates for the petty divisions of Niphád and Vozar, Mr. Goldsmid was guided by a consideration of the rates fixed in other parts of the country, the existing nominal assessment in Niphád and Vozar, the payments for a series of years, the effect which these payments seemed to have had on the people, the change in the value of money, and the existing state of tillage, population, and markets. These considerations led him to propose the following rates which were sanctioned by Government. In dry-crop lands, nine classes ranging from a maximum acre-rate of 2s. (Re.1) to a minimum of $3\frac{3}{4}d.$ (as. $2\frac{1}{4}$); in channel-watered garden lands, twelve classes ranging from a maximum of 16s. (Rs. 8) to a minimum of 6s. (Rs. 3); and in well-watered garden lands, five classes ranging from a maximum of 8s. (Rs. 4) to a minimum of 4s. (Rs. 2). The survey rental at these rates amounted to £2192 (Rs. 21,920), that is compared with the old total rental (Rs. 46,000), a reduction of fifty-two per cent. Compared with the collections (Rs. 20,500) of 1839-40, the collections (Rs. 17,607) of 1840-41 at survey rates showed a reduction of fourteen per cent, a reduction

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Chándor,
1840-1841.

Rs. 27,000, again fell to Rs. 19,000 in 1826-27, and rose to Rs. 27,000 in 1827-28. In the next two years it again fell to Rs. 4500 in 1829-30. It then rose in the following year to Rs. 19,500, and fell in the next two years to Rs. 5500 in 1832-33. Since 1833 there was a rise and fall in every alternate year, the highest amounts collected being Rs. 22,000 in 1833-34, Rs. 23,500 in 1837-38, and Rs. 20,500 in 1839-40, and the lowest Rs. 16,000 in 1836-37, and Rs. 7500 in 1838-39. The average collections during this whole period of twenty-two years (1818-1840) amounted to Rs. 18,500 out of a nominal rental of Rs. 46,000. During the same period REMISSIONS varied almost as much as collections. In the first two years none were wanted, while in the next three years they rose to Rs. 2500. Then with a fall to Rs. 1000 in the following year, they rose to Rs. 17,000 in 1824-25 and fell to Rs. 1000 in 1825-26. In the remaining fourteen years they amounted to Rs. 9500 in 1826-27 and 1831-32; Rs. 9000 in 1838-39; Rs. 6500 in 1830-31 and 1836-37; Rs. 5500 in 1835-36; Rs. 5000 in 1834-35 and 1839-40; Rs. 4000 in 1828-29; Rs. 3500 in 1832-33 and 1833-34; and Rs. 2500 in 1837-38. Diagram in Bom. Gov. Sel. CXXX, part II. 41, 60.

¹ The details are: In the first four years COLLECTIONS steadily rose from Rs. 70,000 in 1818-19 to Rs. 88,000 in 1821-22. They then began to fall till they reached Rs. 23,000 in 1824-25. In the next year they rose to Rs. 87,000 and again fell to Rs. 65,000 in 1826-27. Then rising to Rs. 87,000 in 1827-28, they again fell in the next two years to Rs. 21,000 in 1829-30. In the next nine years the highest collections were Rs. 81,000 in 1833-34 and Rs. 87,000 in 1837-38; and the lowest Rs. 27,000 in 1832-33 and Rs. 42,000 in 1838-39. They then rose to Rs. 93,000 in 1840-41. The average collections during this whole period of twenty-three years (1818-1841) amounted to Rs. 67,100 out of a total rental of Rs. 1,70,000. During these years REMISSIONS varied as much as collections. In the first two years they were not required. In the next two years they rose to Rs. 12,000 in 1821-22, and in two more years fell to Rs. 6000 in 1823-24. Then came the bad year of 1824-25 when they amounted to Rs. 60,000. In the remaining years they were Rs. 9000 in 1826-27, Rs. 31,000 in 1826-27, Rs. 13,000 in 1827-28, Rs. 15,000 in 1828-29, Rs. 8000 in 1829-30, Rs. 25,000 in 1830-31, Rs. 31,000 in 1831-32, Rs. 18,000 in 1832-33, Rs. 2000 in 1833-34, Rs. 13,000 in 1834-35 and 1835-36, Rs. 21,000 in 1836-37, Rs. 8000 in 1837-38, Rs. 32,000 in 1838-39, Rs. 21,000 in 1839-40, and Rs. 12,000 in 1840-41. Diagram in Bom. Gov. Sel. CXXX, part II. 49, 60.

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Chándor,
1840-1842.

which in Mr. Goldsmid's opinion the state of the villages required. In sanctioning these rates Government noticed that the reduction of fifty-two per cent in the whole demand was to a great extent nominal, as the old total had never been realised. The actual sacrifice would probably be small, as average past collections for the twenty-two years ending 1839-40 amounted to between £1800 and £1900 (Rs. 18,000 and Rs. 19,000), and under the new rates, when the whole arable area was under tillage, the revenue would be £2192 (Rs. 21,920). An uniform system would be a great relief to the landholders, who had suffered severely from the exactions of hereditary district and village officers.¹

The same rates were extended to the remaining part of the sub-division in 1841-42. Compared with the old nominal rental of £17,038 (Rs. 1,70,380), the survey rental of £7637 (Rs. 76,370) on the entire arable area showed a reduction of fifty-five per cent, and compared with the average of collections (Rs. 67,103) during the twenty-three years ending 1840-41, an increase of thirteen per cent.²

Chándor Settlement, 1840-1842.

LAND.	DRY-CROP.			GARDEN.						TOTAL.	
				Channel-watered.			Well-watered.				
	Acres.	Average acre rate.	Assess- ment.	Acres.	Average acre rate.	Assess- ment.	Acres.	Aver- age acre rate.	Assess- ment.	Acres.	Assess- ment.
As. p.	Rs.	Rs. a. p.	Rs.	R. a. p.	Rs.						
Government	143,711	9 8	86,817	3018	4 7 10	13,550	2584	2 15 1	7809	149,313	1,07,970
Disputed ...	1188	7 6	551	...	...	...	...	...	...	1188	551
Alienated ...	23,266	9 2	13,351	251	4 13 2	1207	241	2 11 6	655	23,758	16,218
Barren ...	48,542	...	...	...	...	...	...	...	...	48,542	...
Total ...	210,707	7 5	1,00,719	3269	4 8 3	14,757	2825	2 14 9	8264	222,801	1,23,740

Dindori,
1842-43.

After Chándor the survey settlement was introduced (1842-43) into the sixty-three plain villages of Dindori. The survey measurement and classification of this part of the sub-collectorate were finished by October 1842. At that time Dindori formed the western division of the half of the sub-collectorate which lay north of the Godávári. It was bounded on the north by the Chándor range, on the east by Chándor, on the south by Násik, and on the west by the Peint state. As Dindori touched on the west the hill tract that stretches from Trimbak to the fort of Saptashring, it was more within the influence of the hills, and had a less uncertain rainfall than Chándor. The diagram annexed to the survey report shows that during the twenty-four years ending 1841-42, of a nominal rental of £10,800 (Rs. 1,08,000) the collections had varied from

¹ Mr. Goldsmid, 135, 1st November 1840, and Lieut. Davidson, 21st October 1841, Bom. Gov. Sel. CXXX. part II., 40-42, 67. Mr. Reid, Chief Secretary, to Revenue Commissioner, 993 of 29th March 1841. Ditto, 65.

² Bom. Gov. Sel. CXXX. part II. 68. In the entire sub-division the average past collections before the survey settlement amounted to Rs. 91,227, while the collections at survey rates in 1843 amounted to Rs. 93,309. Bom. Gov. Rev. Rec. 1663 of 1844, 197.

£3600 (Rs. 36,000) in 1829-30 to £7800 (Rs. 78,000) in 1841-42 and averaged £6000 (Rs. 60,000), and remissions had varied from £200 (Rs. 2000) in 1822-23, 1823-24, 1827-28, 1833-34, 1840-41, and 1841-42, to £3700 (Rs. 37,000) in 1824-25, and averaged £737 (Rs. 7370).¹

Survey returns of 1841 show that the sixty-three plain villages of Dindori had 23,463 people, 29,479 bullocks and buffaloes, 1056 horses, 5006 sheep, 658 carts, and 942 ploughs.²

Its nearness to the Sahyádris made Dindori less liable to drought than Chándor. At the same time its old assessment was much lighter than in Chándor; for, while the comparative richness of the soils of Dindori and Chándor was as twelve to thirteen, the average acre rate in Dindori was only 2s. 2½d. (Rs. 1-1-6) compared with 3s. 7½d. (Rs. 1-13-0) in Chándor, or forty per cent less. Besides this, two-thirds of the Dindori people added to their earnings as husbandmen, by bringing timber from the Sahyádris forests to the local marts from which it was carted to Násik or to Ahmadnagar. Owing to these causes the collections in Dindori, during seasons of unusual failure, were never so far below the average, nor those in good years so far above the average as in Chándor. As regards markets the two sub-divisions were much on a par. Its more certain rainfall was a reason for fixing higher rates in Dindori than in Chándor. But the difference was so slight that Lieutenant Davidson did not think it prudent to impose higher rates. At the Chándor rates the Dindori survey rental amounted to £7450 (Rs. 74,500). The financial effect of this settlement was a reduction of thirty per cent on the old nominal rental of £10,800 (Rs. 1,08,000), and when the entire arable area should be brought under tillage, a rise of about twenty-five per cent on average collections. Compared with the collections (Rs. 78,000) of 1841-42, the collections (Rs. 63,000) at survey rates in 1842-43 showed a reduction of about twenty per cent.³

¹ The details are: With a fall in 1819-20 from Rs. 62,000 to Rs. 57,000, the COLLECTIONS rose to Rs. 70,000 in 1823-24, and fell the next year (1824-25) to Rs. 37,000. In the next four years they varied from Rs. 60,000 in 1826-27 to Rs. 70,000 in 1827-28. They then fell to Rs. 36,000 in 1829-30, and, rising to Rs. 54,000 the following year, they again fell to Rs. 41,000 in 1832-33, and rose to Rs. 63,000 in 1833-34. Since then, except in 1834-35 when they amounted to Rs. 60,000 and in 1838-39 to Rs. 47,000, there was a steady increase until they reached Rs. 78,000 in 1841-42. The average collections during this whole period of twenty-four years (1818-1842) amounted to Rs. 60,000 out of a nominal rental of Rs. 1,08,000. In the first four years no REMISSIONS were granted. In the next four years, except in 1824-25 when they were Rs. 37,000, they varied from Rs. 2000 in 1822-23 to Rs. 6000 in 1825-26. In the next seven years, except in 1827-28 when they were Rs. 2000 and in 1829-30 when they were Rs. 24,000, they varied from Rs. 7000 in 1830-31 to Rs. 15,000 in 1832-33. In the remaining nine years, except in 1838-39 when they were Rs. 22,000, they varied from Rs. 2000 in 1833-34, 1840-41, and 1841-42, to Rs. 6000 in 1834-35. Lieutenant Davidson, 23, 14th October 1842, Bom. Gov. Sel. CXXX. part II. 76-82.

² Bom. Gov. Rev. Rec. 1668 of 1844, 201.

³ In Chándor the reduction on the old total rental was fifty per cent and the increase on average collections before the survey settlement was twenty-six per cent. Bom. Gov. Sel. CXXX. 82. The average collections before the survey settlement amounted to Rs. 60,048, while the collections at survey rates amounted in 1843 to Rs. 62,847. Bom. Gov. Rev. Rec. 1668 of 1844, 199.

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Land
Administration.Survey.
Dindori,
*1842-43.**Dindori Settlement, 1842-43.*

LAND.	DRY-CROP.			GARDEN.						TOTAL.	
				Channel-watered.			Well-watered.				
	Acres.	Average acre rate.	Assess- ment.	Acres.	Average acre rate.	Assess- ment.	Acres.	Average acre rate.	Assess- ment.	Acres.	Assess- ment.
		As. p.	Rs.		Rs. a. p.	Rs.		Rs. a. p.	Rs.		Rs.
Government	91,205	8 3	47,211	4023	4 5 3	21,322	1437	3 2 1	4502	97,565	73,035
Allotted ...	16,783	10 9	11,274	387	4 1 8	1585	280	2 14 0	802	17,450	13,661
Disputed ...	3306	5 1	1072	...	...	...	...	...	...	3306	1072
Barron ...	28,704	...	...	...	...	...	...	...	...	28,704	...
Total ...	1,40,058	6 9	59,567	5310	4 5 3	22,907	1717	3 1 5	5304	1,47,085	87,768

Sinnar,
1843-1845.

The survey was next introduced into Sinnar. Forty-three villages were settled in 1843-44 and the remaining sixty-eight in the following year. On the north, Sinnar was separated from Chándor by the Godáviri, on the east and south it was bounded by Kopargaoon and Sanganner, now both in Ahmadnagar, and on the west by Násik.

In the group of forty-three villages, during the twenty-five years ending 1842-43, out of a total nominal rental of £11,500 (Rs. 1,15,000), collections varied from £1400 (Rs. 14,000) in 1824-25 to £7500 (Rs. 75,000) in 1840-41, and averaged £5000 (Rs. 50,000), and remissions varied from about £50 (Rs. 500) in 1818-19, 1819-20, 1833-34, and 1835-36, to £3200 (Rs. 32,000) in 1824-25, and averaged £840 (Rs. 8400).¹

The diagram for the entire Sinnar sub-division shows that during the twenty-five years ending 1842-43, of a nominal rental of £28,000 (Rs. 2,80,000), collections varied from £3250 (Rs. 32,500) in 1824-25 to £16,000 (Rs. 1,60,000) in 1842-43 and averaged £11,400 (Rs. 1,14,000), and remissions varied from £200 (Rs. 2,000) in 1818-19 and 1819-20, to £7000 (Rs. 70,000) in 1824-25, and averaged £2080 (Rs. 20,800).²

¹ The details of the group of forty-three villages show that, in the first five years the COLLECTIONS rose steadily from Rs. 40,000 in 1818-19 to Rs. 57,000 in 1822-23. They then fell to Rs. 14,000 in 1824-25, and, after rising to Rs. 63,000 in the next year, again fell to Rs. 50,000 in 1826-27. They again rose to Rs. 56,000 in 1827-28 and fell in the next two years to Rs. 19,000. Again, with an increase of Rs. 22,000 in 1830-31, they fell to Rs. 26,000 in 1832-33. They rose in the following year to Rs. 61,000, and, during the next nine years 1834-1843, varied from Rs. 42,000 in 1838-39 to Rs. 75,000 in 1840-41. The average collections during the whole period of twenty-five years amounted to a little over Rs. 50,000 of a nominal rental of Rs. 1,15,000. REMISSIONS varied as greatly as collections. In the first five years they steadily rose from about Rs. 500 in 1818-19 to Rs. 6000 in 1822-23. In 1824-25 they amounted to Rs. 32,000; in 1829-30 to Rs. 20,000; in 1832-33 to Rs. 17,000; in 1828-29 to Rs. 14,000; in 1831-32 to Rs. 13,000; in 1841-42 to Rs. 11,000; and, except in 1833-34 and 1835-36, when they were Rs. 500, in the remaining years they varied from Rs. 3000 to Rs. 5000. Captain Davidson, 27, 2nd November 1843, Bom. Gov. Rev. Rec. 1668 of 1844, 179-192.

² The details of the entire Sinnar sub-division are: In the first five years the COLLECTIONS steadily rose from Rs. 95,000 in 1818-19 to Rs. 1,30,000 in 1822-23. They then began to fall till they reached Rs. 32,500 in 1824-25. In the next year they rose to Rs. 1,31,000; and then falling in one year and rising in another, they fell to Rs. 56,000 in 1829-30. In the following year they rose to Rs. 98,000, in the next two years fell to Rs. 65,000, and again rose to Rs. 1,40,000 in 1833-34. Since then, with a fall in one year and a rise in another, they amounted to Rs. 1,43,000 in 1837-38; and then falling to Rs. 94,000 in 1838-39, again rose to Rs. 1,52,000 in 1839-40. In

Most of the Sinnar landholders were (1843) sunk in the deepest poverty. Their very small household and personal expenditure, everything in fact seemed to show that the assessment exhausted the whole profit of their land, barely leaving them a fair return for their own and their cattle's labour together with the cost of field tools and seed.¹

The survey rates of Chándor² and Dindori were extended to Sinnar, and as the Sinnar soil was poorer its actual assessment was much lower than in the two other sub-divisions.³ Compared with the former nominal rental of £11,468 (Rs. 1,14,680), the total survey rental of the group of forty-three villages amounted to £5450 (Rs. 54,500) or a decrease of over fifty-two per cent. The collections in the first year of survey settlement (1843-44), amounting to £4288 (Rs. 42,880), showed an immediate decrease of forty-one per cent on the revenue (Rs. 73,101) of the previous year and of fifteen per cent compared with the average revenue (Rs. 50,461) of the past twenty-five years (1818-1843). When the whole arable area should be brought under tillage the survey rental would show an increase of seven per cent over the average collections in the twenty-five years ending 1843. The financial effect of the survey rates on the entire sub-division of Sinnar was a decrease of fifty per cent on the old nominal rental. Compared with the collections (Rs. 1,60,000) of 1842-43, the survey collections (Rs. 82,000) of 1844-45 show a decrease of forty-eight per cent. If the whole arable area was brought under tillage the survey rental (Rs. 1,38,142) would show an increase of twenty-one per cent compared with the average collections (Rs. 1,13,954) in the twenty-five years ending 1842-43.⁴

The next part of the district into which the survey was introduced was a group of sixty-nine villages in the plain part of Násik.⁵

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Sinnar,
1843-1845.

Násik,
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the next three years they were Rs. 1,45,000 in 1841-42 and Rs. 1,60,000 in 1840-41 and 1842-43. The average collections during the whole period of twenty-five years (1818-1843) amounted to about Rs. 1,14,000 of a nominal rental of Rs. 2,80,000. During the same period REMISSIONS also varied considerably. A rise from Rs. 2000 in 1818-19 to Rs. 15,000 in 1821-22 was followed by a fall to Rs. 6000 in 1823-24. In 1824-25, the amount was Rs. 70,000; in 1825-26, Rs. 13,000; in 1826-27, Rs. 28,000; in 1827-28, Rs. 18,000; in 1828-29, Rs. 28,000; in 1829-30, Rs. 50,000; in 1830-31, Rs. 25,000; in 1831-32, Rs. 30,000; in 1832-33, Rs. 40,000; in 1833-34, no remissions; in 1834-35, Rs. 20,000; in 1835-36, Rs. 4000; in 1836-37, Rs. 25,000; in 1837-38, Rs. 10,000; in 1838-39, Rs. 43,000; in 1839-40, Rs. 11,000; in 1840-41, Rs. 18,000; in 1841-42, Rs. 30,000; and in 1842-43, Rs. 10,000. Captain Davidson, 31, 17th October 1844.

¹ Mr. Bell, Sub-collector, 365 of 13th November 1843, para 11, in Sinnar Survey Rep. 843 of 1874, and in Bom. Gov. Rev. Rec. 1668 of 1844, 173-175.

² They were, dry-land Re. 1 to annas 2½; garden, channel-watered, Rs. 8 to Rs. 3, and well-watered, Rs. 4 to Rs. 2.

³ The average survey acre rate on the dry-crop land of Chándor was Rs. 0-9-8, while the average rate of the dry-crop land of Sinnar was Rs. 0-7-10. Survey Rep. 27 of 1843, para 14, in Survey Report 843 of 1874.

⁴ Mr. Bell, 365 of 13th November 1843, para 7. The reduction in Chándor was fifty-five per cent, and in Dindori it was only 31½ per cent. Captain Davidson, 31 of 17th October 1844, para 3. Captain Davidson, 35, 23rd November 1844, paras. 22, 23 in Survey Rep. 843 of 1874.

⁵ The Násik sub-division consisted (1845) of 112 villages, of which sixty-nine plain and fifteen hill villages were Government property, and twenty-eight were alienated. Ensign H. J. Day, 5th March 1845, paras. 5 and 6, in Násik Survey Rep. 6 of 16th April 1845.

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Násik,
1844-45.

They were settled in 1844-45. The measurements were begun in 1843 and finished in 1844, and the classification was begun in April and finished in December 1844. The Násik sub-division was bounded on the north by Dindori, on the north-east by Chándor, on the east by Sinnar, on the south-east by the Akola sub-division of Ahmadnagar, on the south by the Kávnai sub-division, and on the west by the Trimbak petty-division. The total area of the sub-division was estimated at about 354 square miles or 226,604 acres. Of these 231 square miles or 147,826 acres were occupied by sixty-nine Government plain villages, 32½ square miles or 20,700 acres by fifteen Government hill villages, and 90½ square miles or 58,078 acres by twenty-eight alienated villages. During the twenty-six years ending 1843-44, of a nominal rental of £14,600 (Rs. 1,46,000) collections had varied from £2600 (Rs. 26,000) in 1824-25 to £8800 (Rs. 88,000) in 1842-43, and averaged £6750 (Rs. 67,500), and remissions had varied from £50 (Rs. 500) in 1833-34 to £4400 (Rs. 44,000) in 1824-25, and averaged £765 (Rs. 7650).¹

The lands of the Násik sub-division, which were shut in by hills on the west, south, and part of the east, were rough in the west and south, and gradually grew more level towards the north and east. The country was bare of trees, except in the south where were large mango groves. Some of the villages on the north bank of the Godávari were famous for their rich black soil. The drainage from its hills gave Násik a better water-supply than either Sinnar or Chándor, though the deep channels prevented the water being much used for irrigation.² The rainfall was heavier and less changeable than either in Chándor or Sinnar. Násik was also better off for roads than the neighbouring sub-divisions. The whole of the traffic between the inland parts and the coast passed through Násik by two main routes to Ágra and to Nágpur. Along the Bombay-Ágra road, which passed through eighteen miles of the west of the district, an immense quantity of groceries, English

¹ The diagram annexed to the survey report shows that during the first four years of British rule the COLLECTIONS rose from about Rs. 70,000 in 1818-19 to about Rs. 77,500 in 1821-22. In the next year they fell to Rs. 67,000 and rose to Rs. 82,000 in 1823-24. Then came the year of famine 1824-25, when the revenue realised amounted to about Rs. 26,000 only. In the next year the collections rose to Rs. 80,000, and, with a fall of about Rs. 14,000 in 1826-27, amounted to Rs. 80,000 in 1827-28. In the next two years they fell to Rs. 37,000, and, after rising to Rs. 64,000 in the following year, again fell to Rs. 36,500 in 1832-33, another bad year. Since then, except in 1838-39 when they were only Rs. 38,000, there was a steady increase until the collections amounted to about Rs. 87,000 in 1843-44 the year before survey. During the same period REMISSIONS also varied considerably. In the first four years there were no remissions. In 1822-23 they amounted to Rs. 10,000; in 1824-25 to about Rs. 44,000; in 1826-27 to Rs. 19,000; in 1828-29 and 1829-30 to Rs. 15,000; in 1832-33 to Rs. 9500; in 1838-39 to Rs. 20,000; in 1841-42 to Rs. 8000; and in the remaining years they varied from Rs. 500 to Rs. 6500. Captain Davidson 6, 16th April 1845, and Mr. Day, 5th March 1845, Bom. Gov. Rev. Rec. 163 of 1845.

² There were ninety-five dams, *bandhárás*, and 1166 wells in Násik, watering 4950 acres and yielding by the survey rates Rs. 18,600; in Chándor there were 5602 acres yielding Rs. 21,151; in Dindori there were 6402 acres yielding Rs. 25,952; and in Sinnar 6707 acres yielding Rs. 28,300. The percentage proportion of garden land was 6 in Dindori, 5 in Násik, 3½ in Chándor, and 2½ in Sinnar. Ensign H. J. Day, 5th March 1845, para. 18 and Statement B.

cloth, iron, metals, rice, and salt passed inward to Khándesh and Málwa, and there was a vast coastward traffic in country-made goods, cotton, and opium. This traffic was likely (1845) to increase when the Tal pass road was finished. The Nágpur road left the Bombay-Ágra road about five miles north-east of Násik and struck east across Chándor and Pátoda through the Nizám's territories to Berár and Nágpur. Along this route, which was not a made road, great quantities of cotton and grain passed from the inland districts to the coast. The made road from Násik to Sinnar had little traffic, as the coastward trade took a cross country track which joined the Bombay-Ágra road about nine miles south-west of Násik.

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Násik,
1844-45.

Exclusive of Násik with 22,502 people the sub-division had a population of 27,885 or 115 to the square mile, against 100 in Dindori and 104 in Sinnar.¹ The people were (1845) very badly off, labouring under pinching poverty. But this poverty, in Mr. Day's opinion, was due not to excessive rates of assessment, but to the extravagant marriage expenses which the poorest thought it necessary to incur. Their want of foresight and self-control plunged them into the hands of moneylenders and other extortioners. The people complained bitterly of the help that the Government gave to the moneylenders in recovering their debts. In Mr. Day's opinion the system of borrowing at exorbitant rates must, in spite of light assessment, keep the people low and depressed.²

On account of its surer rainfall and its better markets higher rates were fixed for Násik than had been introduced into Sinnar, Dindori, or Chándor. The sixty-nine villages were divided into three classes, and, according to position, their dry-crop soils were assessed at ten, fifteen, and twenty per cent above the rates prevailing in the other sub-divisions.³ In the villages near Násik garden lands were assessed at twenty-five per cent above the rates introduced in the other sub-divisions.⁴ In one case, the village of Sáthpur which supplied Násik with most of its vegetables, the rates were raised fifty per cent.

The effect of these new rates was a survey rental of (Rs. 79,272), or a fall of forty-five per cent from the former nominal rental (Rs. 1,46,000). Compared with the collections (Rs. 87,000) of the year before survey (1843-44), the survey collections (Rs. 57,000) of 1844-45 showed a fall of thirty-four per cent, and, compared with the average collections (Rs. 67,215) of the twenty-six years ending 1843-44, a fall of fifteen per cent. If the whole arable area was

¹ These figures refer only to the Government villages in each sub-division. Including its twenty-eight alienated villages, many of which were very populous, Násik contained 63,500 people or 185 to the square mile, which was very considerably in excess of the population of the other sub-divisions. Mr. Day, 5th March 1845, paras 26-28, and Captain Davidson, 47 of 29th November 1845.

² Ensign H. J. Day, 5th March 1845, para. 29.

³ The dry-crop acre rates, fixed for Chándor, Dindori, and Sinnar, were maximum Re. 1 and minimum 2 *as*. 3 *ps*. Mr. Blane, Rev. Com. 724 of 21st May 1845.

⁴ 'It may be presumed that the rates referred to are those contained in Government Letter of 19th April 1845. These varied from Rs. 2-10 to Rs. 5-7-8½ per *bigha*.' Gov. Letter 3704 of 29th July 1845.

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brought under tillage the survey rates would show an increase of eighteen per cent on the average collections of the twenty-six years ending 1843-44.¹

Nasik Settlement, 1845.²

LAND.	DRY CROP.			GARDEN.						TOTAL.	
	Acres.	Average acre rate.	Assess- ment.	Channel-watered.			Well-watered.			Acres.	Assess- ment.
				Acres.	Average acre rate.	Assess- ment.	Acres.	Average acre rate.	Assess- ment.		
		As. p.	Rs.		Rs. a. p.	Rs.		Rs. a. p.	Rs.		Rs.
Government	100,140	9 8	60,775	3310	4 4 3	14,119	2001	3 3 5	6430	105,461	81,324
Alienated ...	15,452	11 0	11,401	620	5 0 0	3142	528	3 5 2	1754	16,609	16,297
Disputed ...	2068	7 11	1027	...	...	...	...	...	...	2068	1027
Barren ...	29,972	...	...	...	...	...	...	...	...	29,972	...
Total ...	147,632	...	73,203	3930	...	17,261	2529	...	8184	154,100	98,648

Pátoda,
1846-47.

In 1846 the survey settlement was introduced into the Ahmadnagar sub-division of Pátoda, most of which is now included in Nándgaon and Yeola. Under Pátoda the petty division of Kumbhári was included, a narrow strip on both banks of the Godávari, containing four villages, thirty-two of them Government and two alienated. The main division, lay to the north of Kumbhári and contained 221 villages, 107 of them Government and sixty-four alienated. The whole sub-division was bounded on the north by Khándesh, on the east by the Nizámi's dominions, on the south by Nevása, Ráhuri, and Sinnar, and on the west by Chándor. Its area was about 912 square miles, of which the Government villages occupied 709 square miles or 454,365 acres and the alienated villages about 203 square miles or 147,983 acres. In general features Pátoda closely resembled Chándor. The north of the sub-division, about one-fourth of the whole, known as Briar Land or *káti taraf*, was broken and hilly, lying between the heights that border Khándesh and the low range, which, forming a link between the Chándor and the Ajanta hills, is the water-parting between the Godávari and Girna valleys. In the north-west this hilly tract was hollowed into a large rolling valley. A small part to the north-east was also fairly even. But the centre, south, and south-west were roughened by low hills and by tablelands cleft by deep ravines. Except a few patches of tillage this part of the sub-division was covered with the thorny bushes that gave it the name of Briar Land. Except in the north-east the soil was poor. Most of the north-west valley was very poor, and except for bushes and brushwood the tablelands and hills were nearly bare. The streams were dry

¹ Captain Davidson, 6 of 16th April 1845, para 14.

² This statement is for seventy-one villages. To the original sixty-nine plain villages two plain villages, at first included in the hill group, were added. The past (1818-1844) average collections of these seventy-one villages amounted to about Rs. 68,047. Captain Davidson, 47 of 29th November 1845, in Nasik Survey Report 910 of 19th October 1874.

during the greater part of the year and the people often suffered from want of water.

The southern village lands formed one large plain which sloped with a slightly waving surface from the hills south to the Godávári. Under the hills the soil was poor and scanty. But near the Godávári barren patches were broken by wide stretches of deep rich soil. The soil was of ordinary quality, but the deeper loams were unusually stiff and greedy of rain.

The crops in Pátoda were much like the Chándor crops. The hill harvest was altogether early, consisting of millet mixed with pulse and some oil plants, and in garden lands an occasional crop of wheat or of Indian millet. The open villages to the south had a double harvest, an early harvest of millet and oil plants and a late harvest of wheat and Indian millet. Along the banks of the Godávári wheat was nearly as common as millet and stretched far up the sub-division, yielding to millet as the ground roughened into hills. A little tobacco was grown in suitable spots and there were some patches of rather sickly cotton. Except in a few villages such as Kasmari, Nagarsul, and Mukhed, there was little garden tillage. Sugarcane did not seem to thrive, or at least was little grown, and vegetables paid only near the larger villages. Husbandmen of the gardener or Málí caste grew vegetables rather than dry-crops. But the Kunbi was often too lazy to undergo the labour of growing watered crops. Except in years of scanty rainfall the area of garden tillage was seldom large.

Of the 189 Government villages eight were market towns.¹ Besides the great Poona road that crossed by Ankai and Yeola, there were two leading thoroughfares from Násik by Sáykhed, Vinchur, and Yeola, east to Khámgaon, and south-east to Aurangabad. To and from Aurangabad there went salt, cloth, grain, and groceries. On the Khámgaon road the chief export was cotton. Little trade but many travellers passed along the Poona road.

Especially in the rich Kumbhári villages, near the Godávári, most of the people were wretchedly poor. This was chiefly due to three years of almost total failure of crops. But the distress was increased by the weight and the unevenness of the assessment. A system of *bigha* ratos seems to have been introduced by the Musalmáns. But for more than a hundred years the Pátoda villages had been held as a private estate, and the proprietors, giving up measurements and exactness, agreed with their people to take a certain rent for an unmeasured plot or share of the village land. For two years after the beginning of British rule the system of holding unmeasured plots or shares was continued. Then in 1821 a *bigha* rate was introduced, as it was impossible to test the fairness of the rents levied from the former plots. There were traces of old *bigha* rates in the revenue records. But tests showed them to be

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¹ The population of the Government villages was 48,733, exclusive of 10,655 in Yeola. Mr. Gooddine, 20th July 1846, in Captain Davidson's Pátoda Survey Report, 62 of 14th September 1846, Bom. Gov. Rev. Rec, 163 of 1847.

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so inaccurate that new measurements were required. The new measurements brought to light a much larger area than was formerly returned. The rental on this extra area was levied by yearly additions for four seasons. But it was not known that the old *bigha* was often intentionally unequal, large in poor soils and small in rich. So, when an even rate was enforced, the poorer soils were thrown up and tillage was confined to the richer soils.

To meet this evil, villagers were allowed to take whole numbers and pay only for such rich patches as they chose to till. In 1828, when the fall in produce prices was doubling the weight of the Government rents, villagers were asked if they would like to give up the *bigha* rate and go back to the old plot system. Thirteen villages petitioned for a return to the old system, and the change was made. But from the growing distress among the landholders the plot system broke down, and, instead of receiving rent from the whole area, the assessment was levied only from the patches that were under tillage. In the time of great distress in 1833-34 leave was given to allow a larger *bigha* for the poorer soils, and the practice came into force of entering the patches of tilled and untilled land in a field, not according to their measurement but according to the proportion they bore to the rated area. Thus, by using the larger *bigha* a poor field of twenty-four *bighás* would be rated at eighteen, and, if the arable area was two-thirds of the whole, it was entered at twelve instead of at sixteen *bighás*. This allowance in favour of the tiller of poor lands was common in Ahmadnagar. It was unknown in other parts of Násik, where the actual area held was always shown.

Under its former owners Pátoda had no special garden rates. In 1821, when the *bigha* assessment was introduced, the British officers measured such garden lands as were under tillage, assumed that amount to be the total garden area for each well, field, or village, and assessed it at two rupees the *bigha*. In succeeding years, if the whole of this area was not tilled, remissions were granted. Garden land, which was out of cultivation in 1821, was not measured and escaped assessment. Afterwards, when it was brought under tillage, it was charged a special water rate. This was continued till 1837-38 when Government made special concessions to increase the area under garden crops. In 1842 the secretary or *daftardár* to the Collector of Ahmadnagar examined the garden land of each village, and fixed the amount to be rated to each well. But the old concession of charging only on the area under tillage was continued till the introduction of the survey in 1846.

These changes and concessions, though to a somewhat less extent, applied to Kumbhári as well as to Pátoda. Under the 1846 survey measurement the former estimate of 220,247 *bighás* in Kumbhári was reduced to 110,224 acres; while 390,787 *bighás* in Pátoda gave 344,142 acres, showing that the Pátoda *bigha* was nearly twice as large as the Kumbhári *bigha*, an inequality which was partly due to the difference in the average value of the soils.

During the first three years of British management (1818-19 to 1820-21), the demand was comparatively light and the collections

far above the average. Then was introduced the correct measuring of fields and assessing the excess by yearly increments. During the next four years this yearly increase in the *bigha* rate was accompanied by a falling revenue. The fall continued till 1833-34, when the collections again rose above the average. During this year the old system of measuring poor lands by a specially large *bigha* was introduced, and from that time till 1846, in spite of bad seasons, there was on the whole a steady improvement.¹

During the twenty-eight years ending 1845-46, of a total of 430,000 arable *bighás* the area under tillage varied from 90,000 in 1829-30 to 205,000 in 1821-22 and 1840-41, and averaged 170,000; collections, out of a nominal rental of £37,000 (Rs. 3,70,000), varied from £3000 (Rs. 30,000) in 1824-25 to £16,000 (Rs. 1,60,000) in 1842-43, and averaged £11,000 (Rs. 1,10,000); and remissions varied from £900 (Rs. 9,000) in 1833-34 and 1837-38 to £9500 (Rs. 95,000) in 1824-25, and averaged £3627 (Rs. 36,270) or thirty-three per cent of the average collections.²

Under the 1846 survey the villages of Pátoda were divided into two classes, a south-west group including the Kumbhári villages and nearly all the villages bordering on Chándor, and a north and east group including the Briar Tract in the north and the villages near the Nizám's frontier. The dry-crop lands of the 119 villages in the south-west were assessed at acre rates varying from 2*s.* 6*d.* to 3½*d.* (Rs. 1¼ - *as.* 2½). The lands of the seventy remaining villages were assessed at acre rates varying from 2*s.* to 3*d.* (Re. 1 - *as.* 2). The garden lands were divided into two classes, channel-watered lands which were divided into thirteen grades with acre rates ranging from 3*s.* 4½*d.* to 12*s.* (Re. 1-11 - Rs. 6), and well-

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¹ Captain Davidson, 62 of 14th September 1846, para. 12.

² The following are the details of the variations in the TILLAGE AREA: Of a total arable area of 430,000 *bighás* the tillage area in the first two years of British rule was about 165,000 *bighás*. It rose to 200,000 in 1820-21 and fell from 205,000 in 1821-22 to 130,000 in 1824-25. In the next four years it rose from 165,000 in 1825-26 to 172,000 in 1828-29, and fell to 90,000 in 1829-30. In the next two years it varied between 160,000 and 150,000, and in the third year fell to 100,000 in 1832-33. It again rose to 160,000 in 1833-34 and since that year it never went higher than 205,000 in 1840-41, nor below 150,000 in 1834-35, 1838-39, and 1845-46. The average tillage area was about 170,000 *bighás* or 40 per cent of the entire arable area. Under COLLECTIONS, of a nominal rental of Rs. 3,70,000, in the first five years, except in 1821-22 when they were Rs. 1,26,000, the collections ranged from Rs. 1,40,000 to Rs. 1,46,000. In the next two years they fell to Rs. 1,14,000 in 1823-24 and Rs. 30,000 in 1824-25. In the following year they rose to Rs. 1,24,000 and fell in the next four years to Rs. 40,000 in 1829-30. They then rose to Rs. 1,05,000 in the following year, and fell in the next two years to Rs. 48,000 in 1832-33. In 1833-34 they rose to Rs. 1,37,000 and in the next six years ranged between Rs. 65,000 in 1838-39 and Rs. 1,44,000 in 1837-38. Since then, except in 1844-45 when they were about Rs. 74,000 and in 1845-46 when they were about Rs. 66,000, they ranged between Rs. 1,15,000 in 1843-44 and Rs. 1,60,000 in 1842-43. REMISSIONS were not required in the first two years. In the next thirteen years, except 1820-21 with Rs. 20,000, 1821-22 with Rs. 54,000, 1824-25 with Rs. 95,000, and 1825-26 with Rs. 26,000, they varied between Rs. 33,000 and Rs. 46,000. In the next five years 1833-1838, except 1836-37 when they were Rs. 45,000, they varied between Rs. 9000 in 1833-34 and 1837-38, and Rs. 21,000 in 1834-35. In the remaining eight years 1838-1846, except 1842-43 with Rs. 12,000, 1839-40 with Rs. 23,000, and 1840-41 with Rs. 32,000, they varied between Rs. 50,000 in 1841-42 and Rs. 66,000 in 1844-45. Diagram in Survey Rep. 62 of 1846.

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watered lands with five grades paying acre rates of from 3s. to 6s. (Rs. 1½-Rs. 3). The effect of the new rates was to reduce the total rental from £36,983 (Rs. 3,69,830) to £16,100 (Rs. 1,61,000) or about 56½ per cent. But the old total rental had never been realised, and the survey total was 46½ per cent in excess of (Rs. 1,09,864) the average of past collections.* At the same time this new total was not likely to be soon levied, and the survey figures showed a reduction in the average acre-rate from 1s. 9d. to 1s. (as. 14 - as. 8). The former 1s. 9d., it was true, represented the best lands only, while the new 1s. included all arable lands whether rich or poor. Still the change represented a very important reduction in the Government demand.

The survey rental of £16,100 (Rs. 1,61,000) was £20,883 (Rs. 2,08,830) or 56½ per cent less than the old nominal rental (Rs. 3,69,830). The collections in the first year (1846-47) of survey rates amounted to £9800 (Rs. 98,000), or 48½ per cent more than the collections (Rs. 66,000) of 1845-46 at former rates, and nearly eleven per cent less than the average collections (Rs. 1,09,864) in the twenty-eight years ending 1845-46. If the whole arable area was brought under tillage the survey rates would yield £16,100 (Rs. 1,61,000), or 46½ per cent more than the average collections during the twenty-eight years ending 1845-46.

Survey Effects,
1840-1847.

The following statement shows the effect of these settlements :

Násik Plain Survey Settlement, 1840-1847.¹

SUB-DIVISION.	Villages.	FORMER.		SURVEY.		
		Collections.		Settle- ment year.	Collec- tions.	Total rental.
		Years.	Amount.			
			Rs.		Rs.	Rs.
Chándor	126	1818-1842	91,000	1842-43	94,000	1,08,000
Dindori	63	1818-1842	62,000	1842-43	62,500	75,000
Sinnar	111	1818-1844	1,14,000	1844-45	82,000	1,39,000
Násik	69	1818-1844	69,500	1844-45	51,000	80,500
Pátoda	180	1818-1846	1,10,000	1846-47	98,000	1,65,000
Total	558	.....	4,46,500	...	3,87,500	5,67,500

Hill Villages,
1840-1847.

While the plain, or *desh*, villages were being surveyed and settled by Mr. Goldsmid and Lieutenant Davidson, the survey and settlement of the hill, or *dúng*, villages was (1840) entrusted to Mr. C. E. Fraser-Tytler, acting third assistant collector, who continued on the work till 1847.² This hill land was a tract in Dindori, Násik, and Igatpuri, bounded on the north by the Saptashring hills, on the east by the very irregular western limit of the plain districts which in places ran up valleys close to the Sahyádris, on the south by the Akola hills in Ahmadnagar, and on the west

¹ Prepared from diagram 7 in Bom. Gov. Sel. CXXIII. 160.

² Lieutenant-Colonel Taverner, 893 of 15th October 1875. Mr. Fraser-Tytler had at first only the mámlatdár's staff to help; a few classifiers and measurers were afterwards added, and in 1843 Mr. Hexton was appointed his assistant. On account of the feverish climate the working season did not last for more than five or six months. Mr. Tytler, 77 of 13th October 1845.

by the Sahyádris. The Násik hill tract stretched east from the crest of the Sahyádris to an average distance of thirty-five miles; its length from Saptashring to Harischandragad was ninety miles and the superficial area 3150 square miles.¹

In these *dáng* or hill villages were to be found both rice and dry-crop lands. There were four sorts of dry-crop land, of which three² were ploughable and the fourth was so steep that it could be worked only by the hand.³ All the rice was sown in nurseries, manured with wood-ashes sometimes in a corner of the field, but generally on sloping ground at the field side.

When Mr. Tytler began the survey of the Násik hill lands in 1841 he found the country empty and the people greatly impoverished.⁴ Much of the land was waste and covered with brushwood and forest.⁵

The hill villages of Igatpuri or Kávnai had great natural advantages of which the people had failed to make use.⁶ The most prosperous classes were those that had least to do with tillage. These were the cattle-breeding tribes, the Kánadás and Thákurs, who formed a fair proportion of the people, and though they raised grain enough for their home use, they mainly depended on their herds and flocks. The Thákur tribes lived chiefly on game, and when they amassed a little capital devoted themselves to breeding goats and cattle rather than to tillage. Both of these tribes, but especially the Kánadás, were remarkably well off. Some Kánada hamlets, with not more than three or four houses, had as many as 500 cattle and 500 goats. They were of great use to the husbandmen, supplying them with cheap and useful cattle. The Kunbis seemed unable to lay by money or to add to their capital. In spite of their steady industry they seemed to grow poorer and many had become impoverished and apathetic.

The result of the attempts made in 1824 and again in 1833 to have the whole area measured and assessed, was unsatisfactory as the work had been carried out by hereditary village and district officers without proper supervision.⁷

Until 1840, the returns had almost always shown less than the

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¹ This includes the Akola *dánga* in Ahmadnagar. Mr. Tytler, 588 of 18th April 1860, para. 2, in Bom. Gov. Rev. Rec. 117 of 1860, 133.

² The three ploughable varieties were black or *káli* low lying land, generally dark, and best fitted for wheat and other late crops; reddish or *korál* land, also low lying and able to yield *masur*, gram, and other late crops, as well as *nipáni* or unwatered sugarcane; ploughable uplands or *mal*, yielding early or *kharif* crops such as a particular description of millet, Indian millet, and *nágli*. Mr. H. E. Goldsmid, 17 of 11th October 1841, in Bom. Gov. Sel. VI. 9. The plough was drawn either by two bullocks or by two male buffaloes, or by a bullock and a buffalo. Bom. Gov. Sel. VI. 48.

³ Grain land on steep slopes, which could be worked only by the hoe, was called *daki*. These steeps yielded (1841) *nágli*, *sáva*, and a few other early crops. Bom. Gov. Sel. VI. 9.

⁴ In 1845, compared with 215 in Násik and 104 in Sinnar, the average population to the square mile was 100 in plain Dindori and 36 in hill Dindori. Mr. Tytler, 77 of 13th October 1845.

⁵ Mr. Tytler, 588 of 18th April 1860, appended to Dindori Dáng Revision Survey Report 893 of 15th October 1875.

⁶ Mr. Tytler, 19th April 1841, in Bom. Gov. Sel. VI. 32-33.

⁷ Mr. Goldsmid, 135 of 1st November 1840, paras 22-28.

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actual area under tillage. Mr. Tytler warned the district officers or *zamindárs* to be careful in their measurements. The result was that a test in the following year showed an almost uniform over-return of area. In some cases the area returned was double the actual area. Out of sixty-nine numbers, in only seventeen were the entries correct within five per cent; and these numbers were so small, quarter and half acres, that no great error was possible. The probable excess in the area returned over the area tilled was about one-fourth. Besides the power the hereditary district officers had of befriending or of harming a landholder by incorrect area returns, they were able to enter the quality of his field as land fit to bear an acre rate of 2*s.*, of 1*s.* 6*d.*, or of 1*s.* (Re. 1, *us.* 12, or *us.* 8). In the village of Jánuri, a few of the richest families held the best land and paid the lowest rates, while the barren fields of the poorer villagers were burdened by the higher rates. The rates fixed by the district officers were practically final. They were the people's 'governors.' There was a right of appeal, but the right existed only in name. 'We have never,' wrote Mr. Tytler, 'introduced any regularity in procedure, and therefore we cannot prove what are irregularities. Neither can officers be blamed for faults which are inherent in the system. As complaint was practically useless the people did what they could to gain the favour of their masters. The hereditary officers had an ascendancy unknown in other parts.'¹

An inquiry into the state of the hill villages and into the existing revenue system satisfied Mr. Tytler that some such change as that proposed by Mr. Goldsmid in 1838² was necessary.³ The existing system of yearly measurements was troublesome and unfair. It was to the uncertainty and worry of these changes and measurements, rather than to the excessive rates of the assessment, that the poverty of the hill peasants was due. The land was specially ill-suited for a *bigha* settlement. There were no natural marks, and, as the soil was poor, frequent fallows were required, and the limits of fields out of tillage were at once hid in grass and brushwood. Again the expense of these minute measurements was great and could not well be borne by tracts of hill pasture that were rarely ploughed. Unless there was a wonderfully sudden spread of tillage the lands would be untouched till every trace of a survey had been effaced. Even with low rates no very sudden increase of the tillage area could be looked for. The task of bringing hill lands under tillage was much heavier than in plain tracts. Brushwood had to be cut and roots dug out and burned. In the up, or *múl*, lands frequent fallows were wanted and fresh patches had constantly to be cleared, and the black lands were hard and barren compared with the black soil in the plains. In the plains arable waste could be taken up at once; in the hills it wanted careful preparing.⁴

¹ Mr. Tytler, 19th April 1841, in Bom. Gov. Sel. VI. 27-28.

² His letter, 19, 31st May 1838, in Dindori Dáng Surv. Rep. 893 of 1875.

³ 'In the hill villages the rice fields should be measured and the ill-marked overgrown dry-crop lands should be divided into large blocks with natural boundaries.' Mr. Tytler, 19th April 1841, in Bom. Gov. Sel. VI. 25.

Mr. Tytler, 19th April 1841, in Bom. Gov. Sel. VI. 25-29.

The three systems in force, the estate or *mund*, the plough or *aut*, and the yearly measurements, were marred by fraud which could easily be practised without detection. In so rugged and scantily tilled a country the simple measurements of the plains could not be carried out except in the small area of rice land.¹ Mr. Tytler accordingly determined to adopt the suggestion made by Mr. Goldsmid in 1838² and divide the land into two parts, rice fields to be measured, classed, mapped, assessed, and let out for a period of thirty years, and dry-crop land to be charged a lump sum, *ukti*, recoverable from the whole village, for a period of five years. Mr. Tytler began by making a preliminary survey of six villages in Kávnai or Igatpuri. His proposals, which involved a decrease from £706 to £569 (Rs. 7060-Rs. 5690) in the Government demand, were approved by Government and were introduced in 1840-41.³

In settling the rice lands, as much land as lay together was made into a large, or *gat*, number with small, or *chak*, sub-numbers, each of which had a separate assessment. The large numbers were plotted on a small scale in the village map, which showed the village boundaries and the waste land, and a separate large scale plot was made of each main number showing its sub-numbers. In Kávnai or Igatpuri the rice lands were alone measured and plotted. Afterwards (February 1844) it was found that in Trimbak the black or *káli* lands also formed separate fields and might be measured and mapped.⁴

In fixing the assessment on a field the area was divided into equal shares or parts. The value of each share of the field, as regards soil, water and embankments, was appraised in *annas*, the different *anna* values were grouped into classes, and an acre valuation was accorded to each class. The average acre assessment for each field was fixed by adding together the items of the different shares and dividing the whole by the number of shares in the field.⁵

¹ Mr. Tytler, 588 of 18th April 1860.

² His letter, 31st May 1838.

³ The *ukti* was to some extent a revival of the joint estate or *kds* system, which in Mr. Tytler's opinion was specially suited to these hilly tracts. Mr. Tytler, 19th April 1841, and Government Letter 720 of 10th March 1842, in Bom. Gov. Sel. VI. The following statement shows the details of this settlement:

Kávnai Experimental Settlement, 1840-41.

VILLAGES.	FORMER.			SURVEY.		
	Ten years' average.			Lump sum or <i>ukti</i> .	Rice.	Total.
	Dry-crop.	Rice.	Total.			
Kávnai	Rs. 1010	Rs. 496	Rs. 1506	Rs. 900	Rs. 766	Rs. 1666
Báyanba	341	228	569	375	320	595
Vádevádi	1560	514	2074	1200	738	1938
Koregaon	1770	76	1846	500	111	611
Khed	478	512	990	350	460	800
Mángargaon	87	35	72	30	52	82
Total	5196	1861	7057	3255	2437	5692

⁴ Gov. Letter 1386 of 4th May 1844 in Lieut.-Colonel Taverner's 893 of 15th October 1875, para 8.

⁵ Lieut.-Colonel Taverner, 894 of 4th December 1876, para. 12.

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Mr. Tytler's settlement of the rice lands in the Násik hilly tracts was the first rice land settlement in the Deccan. In classifying the land three elements were taken into consideration, the soil, the moisture, and the bank. Of sixteen parts the soil represented eight, the moisture four, and the banks four. As regards soil the land was divided into four classes, yellow and yellowish red, dark red, very dark red, and coarse soil. Each class of soil was divided into three grades according as the soil was over eighteen inches, between eighteen and nine inches, or below nine inches deep. A fault in texture, generally a mixture of coarse pebbly soil and sand, *válsar*, reduced the soil valuation one class. The details are shown in the following table :

Rice-soil Classification, 1840.

CHARACTER.	DEPTH.		
	One <i>hát</i> or 18".	One <i>hát</i> to half a <i>hát</i> , 18"-9".	Under half a <i>hát</i> , 9".
Yellow	4s. 8	4s. 5	4s. 3
Dark red	5	3	1
Very dark red	3	1	1
Coarse	1	1	1

As regards the allowance for moisture the land was divided into three classes : the first, fairly moist below the surface in April and May, was counted as four ; the second, slightly moist below the surface, as two ; and the third, dry above and below, did not count. As regards their banks, fields were divided into three classes. Those whose banks could be repaired with little cost were valued at four ; those whose banks were half carried away or were broke by a stream bed were valued at two ; and those whose dams were most entirely swept away or in which the field had silted to the level the dam were valued at nothing. For each share of the field the values assigned to these three elements, the soil, the moisture, and the bank, were added together and a combination table applied which showed whether the share was, first or *aval*, that is of sixteen *annas* ; second or *dum*, that is of twelve, thirteen or fourteen *annas* ; third or *im*, that is between eleven and eight *annas* ; or fourth, *chársim*, that is of seven, five, three or one *anna*.¹ The acre rate for the first of these classes was fixed at 12s. (Rs. 6), for the second at 9s. 9d. (Rs. 4-14), for the third at 6s. 9d. (Rs. 3-6), and for the fourth at 3s. (Rs. 1½). The total of these rates divided by the number of shares fixed the average acre rate for the whole field. Experience showed that with high rates four classes were too few, and in Dindori the number was increased from four to six.² The following statement shows the classification and acre assessment that were introduced into the rice lands of the four groups of Násik hill villages :

¹ In this, *annas* 15, 6, 4, and 2 do not appear, as no combination of the *annas* could produce them. Lieut.-Colonel Taverner, 893 of 1875, paras 15 and 16.

² Lieut.-Colonel Taverner, 893 of 15th October 1875, paras 17 and 21.

Násik Hill Villages, Classed and Assessed, 1840-1847.

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SUB-DIVISIONS.	CLASS AND RATE.	CLASS I.*	CLASS II.	CLASS III.	CLASS IV.	CLASS V.	CLASS VI.
		Value.	Value.	Value.	Value.	Value.	Value.
Kávnai ...	Class ...	As. 10.	As. 14 to 12.	As. 11 to 8.	As. 7, 5, 3, 1.	None.	None.
	Rate ...	Rs. 6.	Rs. 4-14.	Rs. 3-6.	Re. 1½.	None.	None.
Trimbak ...	Class ...	As. 16.	As. 14 to 12.	As. 11 to 8.	As. 7, 5, 3, 1.	None.	None.
	Rate ...	Rs. 6.	Rs. 4-14.	Rs. 3-6.	Re. 1½.	None.	None.
Dindori ...	Class ...	As. 16 to 14.	As. 13, 12.	As. 11, 10.	As. 9 to 7.	As. 5 to 3.	Anna 1.
	Rate ...	Rs. 3.	Rs. 2½.	Rs. 2.	Re. 1½.	Re. 1.	As. 10.
Násik ...	Class ...	As. 16 to 14.	As. 13, 12.	As. 11.	As. 9 to 7.	As. 5 to 3.	Anna 1.
	Rate ...	Rs. 6.	Rs. 4½.	Rs. 3½.	Rs. 2½.	Re. 1½.	As. 12.

In assessing the black or cold-weather soils Mr. Tytler divided them into three classes, fine black and dark red, coarse, and stony *borkhat* or *barad*. These classes were divided into four grades according to the depth of the soil.¹

Mr. Tytler arranged the rice and the black soils into six and the red soils into four classes. For rice lands his acre rates varied in Kávnai from 12s. to 3s. (Rs. 6 - Rs. 1½), in Dindori from 6s. to 1s. 3d. (Rs. 3 - as. 10), and in Násik from 12s. to 1s. 6d. (Rs. 6 - as. 12). The black and red soil rates were the same in all three sub-divisions, the black ranging from 2s. 3d. to 6d. (Rs. 1½ - as. 4), and the red from 10½d. to 4½d. (as. 7 - as. 3). The details are shown in the following statement; the rates shown for *mál* lands were not settled till 1860 when the uplands were surveyed in detail²:

Násik Hill Villages, Settlement Rates, 1840-1847.

SOIL.	KÁVNAI.					
	I.	II.	III.	IV.	V.	VI.
Rice ...	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.	Rs. a.
Black, <i>kili</i> ...	6 0	4 14	3 6	1 8	.....	.....
Red, <i>mál</i> ...	1 2	0 15	0 12	0 9	.....	.....
	0 7	0 5	0 4	0 3	.....	.....
	DINDORI.					
	I.	II.	III.	IV.	V.	VI.
Rice ...	3 0	2 8	2 0	1 8	1 0	0 10
Black, <i>kili</i> ...	1 2	0 15	0 12	0 9	0 6	0 4
Red, <i>mál</i> ...	0 7	0 5	0 4	0 3	.....	.....
	NÁSIK.					
	I.	II.	III.	IV.	V.	VI.
Rice ...	6 0	4 12	3 8	2 4	1 2	0 12
Black, <i>kili</i> ...	1 2	0 15	0 12	0 9	0 6	0 4
Red, <i>mál</i> ...	0 7	0 5	0 4	0 3	.....	.....

¹ Násik Hill Villages, Late-crop Soil, 1840-1847.

CHARACTER.	DEPTH.			
	One and a half <i>hát</i> , 27".	One <i>hát</i> , 18".	Half a <i>hát</i> , 9".	Under half a <i>hát</i> , 6".
Fine black and dark red.	18	15	12	9
Coarse ...	15	12	9	6
Gravelly ...	4	4	4	4

Lieutenant-Colonel Taverner, 893 of 15th October 1875, para 23.

² Mr. Tytler, 624 of 12th Oct. 1846 and 588 of 18th April 1860, and Lieut. Colonel Taverner, 884 of 4th December 1876.

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In Mr. Tytler's opinion the lump sum or *ukti* system was specially suited to the hill lands. Objection might be taken to the joint responsibility. But the share to be paid by each holder had been carefully tested, and the chance of the strong oppressing the weak was small.¹

When the lump sum or *ukti* was fixed, the people were told to apportion among themselves and enter in a statement the number and position of the waste and cultivated *bighás* which each required, and to assign to each the share of the lump payment for which he was responsible. The areas given were fairly correct, because each man entered his hereditary land, and, knowing his powers as a cultivator, did not claim more land than he wished to use. Besides the village lease a paper was given to each holder, showing the area and position of his share. Each man thus dealt direct with Government and was not subject to the caprice of any of the villagers. He was as independent and free from trammel as any landholder under the ordinary settlement. The joint responsibility was only nominal. The utmost inconvenience it could bring upon any individual was the increase of a few *annas* if one of the villagers failed to pay his rent. Besides making these arrangements as complete as possible on paper, the *jamádárs* went through each village with the body of landholders, making each point out his holding in the presence of the others. This they compared with the entry in the statement, asking if any one disputed the claim. If the claim was not questioned they signed to the effect that they had seen the

¹ The following abstract of a village lease shows what provision was made to guard against unfair dealing :

'The whole of your rice lands have been measured into English acres with a chain and cross staff, field registers and maps have been prepared, and the land divided into four classes. The land has also been parcelled into principal and subordinate numbers and each sub-number has been separately assessed at rates shown in a book which has been made over to your headman. There is to be no additional levy. But if any part of a sub-number is tilled the holder must pay for the whole. The rates are to remain in force for thirty years.

'As each plot, or *tika*, of dry crop (black and red) land could not be measured and assessed, the villagers have agreed to pay for the next five years a lump sum of £50 (Rs. 500). The villagers have to settle among themselves and enter in a statement the numbers of the tilled and waste dry-crop plots for which each holder has to pay, and they must point out the lands to be held by each in the presence of the villagers and of a Government officer. If any holder of dry-crop land dies or fails to pay his share, the other members must arrange for its payment, either by getting some one to take the share or by distributing the amount among themselves by subscription.

'During the five years no extra charge will be made for land on which valuable crops are grown.

'Any part of the waste land, though not included in the area on which the lump rental is assessed, may be taken and tilled.

'The villagers should, as far as possible, settle among themselves what extra sum any one who has tilled more than his share of the land should pay. If they fail to fix the amount the *mámlatdár* will settle it with the help of a jury.

'At settlement time the *mámlatdár* will make a yearly enquiry, and the necessary changes will be made in the amounts of the shares payable by the different landholders.

'No remission of the lump sum will be granted except for failure of crop or loss from civil commotion, when the Collector will enquire and settle.

'If any one improves any share of the common land by banking or watering it, at the end of the five years it will be measured off as improved land'. Mr. Goldsmid, Survey Superintendent, 26th March 1841, in Bom. Gov. Sel. VI, 42-44.

particular holding, that no one disputed the right to it, and that they had formally made it over to the occupant. The land unapportioned in each village was measured by the officers, and each holder was, if he wished it, entitled to a share proportionate to his holding. The area of these lands was in most cases so large that no disputes were likely to arise.¹

The lump sum system was most successful. Freed from the exactions of village and district officers and encouraged by the low rates of assessment before the first five years' lease was over, cultivation had spread some hundredfold and lands were cleared which for years had been covered with brushwood and forest. At the end of the first five years the better dry-crop lands were measured into well-marked fields, mapped, classified, and assessed as had originally been done in the case of the rice fields. Only the poorer dry-crop lands and the hill lands were again let out at a lump sum to the village on a second five years' lease.²

The following are the details of the introduction of this survey settlement.³

Of one hundred hill villages in Kávnai, six, as mentioned above, were settled in 1841. For assessment purposes the remaining ninety-four villages were divided into two groups, one of forty-two villages which was settled in 1842-43, and the other of fifty-two villages which was settled in 1843-44.

In all villages the rice lands registered after the survey far exceeded the old returns. In many they were double, treble, and even fourfold.⁴ Much rice land had until this survey (1842) been waste, and the dams of many fields were breached. The resumption of tillage in these fields could not take place so rapidly as in plain villages, as embankments had to be thrown up and soil allowed to gather. In Mr. Tytler's opinion low and just rates were the only means of restoring this land. He, therefore, adopted the rates fixed by Mr. Goldsmid and which had proved successful in other parts.⁵ The calculation of the total assessment was not completed at the time of Mr. Tytler's report (28th July 1842). But he estimated that the new rates would yield a revenue twenty-five per cent in excess of the average collections during the ten previous years.⁶

In fixing the lump or *ukti* assessment for the dry-crop land Mr. Tytler classified the villages according to their general capabilities and advantages in respect of black *káli* and red or *mál* land, making three classes for each kind of soil. The *biga* rates

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¹ Mr. Tytler, 19th April 1841, in Bom. Gov. Sel. VI. 29-30.

² Mr. Tytler, Collector of Ahmadnagar, 588 of 18th April 1860, para 3.

³ Kávnai 94, Trimbak 71, Dindori 94, and Násik 13, making together with the six villages of Kávnai first settled in 1841, a total of 278 hill villages.

⁴ Mr. Tytler, 28th July 1842, in Bom. Gov. Rev. Rec. 1351 of 1842, 164. He adds, "One can't form any idea of the extent of land requiring to be measured and classified."

⁵ The rates, sanctioned for the rice lands of the six experimental villages in 1842, were extended to the rice lands of the remaining villages of Kávnai.

⁶ Bom. Gov. Rev. Rec. 1351 of 1842, 187-188.

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adopted for the three classes of black land were 1s. 1½d., 11½d., and 9d. (*as.* 9, 7½, 6), and for the three classes of red land, 7½d., 6½d., and 6d. (*as.* 5, 4½, 4). At these rates the lump assessment for the dry-crop land of forty-two villages amounted to £1106 (Rs. 11,060). Some slight changes were made and the lump assessment finally sanctioned was £1093 (Rs. 10,930), showing a decrease of two per cent compared with the average collections (£1116) of the past twenty-three years and of 3·7 per cent compared with the average collections (£1135) of the past eleven years.¹

In the following year (1843-44) the new rice rates were introduced into the remaining fifty-two villages, and lump sums fixed for the dry-crop land. The rice rates were guaranteed for thirty years and the dry-crop rates for five years. The majority of these fifty-two villages were in more hilly country than the previous group. Their dry-crop lands were inferior, and they had for the most part reddish or *korál* land instead of black or *káli* land. For these reasons the lump assessment of fifty-two villages was fixed at £1400 (Rs. 14,000), showing a decrease of 5·14 per cent compared with the average collections (£1476) of the past twenty-five years (1818-19 to 1842-43); of eleven per cent compared with the average collections (£1574) of the past thirteen years (1830-31 to 1842-43); and of 23·37 per cent compared with the collections (£1827) of the year (1842-43) before the new settlement.²

The Dindori hill villages, which were surveyed in 1844, differed greatly from the Kávnai hill villages. In Kávnai the rice soils were the most valuable while in Dindori the black dry-crop lands were more important, the rice lands being neither very extensive nor very fertile. The Trimbak villages differed greatly from each other, some of them being like Dindori and others like Kávnai. Unlike Kávnai, many villages in Dindori and several in Násik and Trimbak had black dry-crop land valuable enough to be mapped, measured, and settled for thirty years like rice lands.³ Their uplands, as in Kávnai, were settled by a lump assessment or *ukti*.

Trimbak,
1844-45.

In 1844 the petty division of Trimbak, to which Mr. Tytler's survey was next extended, contained seventy-one villages under a mahálkari. It was exceedingly poor and most of the people were Kolis, who had a bad name as gang-robbers.⁴

During the twenty-six years ending 1843-44, the area under rice tillage had varied from 1100 *bighás* in 1831-34 to 1800 *bighás* in 1823-24, and averaged 1500 *bighás*; of a total rental of £1100 (Rs. 11,000) collections had varied from £700 (Rs. 7000) in 1829-30

¹ Mr. Tytler, 28th July 1842, Gov. Letter 3132 of 31st October 1842, in Bom. Gov. Rev. Rec. 1351 of 1842, 163-205.

² Mr. Tytler, 9th August 1843, Gov. Letter 3306 of 12th October 1843, in Bom. Gov. Rev. Rec. 1526 of 1843, 91-115.

³ In 1844 Government sanctioned a slight modification of the leasing system. Under this modification in all suitable villages the black soils were to be accurately measured and assessed and not given in lease with the *mdl* or upland. Mr. Tytler, 5th February 1844, and Gov. Letter 1386 of 4th May 1844, Bom. Gov. Rev. Rec. 1668 of 1844, 83-90.

⁴ Mr. Tytler, 25th September 1844, and Gov. Letter 309 of 20th January 1845, in Bom. Gov. Rev. Rec. 171 of 1845, 17-34, 53-57.

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to £1300 (Rs. 13,000) in 1834-35 and averaged £1050 (Rs. 10,500); and remissions had varied from £5 (Rs. 50) in 1820-21, 1821-22, 1842-43, and 1843-44, to £240 (Rs. 2400) in 1829-30, and averaged £46 (Rs. 460).¹

In the rice lands the same rates were adopted as in Kávnai. The result of these survey rates, when the whole rice land was brought under tillage, was estimated to be an increase of eighty-four per cent on past collections and of ninety-six per cent on the previous year's revenue.² A five years' lump or *ukti* settlement was made for the upland or *mál* of twenty-one villages, and for the dry-crop, that is both black land and upland, of fifty villages. The entire new *ukti* or lump assessment on dry-crop, or black and red land, exceeded the average of past collections by three and a half per cent.³ The

¹ During the twenty-six years ending 1844 the area under rice TILLAGE varied between 1100 and 1800 and averaged 1500 *bighás*. From 1600 *bighás* in 1818-19 it fell to 1400 in 1819-20 and rose in the next four years to 1800 in 1823-24. In the next four years it fell to 1400 in 1827-28. It rose to 1600 in the following year and in the next five years again fell to 1100 in 1833-34 and rose to 1500 in 1834-35. In the next eight years it steadily rose from 1100 in 1835-36 to 1750 in 1842-43 and fell to 1700 in 1843-44. Black soil tillage varied between 2100 and 3300 and averaged 2750 *bighás*. In the first six years it rose from 2100 in 1818-19 to 3300 in 1823-24. In the next five years it fell to 3000 in 1828-29. In the next five years it ranged between 2100 and 2700 and rose to 3000 *bighás* in 1834-35. It then declined till it reached 2500 in 1837-38. In the next six years it varied between 2500 and 2800. Red soil tillage varied from 3750 in 1818-19 to 10,000 in 1840-41 and averaged 7000 *bighás*. In the first four years it rose from 3750 in 1818-19 to 9500 in 1821-22. Then it fell to 7000 in 1824-25, and, after rising in the following year to 8000, continued falling till it reached 4300 in 1832-33. In the next two years it rose to 9000 in 1834-35, and continued falling till it reached 6000 in 1838-39. Then, except in 1840-41 when it was 10,000, it ranged between 9000 in 1839-40 and 8500 in 1843-44. COLLECTIONS varied from Rs. 7000 in 1829-30 to Rs. 13,000 in 1834-35 and averaged Rs. 10,500. In the first eight years they rose from Rs. 9200 in 1818-19 to Rs. 11,100 in 1820-21, fell to Rs. 10,000 in 1822-23, and again rose to Rs. 12,900 in 1825-26. They then continued to fall till they reached Rs. 7000 in 1829-30. In the next four years they varied between Rs. 9000 in 1830-31 and 1833-34, and Rs. 7500 in 1832-33. They then rose to Rs. 13,000 in 1834-35 and continued to decline till they reached Rs. 7800 in 1838-39. Then, except in 1840-41 when they were Rs. 12,400, they varied from Rs. 11,000 in 1839-40 to Rs. 11,800 in 1842-43, and fell the next year (1843-44) to a little over Rs. 11,500. REMISSIONS which were not required in the first two years of British rule, varied from Rs. 50 in 1820-21, 1821-22, 1842-43, and 1843-44, to Rs. 2400 in 1829-30, and averaged Rs. 460. In 1822-23 they amounted to Rs. 900. Rising to Rs. 1000 in the next year (1823-24) they fell to Rs. 200 in 1825-26, and again rose to Rs. 1000 in 1828-29. In 1829-30 they amounted to Rs. 2400. In the next four years they fell from Rs. 500 in 1830-31 to Rs. 100 in 1833-34. In three more years they rose from Rs. 100 in 1834-35 to Rs. 600 in 1836-37 and fell the next year to Rs. 100 in 1837-38. In 1838-39 they amounted to Rs. 1100, in 1839-40 to Rs. 600, in 1840-41 to Rs. 100, and in 1841-42 to Rs. 400. In 1842-43 and 1843-44 only Rs. 50 were remitted. Bom. Gov. Rev. Rec. 171 of 1845, 29.

² Bom. Gov. Rev. Rec. 171 of 1845, 19.

³ Trimbak Lump Settlement, 1844-45.

SOIL.	VILLAGES.	FORMER COLLECTIONS.		SURVEY.
		1818-1843.	1843-44.	Rental.
		Rs.	Rs.	Rs.
Upland ...	21	2021	2385	1952
Upland and black...	50	2661	3596	2891
Total ...	71	4682	5981	4843

Bom. Gov. Rev. Rec. 171 of 1845, 31-33.

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black or *kali* land of twenty-one villages was measured for assessment in the same way as the rice land. Compared with the total collections (Rs. 11,590) from rice and dry-crop soils in 1843-44, the probable collections (Rs. 9260) for 1844-45 showed a decrease of twenty per cent.¹

In 1845 ninety-four hill villages in Dindori were surveyed and settled. The garden rice and black or late-crop lands were minutely surveyed, classified, and assessed, and the poor uplands, or *mál*, were leased for a lump sum to the people of each village. These villages had been less heavily assessed than most places. The people were better off and the rates of interest lower.

Though the rental had not been excessive, the district had not made any marked advance under British management. There was little increase in the garden tillage. In the rice area there had been a marked rise between 1818 and 1822, but between 1822 and 1844 there was little change. The tillage of late crop or black land greatly increased between 1818 and 1825, the area then fell, but again rose in 1833, and after a second fall had regained its former position in 1842. The early crop uplands, *mál*, alone showed a steady spread of cultivation, especially in the six years ending 1844-45.² In these lands the average realization rose from £524 (Rs. 5240) between 1818 and 1830 to £940 (Rs. 9400) between 1831 and 1842, and to £1159 (Rs. 11,590) between 1839 and 1844.³ In fourteen villages there were garden lands which had formerly paid acre rates varying from 5s. 4½d. to 12s. 1½d. (Rs. 2-11-3 to Rs. 6-0-9) and averaging 8s. 7¾d. (Rs. 4-5-2). In their stead the rates which Lieutenant Davidson had introduced in the plain Dindori villages were adopted, and average acre rate reduced to 5s. 9½d. (Rs. 2-14-5). The change caused an increase in the total rental of 8·96 per cent above the average realizations of the six previous years. The details were :

Dindori Hill Villages, Garden Lands, 1845.

FORMER.				SURVEY.	
1818-1844.		1839-1844.		1845.	
Acres.	Rs.	Acres.	Rs.	Acres.	Rs.
223	720	106	501	222	644

Compared with those of the previously surveyed parts of the hill country the Dindori rice lands were poor. They wanted depth and they were not well banked. Instead of a *bigha* rate of 8s. (Rs. 4) the rates varied from 5s. to 4s. (Rs. 2½ - Rs. 2), and even this low rate had been heavy enough to keep much of the land out of tillage. The higher kinds of rice were little grown. The produce of an acre of rice land commonly ranged from 440 to 1040 pounds (5½ - 13 *mans*), giving a profit for the poorer kinds of 12s. to £1 6s. (Rs. 6 - Rs. 13) and

Mr. Tytler, 4th November 1844, in Bom. Gov. Rev. Rec. 171 of 1845, 40.
Mr. Townsend, Sec. to Gov., 168 of 10th January 1846; Rev. Rec. 168 of 1846, 153-159. * Mr. Tytler, 77, 13th October 1845; Rev. Rec. 168 of 1846, 117-151.

for the better kinds of £2 4s. (Rs. 22). This was a poor outturn compared to the Igatpuri rice fields, which yielded from 880 to 2000 pounds (11-25 *mans*), worth in some cases as much as £4 10s. (Rs. 45). Instead of the Igatpuri division of four classes paying acre rates varying from 12s. to 3s. (Rs. 6-Re.1½), the rice soils were arranged into six classes rated at 6s., 5s., 4s., 3s., 2s., and 1s. 3d. (Rs. 3, Rs. 2½, Rs. 2, Rs. 1½, Re. 1, and as. 10) and averaging 2s. 5d. (Rs. 1-3-4) an acre, a marked reduction from the former average acre rate of 10s. 6d. (Rs. 5-4). These rates gave a total rental 67·13 per cent above the average of twenty-seven years' realizations, and 38·25 per cent above those of the six previous years.¹ The details are :

Dindori Hill Villages, Rice Lands, 1845.

FORMER.				SURVEY.	
1818-1844.		1839-1844.		1845.	
Acres.	Rs.	Acres.	Rs.	Acres.	Rs.
375	1862	429	2251	2567	3112

In Mr. Tytler's opinion these rates were low enough to induce the landholders to embank, improve, and till the various classes of rice land, and would tempt the hill tribes to settle to steady labour. In the Dindori hill villages the black or late-crop land was more important than the rice. The whole area was carefully measured and assessed. The produce of an acre generally ranged from four to nine *mans*, giving for the richer crops, such as wheat and gram, a gross acre profit of from 16s. to £1 16s. (Rs. 8 - Rs. 18). Instead of the old rates varying from 13s. 11½d. to 5½d. (Rs. 6-15-6 to as. 3 pies 9) a *bigha* and averaging 3s. 2½d. (Rs. 1-9-6) an acre, six new classes were formed and assessed at acre rates of 2s. 3d., 1s. 10½d., 1s. 6d., 1s. 1½d., 9d., and 6d. (Re. 1½, as. 15, as. 12, as. 9, as. 6, and as. 4) or an average of 1s. 6d. (as. 12). On the whole area surveyed the new rates gave a total rental 113½ per cent in excess of the average realizations of twenty-seven and 105·95 per cent above the average of six previous years. The details are :

Dindori Hill Villages, Late Crop Lands, 1845.

FORMER.				SURVEY.	
1818-1844.		1839-1844.		1845.	
Acres.	Rs.	Acres.	Rs.	Acres.	Rs.
6500	10,855	6641	10,735	29,342	22,109

In the uplands, or *māl*, the chief crops were *nāgli* and *khurānsi*, though *sāva*, *udid*, *vari*, and many others were more or less common. An acre of land was estimated to yield from 320 to 480 pounds (four to six *mans*), which at current prices were worth from 8s. to 12s. (Rs. 4-Rs. 6). The estate or *mund* system survived in some villages,

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¹ Mr. Tytler, 77 of 18th October 1845, Bom. Gov. Rev. Rec. 168 of 1846, 117-151.

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but it was unpopular, because though the *bigha* rates were lower than in other lands the rent of the whole plot had to be paid whether or not the whole was under tillage. The *bigha* rates in force varied from $1\frac{1}{2}d.$ to $1s. 4\frac{1}{2}d.$ (*anna* 1 - *as.* 11) and averaged $7\frac{1}{2}d.$ (*as.* 5). The new rates averaged only $4\frac{1}{8}d.$ (*as.* $2\frac{1}{4}$). But as the area leased by the village for a lump rental was much larger than the area formerly under tillage, the new rental was 14.15 per cent above the average realizations of the twenty-seven and 23.32 per cent below those of the six preceding years. The details are :

Dindori Hill Villages, Upland Settlement, 1845.

FORMER.				SURVEY.	
1818 - 1844.		1839 - 1844.		1845.	
<i>Bighas.</i>	<i>Rs.</i>	<i>Bighas.</i>	<i>Rs.</i>	<i>Bighas.</i>	<i>Rs.</i>
24,790	7788	40,510	11,595	53,548	8890

Taking the different branches of the settlement together, in spite of an average acre-rate reduction in garden, late crop, and upland soils of about a half, and in rice lands of from $10s. 6d.$ to $2s. 5d.$ (*Rs.* $5\frac{1}{4}$ - *Re.* 1-3-4), the total rental of the new survey exceeded the average realizations of the twenty-seven previous years by 67.68 and of the six years ending 1844-45 by 38.06 per cent. But from the scanty population the whole survey rental was not likely to be soon realized. Exclusive of remissions which had averaged about *Rs.* 1200, the realizations during the survey year showed a decrease of twenty-two per cent compared with the average realizations in the six preceding years.¹ The details are :

Dindori Hill Villages, Settlement, 1846.

REALIZATIONS.			REDUCTION.
1818 - 1845.	1839 - 1845.	1845-46.	1846 and 1839-1845.
<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>	<i>Rs.</i>
20,199	25,315	19,719	5596

Násik,
1846-47.

The survey settlement was next introduced into thirteen *Násik* hill villages. Their superior soils, rice black and garden, were surveyed classed and assessed, while the uplands were leased for a lump sum to each village.² Each cultivator had his upland holding and dues defined and recorded in a separate lease, which was signed and given to him when the rates were fixed. Compared with the average collections £596 (*Rs.* 5960) of the twenty-seven years ending 1845, the new rental £685 (*Rs.* 6850) showed an increase of 14 per cent. The following statements give the new rates and their financial effect compared with past collections :

¹ Mr. Tytler, 77 of 13th October 1845 and 66 of 15th June 1846, and Government Letter 168 of 10th January 1846 and 3280 of 4th September 1846, *Bom. Gov. Rev. Rec.* 168 of 1846. Mr. Tytler, 124 of 21st October 1846, *Bom. Gov. Rev. Rec.* 171 of 1847, 21.

² 'The *bigha* in the *Násik pargana* is as nearly as possible half an acre and at this I have assumed it.' Mr. Tytler, 624 of 12th October 1846, *Bom. Gov. Rev. Rec.* 171 of 1847, 51.

Násik Thirteen Hill Villages, Survey Rates, 1846-47.¹

CLASS.	Rice.	Black.	Garden.	
			Well-watered.	Channel-watered.
	Rs. a.	Rs. a.	Rs. a.	Rs. a.
I. ...	6 0	1 2	...	...
II. ...	4 12	0 15	8 5	...
III. ...	3 8	0 12	2 15	...
IV. ...	2 4	0 9	2 8	...
V. ...	1 2	0 6	...	...
VI. ...	0 12	0 4	...	...
IX. ...	...	...	...	3 12
XIII. ...	...	...	...	2 12

Násik Thirteen Hill Villages, Settlement, 1846-47.

SOIL.	FORMER.					SURVEY.		
	1818 to 1845.		1839-40 to 1844-45.			Area.	Rental.	Average acre rate.
	Tillage.	Collections.	Tillage.	Collections.	Average acre rate.			
	<i>Bighds.</i>	Rs.	<i>Bighds.</i>	Rs.	Rs. a. p.	Acres.	Rs.	Rs. a. p.
Rice ...	415	1627	482	1913	7 14 9	890	2259	2 8 7
Black ...	1544	1414	1430	1392	1 15 2	2442	1712	0 11 2
Garden ...	63	133	35	74	4 4 10	68	219	3 3 5
Red ...	4405	2788(a)	5494	3389	1 8 9	26,139	2680	...
Total ...	6427	5902	7441	6787	...	29,589	6850	...

(a) From 1818 to 1831 Rs. 2299; 1832-33 to 1844-45 Rs. 3332. Mr. Tytler, 624 of 12th Oct. 1846.

In the same year (1846), the five years' lump-sum rates came to an end in the six villages of Kávnai which had been leased in 1841. Their black lands were accordingly separately measured, classed and assessed, and the uplands alone were leased out afresh. The new lump assessment amounted to £148 (Rs. 1480), an increase of 20 per cent over the average collections of the six years ending 1844-45. Compared with the average collections of the six years ending 1844-45 the new black-soil assessment £263 (Rs. 2630) showed a reduction of sixteen per cent. The details are given in the following statement:

Kávnai Six Hill Villages, Settled in 1846-47.

SOIL.	FORMER.					SURVEY.		
	1818 to 1845.		1839-40 to 1844-45.			Area.	Rental.	Average acre rate.
	Tillage.	Collections.	Tillage.	Collections.	Average acre rate.			
	<i>Bighds.</i>	Rs.	<i>Bighds.</i>	Rs.	Rs. a. p.	Acres.	Rs.	Rs. a. p.
Rice ...	509	2035	404	1553	7 10 11	890	2490	2 12 10
Black ...	2649	2473	3384	3140	1 18 8	3157	2636	0 18 4
Red ...	1838	1111(a)	1099	1228	1 3 8	14,005	1481	...
Total ...	4996	5619	5787	5921	...	18,052	6612	...

(a) From 1818-19 to 1839-40 Rs. 1033; 1818-19 to 1839-40 Rs. 1087; 1839-40 to 1839-40 Rs. 1205; 1834-35 to 1839-40 Rs. 1120. Mr. Tytler, 624 of 12th October 1846.

¹ The rice lands of Kávnai and Násik villages being alike, the Kávnai rates were adopted. The Dindori division into six classes was adopted as more suited to the Násik rice lands than the four Kávnai classes. The Dindori rice rates were Rs. 3, Rs. 2, Rs. 1, and as 10. Mr. Tytler, 624 of 12th October 1846, and Gov. Letter 3901 of 6th October 1847. Bom. Gov. Rev. Rec. 171 of 1847, 49-113.

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Nothing further was done towards renewing the five years' leases¹ when they lapsed, until, in 1855, Mr. Tytler, who was then Collector of Ahmadnagar, took up and completed the settlement of the hill tracts.²

The objects of this fresh settlement were to add all newly developed rice land to the existing rice registers and maps; to add to the dry-crop registers such further areas as might seem advisable; and to lease the remaining lands for a lump sum for the rest of the original survey lease. So rapidly had tillage spread that before 1860 the entire remaining area of arable hill lands was measured into separate fields, mapped, registered, and assessed. These lands were divided into five classes, four arable and one unarable.³ Four sorts of land were included under the first class of arable: level ground with or without stones and of fine soil, fine red soil with a slight easterly slope, hollows filled with river or rain deposits, and blackish level land. The second class included shallow reddish soil fairly level and mixed with stones or gravel, and a sloping clayey or tough black. The third class included good red and black soil, so steep that all moisture drained off or its substance was liable to be washed away. The fourth class was composed of gravelly hill slopes and peaks unfit for the plough. The fifth or bad class included stony land unfit for tillage. The acre rates, on the four arable classes, were fixed at 10½*d.* (*as.* 7), 7½*d.* (*as.* 5), 6*d.* (*as.* 4), and 4½*d.* (*as.* 3). These rates were higher than the corresponding rates in the poor soils of the east of the district. But the soil in the western hills was better, and a good deal was considered unarable by Mr. Tytler which in the east

¹ 'The leases of the first six Kávnai villages expired while Mr. Tytler was in the collectorate and were revised by him, the *káñi* lands being measured into numbers and separately assessed. After Mr. Tytler left the district, Mr. Stuart proposed to renew the leases, as they expired, on their original basis. There was a long and somewhat angry correspondence on the subject between Mr. Tytler and Mr. Stuart. The result was that the leases were never revised, but were continued until Mr. Tytler's settlement of the *mal* or uplands in 1860.' Lieut.-Colonel Taverner, 893 of 15th October 1875, para 9. 'At the time of Mr. Tytler's settlement, the uplands were given out on lump leases, at first nominally for a period of five years, but, generally speaking, they were never renewed, but allowed to run on, on the terms of the original lease.' Lieut.-Colonel Taverner, 840 of 30th September 1875, para 6.

² Resolution 403 of 1st February 1855, para 27, in Mr. Tytler's 588 of 1860, para. 1. The hill survey was a progressive system which aimed at opening up a country, originally admitting of but very partial survey operations. At first (1840), only the rice lands were measured. Subsequently when, under Government Letter 1386 of 4th May 1844, the black land was measured, classified, and assessed, the waste very greatly predominated, and it was not easy to determine which portions were worth surveying and which were not. Those only, which were under late crop cultivation at the time or which from their situation were obviously capable of continuous tillage, were surveyed. Ten years afterwards (1854) the Revenue Commissioner Mr. Reeves saw that sufficient time had passed for the development of all the superior lands, and observed that such as had before escaped observation might be measured and assessed. Subsequent Government orders (1855) led to the settlement of all the uplands in regular numbers throughout the hill country, and consequently to the extinction in 1860 of all lump sum leases. Revenue Commissioner, 8276 of 19th April 1854, para 24, and Mr. Tytler, 588 of 1860, in Lieut.-Colonel Taverner's 893 of 1875. Mr. Tytler, 624 of 12th October 1846.

³ *Mal* or red land was subdivided into arable *mal*, land, tree or forest preserves, and *kuran* or grass preserves. Mr. Tytler, 588 of 18th April 1860.

would have been assessed at low rates.¹ Compared with the former assessment these rates were high. But land had doubled in value since 1840, when the survey was introduced. Grass, which was to be had at 2s. to 6s. (Re. 1 - Rs. 3) the 1000 in 1840, sold in 1860 at 12s. to 30s. (Rs. 6 - Rs. 15). With the opening of the railway other produce prices would equally rise. New rates were accordingly introduced, representing an increase of 93·59 per cent on the average realizations under the leasing system. The following statement shows the results of the hill survey:²

Násik Hill Villages, Settled 1840-1860.

Sub-Division.	BEFORE THE SURVEY.			ORIGINAL SURVEY.		FINAL SETTLEMENT.		
	1818 to 1831.	1831 to 1846.	1818 to 1846.	1846 to 1859.	1859-60.	1859-60.	Full revised rental.	Unarable uplands
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Dindori and Vani ...	17,784	21,910	19,806	22,082	26,284	28,975	59,210	1296
Násik 13 vil-lages ...	5388	6705	6227	5654	6014	6821	11,244	2609
Kávnal and Trimbak ...	57,907	59,279	58,665	57,924	61,326	64,288	1,06,467	1418
Total ...	81,119	87,794	84,698	85,660	93,624	1,00,084	1,78,921	4523

The survey settlement was next introduced into Peint. Measurements were begun in 1862 and finished in 1864. Classing went on along with the measuring, and the settlement was introduced in 1865-66. At this time Peint was bounded on the north by the Sargána *dáings* or hill-lands of Khándesh; on the east by the Dindori sub-division of Násik; on the south by the Sháhápúr sub-division of Thána; and on the west by the Dharampur state. It was a strip of broken ground about twelve miles broad and thirty-four long, with an area of 408 square miles and a population of 22,690, or an average density of fifty-five to the square mile, living in 244 villages of which twenty-one were alienated. It consisted of plateaus of level upland, or *múl*, crossed by steep ravines and more or less dense forests. During the rains and cold season the climate was notoriously unhealthy, but in April and May it was cool and free from malaria. The *múl* or uplands generally yielded crops for three years of *nágli*, *khurásni*, and *nágli* again, and was then left fallow for three or four years. The rice lands were inferior to those of the Konkan and yielded only the coarser kinds of rice. The chief revenue was drawn from the upland tillage, the rental of the rice lands forming only about one-third of the revenue.

*Peint,
1865-66.*

Till 1839, when Peint came under British management, there were no roads. By 1865 Peint was joined with Násik by two very good roads, the one of about twenty-four miles from Násik to Harsol and the other of thirty-two miles from Násik to Peint.

The people were chiefly Maráthás and Kolis, and in some of the wilder villages a few Thákurs and Várlis. Except the villages near

¹ Lieut.-Colonel Taverner's Report, 893 of 1875, paras. 26, 27. The settlement was sanctioned by Government Resolution 3799 of 20th October 1860, and was to remain in force until the expiry of the rice and dry-crop rates.

² Mr. Tytler, 588 of 18th April 1860, statement 3 and para. 13.

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the Dindori sub-division, which seemed fairly prosperous, the people were wild and poor.

Since 1839 the state had been managed by British officers on behalf of the Begam, who received a yearly allowance of £600 (Rs. 6000).¹

The yearly revenue of the state is given below for the three years ending 1863-64 :

Peint Revenue, 1861-1864.

YEARS.	Land.	Forest.	Transit duties.	Other cesses.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.
1861-62	16,962	11,656	10,390	1422	40,411
1862-63	21,023	10,296	8305	2862	43,083
1863-64	21,204	24,068	6252	3320	55,445

Until 1865 the land revenue was levied by a plough-tax, irrespective of the quantity and quality of the land under tillage. This plough-tax varied from £1 19s. to £1 (Rs. 19½ - Rs. 10) the plough for Kunbis, and was 6s. (Rs. 3) for Kolis. In Harsol and Peint all classes had for some years paid at the same rate, and in 1865 sameness of rates was extended to Mālegaon and Bāra. The poorer husbandmen who did not own bullocks tilled such upland, either *varkas* or *dali*, as they could by hand, and were charged at the rate of 6s. (Rs. 3) a hoe or *katīla*. The headman of the village furnished a list of the owners of ploughs and of hand cultivators, and was answerable for the collections, receiving in return the free grant of a fourth, a half, or a whole plough.

The small revenue of the state and the wild character of the people were unsuited to the detailed measurement of the uplands. Boundaries were fixed, lands marked off for forest and in some cases for wood-ash tillage, the uplands were measured in lump, and the rice lands, whose area was in most cases very small, were measured in detail. Only in two villages, Peint and Harsol, were the uplands measured into blocks of from twenty to thirty-five acres.

The rice lands were measured and classified in detail. The uplands were assessed on their quality and area, and the rental distributed among the villagers in equal shares called ploughs. The headmen were responsible for the payment of the whole village rental, and were promised reductions if the number of ploughs went down to one-half. Profits from the increase of cultivation were to be divided equally between the headman and Government. On these conditions the headmen agreed to take ten years' leases. In assessing their rice lands the villages were divided into three groups with acre-rates varying from 6s. to 4s. (Rs. 3 - Rs. 2). The 6s. (Rs. 3) rate was introduced in forty-one villages on the borders of the Dindori sub-division; the 5s. (Rs. 2½) rate in seventy-

¹ On the death of the Begam in 1878 the Peint state lapsed to the British Government and became a sub-division of Nāsik.

seven villages further removed than the first group; and the 4s. (Rs. 2) rate in a group of 105 forest and wild villages. The acre rates for uplands varied from 4½d. (as. 3) to 1½d. (anna 1). The 4½d. (as. 3) rate was introduced only in Harsol, Peint, and one or two adjoining villages. The 1½d. (anna 1) rate was applied to some villages in the Bára division. The rate for late crop or *rabi* land was 1s. (as. 8), but the area of this land was very small. No one took the plots of forest that were marked for wood-ash tillage. They were afraid they might get into trouble by burning the teak. The Superintendent arranged that the plots should be kept for wood-ash tillage for two years, when, if no one applied for them, they might be included in the forest area.

The following statement shows that, compared with the average collections £1787 14s. (Rs. 17,877) of the five years before, the survey assessment on the land in cultivation £2466 14s. (Rs. 24,667) caused an increase of thirty-seven per cent :

Peint Settlement, 1865-66.

LAND.	FORMER COLLECTIONS.		SURVEY RENTAL.	
	Five years' average.	<i>Pdti's</i> allowances.	On tillage.	On waste.
	Rs.	Rs.	Rs.	Rs.
Rice	8777	1748
Late crop, <i>rabi</i>	57	85
Upland, <i>mdl</i>	18,487	219
Wood-ash land, <i>dali</i>	5	294
Total ...	17,877	2333	27,326 (a)	2346

(a) Of this sum Rs. 2059 were paid to village officers.

At the time of settlement transit duties, which averaged about £830 (Rs. 8300) a year, were abolished.

Formerly village headmen were paid by the rent-free grant of a plough or part of a plough of land, the whole concession amounting to £233 (Rs. 2330) or about ten per cent of the land revenue. Instead of this a cash share in the village revenues was granted at the rate of five per cent up to Rs. 300; four per cent between Rs. 300 and Rs. 500; and three per cent from Rs. 500 to Rs. 1000 and upwards. Three hereditary accountants or *vatani kulkarnis* had a claim of forty-eight pounds (4 *páyis*) of *nágli* on every plough, amounting on the number of ploughs assessed in 1864 to about £63 (Rs. 630). Under the survey settlement the district was divided into ten accountants' charges or *sazás* at a cost of £109 (Rs. 1090) or about 4·3 per cent of the gross revenue of the state. In Harsol and Peint a body of Kolis, who acted as watchmen and treasure-guards, held land at specially easy rates. Instead of this the number of the guards was reduced to sixteen and they were paid in cash at a total cost of £19 (Rs. 190). The *Mhars* of Peint town, though they did no service, had been in the habit of gathering in a band and levying from the smaller villages a claim of ninety-six pounds (8 *páyis*) of *nágli* on every plough. This exaction was stopped.

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Twenty-five cattle-dealers of the Kánada tribe, who had formerly held land at specially easy rates, were charged the regular survey assessment, raising their payment from £6 to £17 (Rs. 60-Rs. 170).

This settlement was sanctioned for ten years by Government Resolution 4843 of 29th November 1865, and continued for a further term of five years by Government Resolution 1114 of 2nd March 1874. In 1879, the Survey Commissioner suggested the old settlement might be continued for three years from 1881-82 with an increase of twenty-five per cent on the rice rates and of 12½ per cent on cold-weather and upland rates. This increase raised the average rice acre rate from 2s. 7½d. to 3s. 3d. (Re. 1-5 to Re. 1-10), which was in the Commissioner's opinion still a very low rate. This proposal was sanctioned by Government Resolution 4353 of 18th August 1880.

The northern or Khándesh sub-divisions of Málegaon and Báglán remained unsettled till 1868, the year before they became part of Násik.

Málegaon,
1868.

At the time of settlement (1868) Málegaon was bounded on the north by Dhulia; on the east by Chálisgaon; on the south by the Chándor or Sátmała hills, and on the west by Báglán. It contained 153 Government and eight alienated villages, which were all surveyed and settled in 1868.¹ The total area was about 808 square miles and the population about 53,000 or sixty-six to the square mile. Málegaon was a rolling stony plain bounded on two sides by hills, and except along the banks of rivers bare of trees. Except close to the rivers the soil was so poor that about twenty-eight per cent was barren.²

The sub-division was well supplied with water. The Girna crossed it from west to east, and at Málegaon was joined by the Mosam from the north-west. The water of both these rivers was largely used for channel irrigation. There were several smaller streams, but they seldom held water after the close of the cold season. In the 153 Government villages there were 1169 wells, of which 570 were out of repair or only supplied drinking water, and 599 were used for irrigation.³ The climate was generally good, pleasant in the rains and cold in the winter, but hot in April and May, and somewhat feverish in October. The average rainfall at Málegaon during the nine years ending 1866 was eighteen inches.

In 1865-66, of a total arable area of 355,475 acres only 142,725 acres or forty per cent were under tillage. The tillage was chiefly of inferior crops. Of the whole area sixty-seven per cent were under millet, fifteen per cent under Indian millet, six under pulse *kulthi*,

¹ The papers for one of the 161 villages were not completed. The details of 514,230 acres, the total area of the remaining 160 villages, showed that the Government arable land was 355,475 acres and waste 127,904, or a total of 483,379 acres; and the alienated arable land was 25,287 and waste 5564, or a total of 30,851 acres. Mr. Pedder, 118 of 20th April 1867, para. 6.

² Mr. Pedder's Survey Report, 118 of 20th April 1867, para 12.

³ Mr. Pedder proposed to assess the lands watered by these wells by an addition of twenty-five per cent to the dry-crop rate, as sanctioned by para 14 of Government Resolution 1829 of 18th May 1866. His Report 118 of 20th April 1867, para 10.

five under oil-seed *tíl*, two under gram, two under wheat, and one each under castor-seed, sugarcane, and miscellaneous crops. In the poorer lands the bushes were cut down from a few acres in the midst of the low thorny brakes, and the ground was tilled for two or three years and then thrown up. Manure was never used, and, when the soil showed signs of exhaustion, the field was left fallow for several years.

The sub-division was crossed by two bridged and metalled roads, one from Málegaon twenty-two miles to the Manmád railway station, the other the Bombay-Ágra trunk road joining Málegaon with Dhulia on the north and Chándor on the south. The country roads were generally good. The only important market town was Málegaon with a population of 8264.

Poor as Málegaon was (1868) its prosperity had greatly increased since the introduction of British rule. Between 1818-19 and 1854-55 tillage had spread from 18,076 to 98,905 acres or 447 per cent, and the revenue had risen from £3999 (Rs. 39,990) to £8155 (Rs. 81,550) or 103 per cent. In the next eleven years (1855-1866) the tillage area had increased by 43,820 acres or forty-four per cent and the revenue by £4499 (Rs. 44,990) or fifty-five per cent.¹ Except in a few bad seasons remissions had been small.² In spite of this increase in prosperity Mr. Pedder was opposed to any great enhancement of assessment. The proportion of exportable products, which caused an influx of money into the district, was very small. Cotton, wheat, gram, oil-seed, and sugarcane together occupied less than thirteen per cent of the cultivated area. Again the new rates, though they did not seem so, were really higher than the old rates, as the measurements which had formerly often been greatly in favour of the husbandman were now exact. Though the total increase was moderate, the assessment of many villages which had formerly been rated very low was greatly raised.³

The 153 Government villages were arranged in four classes with highest dry-crop acre rates varying from 5s. (Rs. 2½) to 3s. 6d. (Rs. 1½). The first class included seven villages, Málegaon and those immediately round it, for which a highest acre rate of 5s. (Rs. 2½) was fixed. The second class included sixteen villages for which a highest acre rate of 4s. 6d. (Rs. 2¼) was fixed. These villages lay along the Ágra road near Jhodga, a halting place where the traffic from Berár and the north-east joined the Ágra road. The third class included 101 villages, the bulk of the sub-division which had no particular advantage of position or market. These were charged a highest acre rate of 4s. (Rs. 2). The fourth class included twenty-nine villages divided into two groups, one bordering on the barren hills

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¹ Mr. Pedder 118 of 1867, para. 14. In 1867-68 tillage amounted to 170,786 acres, showing in fourteen years an increase of 109 per cent. Mr. Pedder, 371 of 18th December 1887, para. 16.

² Mr. Pedder, 118 of 1867, para. 14.

³ As an instance of the inequality of the old rates of two villages, close together on the Girna and of precisely the same soil, Tálhar had paid at the rate of 1s. 7½d. (as. 12 pías 11) and Soigaon at the rate of 2s. 0½d. (Rs. 1-0-7). Mr. Pedder, 118 of 1867, para. 23.

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which separated Málegaon from Dhulia and the other of poor villages on the lower slopes of the Chándor range. These were charged a highest acre rate of 3s. 6d. (Rs. 1½).¹ On the same area of tilled land the effect of the new rates was an increase of eleven per cent.² In addition to this, by bringing hidden tillage to light, accurate measurements raised the increase in the Government demand from eleven to thirty-five per cent. This additional revenue was again reduced to thirty-one per cent by the throwing up of fields, whose included waste had remained untaxed till the introduction of survey measurements.

The following statement shows the effect of the survey :

Málegaon Settlement, 1868.

CLASS.	Villages.	FORMER.									
		1818 to 1866.		1865-66.							
				Dry-crop.			Channel-watered.			Total.	
		Tillage.	Assessment.	Tillage.	Assessment.	Average acre rate.	Tillage.	Assessment.	Average acre rate.	Tillage.	Assessment.
I. ...	7	Acrea.	Rs.	Acrea.	Rs.	As. p.	Acrea.	Rs.	Rs. a. p.	Acrea.	Rs.
II. ...	16	7776	16,981	13,519	13,151	15 7	1144	15,024	13 2 2	14,663	28,175
III. ...	101	14,028	12,641	24,465	20,039	13 6	25	164	6 9 0	24,490	20,803
IV. ...	29	47,836	37,699	63,230	63,230	10 11	817	9042	11 1 1	93,472	72,272
		5117	2707	10,100	5289	8 5	...	...	...	10,100	5289
Total ...	153	74,747	70,028	140,739	1,02,309	11 8	1996	24,230	12 3 2	142,725	126,589

CLASS.	SURVEY.										
	1865-66.							Arable.	Rental.	Highest acre rate.	
	Dry-crop.		Channel-watered.				Total assess- ment.				
	Average acre rate.	Assess- ment.	Average acre rate.	Dry- crop.	Garden.	Total.					
	Rs. a. p.	Rs.	Rs. a. p.	Rs.	Rs.	Rs.	Rs.	Acrea.	Rs.	Rs. a.	
I. ...	1 3 2	16,214	1 13 6	2107	12,917	15,024	31,238	20,451	36,799	2 8	
II. ...	0 13 0	19,895	1 0 0	25	139	164	20,059	45,140	35,384	2 4	
III. ...	0 12 0	69,351	1 6 4	1133	7904	9042	78,303	233,769	1,73,453	2 0	
IV. ...	0 6 4	3995	...	...	...	...	3905	56,112	21,988	1 12
Total ...	0 12 5	1,00,455	1 10 4	3270	20,960	24,230	1,33,685	355,472	2,67,624	...	

Báglán,
1868.

Báglán, when surveyed and settled in 1868, contained 101 villages,³ eighty-eight Government and thirteen alienated, into ninety-one of which, eighty-eight Government and three alienated,

¹ These Málegaon maximum acre rates of dry-crop assessment were nearly the same as those sanctioned for the neighbouring sub-divisions of Dhulia (Rs. 2-6, Rs. 2-2, and Rs. 1-14) and Cháligaoon (Rs. 2½, Rs. 2½, Rs. 2, Rs. 1½, and Rs. 1-10) which had been settled in 1862-63.

² Mr. W. G. Pedder, 371 of 13th December 1867, para 22. In another passage (118 of 20th April 1867, para 23) Mr. Pedder puts the nominal rise in the pitch of assessment at 6½ per cent. The actual increase seems to have been eleven per cent.

³ Exclusive of the petty divisions of Abhona and Jýkheda.

the settlement was introduced. The area of these ninety-one surveyed villages was 413 square miles, or 265,449 acres, of which 82,038 or thirty-one per cent were unarable. Population numbered 34,604 or eighty-four to the square mile. Báglán is a district of hills and streams, bare of trees except some fine mango groves near rivers. The soil was poor, mostly stony or *barad*, and the average classification was consequently low, about *annas* 4½ according to the revised classification scale. In many of the valleys much good and fairly deep black soil had a plentiful supply of river water, and paid exceedingly high rates. Though pleasantly cool the climate was unhealthy. In some villages every September and October the whole population suffered from fever. During the eight years ending 1868 the rainfall ranged from twenty-five inches in 1861 to eight inches in 1865 and 1868, and averaged 14·4 inches. Many of the hill villages depended for their water-supply on wells which were liable to fail. But most of the villages were in valleys, and had a plentiful and unfailing supply of water. Wet-crop tillage in Báglán was careful, skilful, and productive. The dry-crop tillage seemed to suffer from the greater care given to the watered crops, and was generally rude and rough, though the outturn was often large. Tillage was almost the sole industry. The people were comfortable, but not rich. Even the best channel-watered villages had few signs of wealth. Most of the people were forced to seek the moneylenders' help and were in debt. Satána was the head-quarters and chief local market. There were also markets at Dáng Saundána, Bej, Vákhári, and Rámeshvar. But the chief market was at Málegaon twenty-two miles east of Satána. In 1869 there were no made roads, and Satána was twenty-eight miles from Manmád, the nearest railway station.

Between 1828 and 1848 very liberal reductions had lowered the average acre rate from 4s. 9½d. to 2s. 5d. (Rs. 2-6-7 to Re. 1-3-4), or about fifty per cent. These reductions seem to have placed the Báglán villages on a satisfactory footing. During the ten years ending 1857-58 the tillage area spread from 49,800 to 57,491 acres, and, in spite of a slight fall from 2s. 5d. to 2s. 3½d. (Re. 1-3-4 to Re. 1-2-3) in the average acre rate, the receipts rose from £5602 to £6406 (Rs. 56,020 - Rs. 64,060). During the nine following years, in consequence of the great rise in produce prices, Báglán made rapid progress. The tillage area rose from 57,491 to 84,695 acres, and collections from £6406 to £9274 (Rs. 64,060 - Rs. 92,740).¹ Remissions had been trifling and were almost entirely given to Bhils, who had forgotten formally to give up lands which they had ceased to till. The following table gives a summary of the progress of Báglán since the beginning of British rule :

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¹ Much of this rise was due to a succession of scanty local crops, and any return of good seasons was certain to cause a marked fall in prices. Bom. Gov. Rev. Rec. 74 of 1870, 404-405.

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Baglān Land Revenue, 1818-1867.

YEARS.	Tillage Acres.	Assesse- ment.	Remissions.		Collec- tions.	Average acre-rate.
			Amount.	Percent- age.		
<i>Average of 10 years.</i>						
1818-19 to 1827-28 	29,269	Rs 68,146	Rs. 5011	8	Rs. 62,675	Rs. s. p. 2 6 7
1828 29 to 1837-38 	33,717	61,791	6521	10½	55,270	1 13 4
1838 39 to 1847 48 	49,800	61,425	5402	8½	56,023	1 8 4
1848 49 to 1857-58 	57,491	65,174	1409	2	64,065	1 2 3
<i>Average of 9 years</i>						
1858-59 to 1866 67 	51,695	93,338	595	½	92,743	1 1 8

Except in the three villages where the plough tax or *autbandi* was in force, the revenue system in Baglān was an acre rate or *bighoti*, the *bigha* being nominally equal to about three-fourths of an acre, but, in practice, including from an eighth to a sixth more.¹ The existing rates were less than one-half of the former rates.

The eighty-eight Government villages were arranged in five classes, with highest dry-crop acre rates of 4s. 3d. (Rs. 2½), 4s. (Rs. 2), 3s. 6d. (Rs. 1¾), 3s. (Rs. 1½), and 2s. 6d. (Rs. 1¼). The first class, with a highest dry-crop acre rate of 4s. 3d. (Rs. 2½), contained five villages in the eastern plain or near the Girna and the Áram. They had easy access to markets and were well supplied with water. The second class, with a highest dry-crop acre rate of 4s. (Rs. 2) contained twenty-eight villages, chiefly in the valleys of the Kaner, Áram, Girna, and Kolthi west of the first class. There were also a few villages, like Ajmer Saundāna and Váygaon, which, though not on these rivers, were well supplied with water and were near markets. The third class with a highest acre rate of 3s. 6d. (Rs. 1¾) contained sixteen villages. The fourth class with a highest acre rate of 3s. (Rs. 1½) contained twenty-six villages. The fifth or the last class with a highest acre rate of 2s. 6d. (Rs. 1¼) included thirteen villages, a poor group, some among the hills to the west of Satāna and others in the extreme west and north of the sub-division. These were the rates approved by the Survey Commissioner and sanctioned by Government. Mr. Pedder originally proposed somewhat higher rates in a considerable number of the villages. The changes recommended by Colonel Francis lowered the total rental from £11,483 to £10,998 (Rs. 1,14,830-Rs. 1,09,980). The following statement gives a summary of the original and of the amended rates :

Baglān Settlement, 1868.

CLASS.	PROPOSED.				SANCTIONED.			
	Vil- lages.	Maximum dry-crop acre rate	Arable acres	Rental.	Villages.	Maximum dry-crop acre rate.	Arable acres.	Rental.
I.	12	Rs. s. p. 2 2	42,102	Rs. 41,651	5	Rs. s. p. 2 2	18,547	Rs. 18,013
II.	31	2 0	58,873	46,244	28	2 0	60,736	56,753
III.	32	1 12	56,707	22,594	16	1 12	23,103	23,914
IV.	18	1 10	12,568	4345	26	1 8	27,327	15,938
					13	1 4	12,568	3402
Total ...	98	...	170,250	1,14,834	88	...	170,250	1,09,980

¹ Mr. Pedder, 4, 5th January 1869, in Bom. Gov. Rev. Rep. 74 of 1870, 374.

As Báglán was still cut off from outside markets, as the people were by no means well-to-do and had suffered severely from several years of scanty rainfall, some slight lowering of the Government demand seemed advisable. The survey measurements showed an area under tillage of 106,575 instead of 91,132 acres, while the assessment showed a fall from £10,028 to £9422 (Rs. 1,00,280 - Rs. 94,220) or about six per cent. This decrease was caused by reducing the average dry-crop acre rate from 1s. 5½d. to 1s. 2½d. (as. 11-8 to as. 9-9) and the average channel-watered rates from £1 4s. 8½d. to 18s. 4d. (Rs. 12-5-4 to Rs. 9-2-8). The following statement shows in detail the chief changes and their financial effect :

Báglán Settlement, 1868.

CLASS.	Villages.	FORMER.									
		1818-19 to 1866-67.		1866-67.		1867-68.					
		Tillage.	Assessment.	Tillage.	Assessment.	Dry-crop.			Channel-watered.		
						Tillage.	Assessment.	Acre-rate.	Tillage.	Assessment.	Acre-rate.
I. ...	12	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.	Rs. a. p.	Acres.	Rs.	Rs. a. p.
II. ...	31	13,828	22,497	27,352	38,685	26,177	21,923	0 13 5	1152	14,466	12 8 11
III. ...	32	18,986	29,955	36,918	48,310	33,980	24,030	0 11 9	1420	18,607	13 0 4
IV. ...	13	2742	1630	4537	2019	5104	2430	0 7 7	51	324	6 5 8
Total...	88	40,352	65,580	92,545	1,00,334	88,224	64,419	0 11 8	2908	35,864	12 5 4
										91,132	1,00,280

CLASS.	Vil- lages.	SURVEY.											
		1867-68.											
		Arable.	Rental.	Acre rate.	Dry-crop.			Channel-watered.			Total.		
					Maxi- mum.	Tillage.	As- sessment.	Acre rate.	Til- lage.	As- sessment.	Acre- rate.	Tillage.	Assessment.
I ...	13	Acres.	Rs.	Rs. a.	Acres.	Rs.	Rs. a. p.	Acres.	Rs.	Rs. a. p.	Acres.	Rs.	
II ...	81	42,102	41,651	2 2	29,221	24,064	0 13 2	1,303	13,248	10 2 8	30,524	37,312	
III ...	32	58,873	46,244	2 0	38,430	23,473	0 9 9	1,773	15,936	8 15 10	40,203	39,409	
IV ...	18	56,707	22,594	1 12	29,309	12,909	0 7 1	305	1881	6 2 8	29,614	14,850	
Total...	88	12,668	4345	1 10	6193	2391	0 6 2	36	259	7 3 1	6234	2650	
		170,250	1,14,834	...	103,158	62,897	0 9 9	3,417	31,324	9 2 8	106,575	94,221	

After Báglán its two petty divisions were settled, Jáykheda with ninety-six villages in the north and Abhona with 165 villages in the south-west. The surface of both of these groups was broken by steep rocky ranges generally stretching west and east, and separated by valleys of varying breadth. Except towards the west especially in the hills about Pimpli near Abhona, where were forests of teak and other timber trees, most of the hills were bare or covered with low thorn-bushes. Along the river banks were many rich mango groves. In other parts the arable land was almost treeless. The soil varied from a rich deep black to the poorest stony or *barad*. Some hill villages suffered from want of water, but, as a rule, the valleys were well supplied. The climate was cool, but feverish from October to February.

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The most important crops were sugarcane, rice, wheat, and gram occupying in all 10,814 acres. Except towards the east where the valleys were open and the climate suited millet, the dry-crop tillage was rude and careless. As in Báglán proper the rainfall had for some years been very scanty, and it was (December 1869) the universal opinion of the people and of Government officers acquainted with the country that the climate had changed for the worse. Wells and streams which formerly held water all the year round had for some years past run dry in January. There was also a general belief that partly from the want of moisture, partly from the spread of tillage and from continuous cropping, the land was less fruitful than formerly. The opening of the Kondái and Sel passes was a great help to traffic, and a road was being made from Málegaon through Satána and the Dhol pass across Jáykheada, and over the Sel pass to Pimpalner in Khándesh. There were no made roads, and most of the country tracks were broken by steep passes and deep ravines. No part of either group of villages was near the railway. Except sugar, which crossed the Bháavad pass to Násik in considerable quantities, the only exports were to Málegaon. All the local markets were small and unimportant. The chief were in Jáykheada, Mulher, Námpur, and Jáykheada; and in Abhona, Hátgad, Kanosi, Páia, and Abhona. The people were few in number, sixty-nine to the square mile in Jáykheada and eighty-five to the square mile in Abhona. They were sunk in debt and had suffered much from recent bad seasons.¹

Only ten villages in the extreme south had been previously surveyed, and, except by opening one or two hill passes, no attempt had been made to help traffic or supply an outlet for the local produce. Still, though the survey was not introduced, great improvements had from time to time been made in the system of revenue management. The pressure of distress between 1828 and 1832 had caused a marked reduction in the Government demand. By improvements in the revenue system and by the introduction of useful checks and tests, the people were freed from the extortion of village and district officers, under which they had suffered severely in the early years of British rule. Transit duties were reduced, extra cesses abolished, and the average dry-crop acre rate was lowered about 27 per cent.² These improvements were followed by a steady advance of tillage, which became rapid in 1858 when produce prices began to rise. In the Jáykheada villages tillage had spread from 7986 acres in 1818 to 34,979 in 1868 or an increase of 338 per cent, while the Government demand had only risen from £ 3020 to £5456 (Rs. 30,200-Rs. 54,560) or eighty per cent. So in Abhona the spread of tillage was from 11,135 to 37,461 acres or 236 per cent, and the increase in collections from £1936 to £4101 (Rs. 19,360-Rs. 41,010) or 111 per cent. The details are given below. During the twenty years ending 1838 in the fifty-four villages of Jáykheada, the tillage

¹ Mr. Pedder's Survey Report, 302 of 7th December 1869, para 22.

² In Jáykheada from Rs. 2-10-1 to Rs. 1-8-7, and in Abhona from Rs. 1-6-3 to Rs. 1-1-7.

area had spread from 7986 acres to an average during the ten years ending 1838 of 15,569 while the collections remained almost unchanged at £3020 (Rs. 30,200). During the next thirty years, corresponding to the first survey period in the southern sub-divisions, the advance was rapid especially towards the close. In the ten years ending 1847-48 the average tillage area had risen from 15,569 acres to 22,019 or forty-one per cent, and the collections from £3018 to £3261 (Rs. 30,180-Rs. 32,610) or seven per cent. During the next ten years (1848-1858) the tillage increased to 25,705 acres or sixteen per cent, and the collections to £3752 (Rs. 37,520) or fifteen per cent. The progress in the next ten years was much more marked, a rise in tillage to 32,897 or twenty-eight per cent and in collections to £5023 (Rs. 50,230) or thirty-three per cent. The last year of the decade (1867-68) was far above the average, with a tillage area of 34,979 acres and a revenue of £5456 (Rs. 54,560). During the same period the advance in the 108 Abhona villages was about the same, double the tillage area, and an increase of 89 per cent in the collections. The variations in the progress were also very similar, a large advance in tillage (5859 acres) between 1837 and 1847, a smaller advance (3051 acres) in the next decade, and again a marked increase (9801 acres). As in the Jáykheda group the returns for the last year of the period (1867-68) were far in excess of the average of the ten previous years, tillage showing an increase from 34,893 acres to 37,461 acres and collections from £3791 to £4101 (Rs. 37,910-Rs. 41,010). The details for both village groups are given in the following statement :

Jáykheda 54 Villages, Land Revenue, 1818-1868.

YEARS.	Tillage.	Assessment.	Remissions.		Collections.	Average acre-rate.
			Amount.	Per cent.		
1818-19	Acres. 7986	Rs. 30,200	Rs. ...	...	Rs. 30,200	Rs. a. p. ...
<i>Ten years' average.</i>						
1818-19 to 1827-28	12,279	32,311	3202	9.91	29,109	2 10 1
1828-29 to 1837-38	15,569	33,154	2972	8.96	30,182	2 2 1
1838-39 to 1847-48	22,019	34,031	2320	6.94	32,611	1 9 5
1848-49 to 1857-58	25,705	38,056	1138	2.94	37,518	1 8 1
1858-59 to 1867-68	32,897	50,446	218	0.42	50,228	1 8 7
1867-68	34,979	54,560	4	...	54,566	...

Abhona 108 Villages, Land Revenue, 1818-1868.

1818-19	11,135	19,409	45	...	19,364	...
<i>Ten years' average.</i>						
1818-19 to 1827-28	14,113	19,002	1316	6.69	18,346	1 6 3
1828-29 to 1837-38	16,182	21,329	1368	6.36	19,971	1 5 1
1838-39 to 1847-48	22,041	23,689	605	2.55	23,084	1 1 2
1848-49 to 1857-58	26,092	27,733	614	2.22	27,119	1 1 6
1858-59 to 1867-68	34,893	38,294	382	0.69	37,912	1 1 7
1867-68	37,461	41,227	220	...	41,007	...

In fifty-six Jáykheda and 121 Abhona villages the revenue was collected by *bigha* rates, and in twenty-three Jáykheda and eleven Abhona villages the settlement was by a plough tax or *autbandi*. In these plough cess villages the lands tilled by each husbandman were roughly

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measured into plots of thirty *bighás*. Each of these plots was called a plough, and the holder was charged a certain sum on the plough without counting his cattle. In the south there was a special group of eleven villages, which had formerly belonged to Dindori and had been settled by Mr. Tytler in 1843. In these villages the system of granting the village a short lease of the uplands for a lump sum had not worked well, and the lands had been divided and let for tillage at a low uniform rate.¹ In Jáykheada the survey settlement was introduced into eleven alienated and eighty-one Government villages,² with a total area of 194,610 acres or 304 square miles, of which 91,564 or forty-seven per cent were unarable. The population was 20,834 or sixty-nine to the square mile. Of the 165 Abhona villages 143 were Government and twenty-two alienated. Twelve alienated and ten Government plough rate villages were circuit surveyed only. The ten Government plough-rate villages were in the Dángs to the west of the Sahyádris, scattered along the road from Abhona to Balsár. Their outlying position, their sickly climate, the want of labour, supplies, and water, and the probable opposition of the Bhils and Konkanis would make the introduction of the survey settlement difficult and costly, and even if introduced the regular system could not be carried out. Such of these villages as were tilled were granted to the headmen on ten years' leases, on condition that the headmen were not to levy more than the existing plough rate of 16s. (Rs. 8). The effect of these leases was in one village to increase the rental from £11 5s. to £12 14s. (Rs. 112½ - Rs. 127), in another from £7 16s. to £7 18s. (Rs. 78 - Rs. 79), and in eight others to increase rentals varying from £2 14s. to £4 4s. (Rs. 27 - Rs. 42) to rentals varying from £3 2s. to £5 10s. (Rs. 31 - Rs. 55). Of the remaining 126 villages, into which the survey settlement was introduced, four were alienated and 122 Government. Of the Government villages one had formerly been assessed by a plough rate and 121 by a *bigha* rate. Of a total area of 172,019 acres or 269 square miles, 80,038 or forty-six per cent were unarable. The population was 22,976 or eighty-five to the square mile.

Of 218, the total number of villages settled, eighty-one Government and eleven alienated belonged to Jáykheada, and 122 Government and four alienated to Abhona. They were arranged in five classes with highest dry-crop acre rates of 4s., 3s. 6d., 3s., 2s. 6d., and 2s. (Rs. 2, Rs. 1½, Rs. 1½, Rs. 1½, and Re. 1). The effect of the survey rates was in the ninety-two Jáykheada villages a fall from £6639 to £5797 (Rs. 66,390 - Rs. 57,970) or thirteen per cent, and in the 126 Abhona villages a fall from £4372 to £3889 (Rs. 43,720 - Rs. 38,890) or eleven per cent. The details are given in the following statement:

¹ The thirty years' survey lease of these villages did not come to an end till 1872. They were surveyed and assessed in advance, ten of them being placed in the third class with a maximum dry-crop acre rate of Rs. 1½, and one in the fourth class at a rate of Re. 1. Mr. Pedder, 302 of 7th December 1869, para 18, Rev. Rec. 75 of 1870.

² Two of these were formerly held on lease. Of the eighty-four Government and twelve alienated villages, two Government villages were included with others, and one Government village which was entirely waste and one alienated village were not surveyed. Mr. Pedder, 302 of 1869, para. 9.

Jaykheda and Abhona Settlement, 1869.

PRTY DIVISION.	Villages.	Existing revenue.	Survey assessment.	Reduction.		Rental of arable waste.
				Amount.	Per cent.	
Jaykheda ...	92	Rs. 66,387	Rs. 57,908	Rs. 8421	13	Rs. 11,487
Abhona ...	126	43,723	38,890	4833	11	10,215
Total ..	218	1,10,110	96,856	13,254	12	21,702

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Niphád-Chándor,
88 Villages,
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In 1871-72, at the close of the thirty years' guaranteed lease, the revision of the original survey settlements was begun in sixty-nine villages of Niphád and nineteen villages of Chándor, which had been settled in 1840-41 and 1841-42. This tract was bounded on the north by the Chándor hills, on the east by Yeola, on the south by the Godávári, and on the west by the Bombay-Ágra road. It was a rolling plain, the sides and tops of the rising ground were poor and barren, but the hollows were deep soiled and had streams whose water was much used for irrigation. The richest parts lay along the north bank of the Kádva and Godávári, and some villages bordering on Yeola.

The rain returns during the eight years ending 1870-71 varied in Chándor from 10·42 inches in 1864-65 to 41·39 inches in 1870-71, and averaged 22·72 inches; in Niphád they varied from 13·51 inches in 1868-69 to 21·20 in 1870-71 and averaged 16·66 inches.¹ Local produce prices during the thirty years varied for millet, *bájri*, from 84 lbs. the rupee in 1842-43 to 26 lbs. in 1870-71 or an increase of 220 per cent; for wheat, from 70 lbs. to 24 lbs. or an increase of 200 per cent; for rice from 26 lbs. to 14 lbs. or an increase of eighty per cent; and for gram from 66 lbs. to 24 lbs. or an increase of 170 per cent.² During the same time the villages had greatly gained by the opening of roads and railways. Instead of a rough stony ravine, hardly passable for laden carts, the Tal road was one of the finest engineering works in West India.³ The great Ágra highway gave easy communication through this pass to the sea and north-east to Khándesh. The Peninsula railway passed through the villages, providing them with three stations, Manmád, Lásalgaon, and Niphád; and from one of these stations roads had lately (1870) been opened, one about thirty-five miles north-west from Lásalgaon to Abhona, the other about fifteen miles north to Chándor.

¹ The details were: Chándor, 1863, 22·05 inches; 1864, 10·42; 1865, 11·74; 1866, 20·57; 1867, 22·46; 1868, 13·86; 1869, 32·27; 1870, 41·39. In Niphád they were, 1863, 15·36; 1864, 14·93; 1865, 18·98; 1866, 14; 1867, 17·02; 1868, 13·51; 1869, 18·33; 1870, 21·2. Lt.-Col. Waddington, 850 of 19th December 1871; Rev. Rec. 87 of 1872, 300.

² In Chándor the average prices from 1841-42 to 1850-51 were, for millet 70 lbs., for wheat 58 lbs., for rice 24 lbs., and for gram 56 lbs. From 1851-52 to 1860-61, for millet 54 lbs., for wheat 50 lbs., for rice 23 lbs., and for gram 43 lbs. From 1861-62 to 1870-71, for millet 24 lbs., for wheat 20 lbs., for rice 12 lbs., and for gram 22 lbs. Rev. Rec. 87 of 1872, 308, 343.

³ 'I remember,' writes Lieutenant-Colonel Waddington, 'with what difficulty laden carts were forced up the rough and stony ravine in 1846.' 850 of 19th December 1871.

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The result of these influences had been, comparing the average of the two periods of ten years ending in 1851 and in 1871, a spread from 95,867 to 110,223 acres in the tillage area and an increase in collections from £8216 to £9696 (Rs. 82,160- Rs. 96,960).¹ The following statement gives a summary of the details :

Niphád-Chándor Land Revenue, 1841-1871.

YEARS.	Land Revenue.		Grass.	Total.	Remissions.	Collections.	Waste Land.	
	Acres.	Assessment.					Acres.	Assessment.
		Rs.						Rs.
1841-1851...	95,867	81,060	1576	83,236	1076	82,160	15,682	10,071
1851-1861...	98,674	83,882	4085	87,967	2606	85,361	12,875	7849
1861-1871...	110,223	90,768	6196	90,964	...	96,964	1328	963

During the thirty years ending 1870-71 the population returns showed a rise from 18,751 in 1840-41 to 38,007 in 1870-71 or 102 per cent; carts from 903 to 2747 or 204 per cent; farm bullocks from 8602 to 13,998 or sixty-two per cent; buffaloes from 2821 to 4864 or seventy-one per cent; sheep and goats from 9522 to 15,977 or sixty-six per cent; and horses from 842 to 1062 or twenty-three per cent; cows showed a decrease from 11,026 to 8963 or nineteen per cent.² Wells had risen from 975 to 1417 or fifty-one per cent.

Except in a few villages there was no rotation of crops. Sugar-cane was rarely grown oftener than once in four or five years. The chief crops were, in the Niphád villages, millet covering fifty-four, wheat 30·6, and gram four per cent of the area under tillage; and in Chándor millet with 71·8 and wheat with 8·6 per cent. The villages were (1871) well provided with roads. Bombay traders came in great numbers to

¹ During the thirty years ending 1870-71 in the eighty-eight villages of Niphád and Chándor, the TILLAGE AREA varied from 77,000 acres in 1841-42 to 112,000 acres in each of the six years ending 1870-71, and averaged 101,588 acres. In the first three years it rose from 77,000 acres in 1841-42 to 97,000 in 1843-44 and fell in the next two years to 94,000 in 1845-46. Then rising to 106,000 in 1847-48 it again fell to 96,000 in 1851-52. In the next three years there was no change. After that there was a steady increase until 1862-63 when it amounted to 110,000 acres. In the next two years there was no change and in the remaining six years the amount stood at 112,000 acres. During the same period, COLLECTIONS varied from Rs. 73,000 in 1841-42 to Rs. 93,000 in each of the six years ending 1870-71, and averaged Rs. 84,210. In the first three years they rose from Rs. 73,000 in 1841-42 to Rs. 83,000 in 1843-44, and fell in the next two years to Rs. 77,000 in 1845-46. Then rising to Rs. 87,000 in 1847-48 they again fell to Rs. 73,000 in 1851-52. In the next four years they were Rs. 81,000 in 1852-53, Rs. 74,000 in 1853-54, Rs. 83,000 in 1854-55, and Rs. 75,000 in 1855-56. In the next nine years they steadily rose from Rs. 85,000 in 1856-57 to Rs. 91,000 in 1864-65. In the remaining six years they stood at Rs. 93,000. During the whole thirty years of the survey lease, REMISSIONS were granted in only eleven of the first fifteen years. In four of these eleven years they amounted to Rs. 7000 in 1850-51, Rs. 10,000 in 1851-52, Rs. 8500 in 1853-54, and Rs. 7000 in 1855-56. In the remaining seven of the eleven years, they were under Rs. 1000.

² Of ploughs no return is available for 1840-41; in 1870-71 they numbered 3332. They had probably increased in proportion to the increase in the number of farm bullocks. The districts on the banks of the Godávri (Gangthadi) were as famous for their breed of ponies as those of Bhimthadi; though the number of ponies showed a rise of 23 per cent the breed had fallen off. Lieutenant-Colonel Waddington, 850 of 19th December 1871, para. 7.

the railway stations, and bought straight from the growers. The local demand was also good. Sáykheada within two miles of the Khervádi railway station had a weekly market, where goods were offered for sale worth from £500 to £1000 (Rs. 5000-Rs. 10,000). Weekly markets were also held at Chándor, Niphád, Pimpalgaon, Vinchur, Lásalgaon, Náráyanthemba, Sukena Khurd, Nándur, and Madmeshvar, and there were yearly fairs at Naital in *Paush* (January), when for fifteen days cloth chiefly from Bombay and worth £2500 (Rs. 25,000) was sold, and at Ahirgaon in *Kártik* (November), when from £1200 to £1400 (Rs. 12,000-Rs. 14,000) of goods were sold. In Chándor, Nándurdi, and one or two large villages the weaving of cloth supported 216 looms, with an average yearly produce of about £5000 (Rs. 50,000). The villages seemed in better repair, cleaner, and neater than Poona villages. The people were fairly off. Private sales and mortgages of land to moneylenders were not uncommon, but, during the three years ending 1870-71, there had been only one sale of land from failure to pay rent. On the whole the land was carefully and cleanly tilled, and the watered lands were well manured. Though not so valuable as at Poona, land fetched as much as from thirty to seventy times its yearly rent.

When the original survey was made the system was incomplete, and tests showed that the land must again be measured before revised assessments could be fixed.

As regards classing the soil, the scale used at the revision survey was, with slight modifications, the same as Lieutenant Davidson's scale.¹ But although the scale was nearly the same, examination showed that Mr. Davidson's standard was not uniform,² and that a fresh classification was required. Considering the improved means of traffic and the great rise in produce prices,³ Lieutenant-Colonel Waddington thought that the rates might fairly be raised from fifty to sixty per cent.

For re-assessment purposes the villages were arranged under four groups. Six villages either railway stations or close to railway stations, where a highest dry-crop acre rate of 4s. 6d. (Rs. 2½) was fixed; twenty-two villages within easy reach of a railway station or near a large market or on a high road, for which the highest rate was fixed at 4s. (Rs. 2); thirty-eight villages not so well placed had a highest rate of 3s. 6d. (Rs. 1¾); and twenty-two villages far from the railway had a highest rate of 3s. (Rs. 1½). The effect of the new rates was a rise in the rental from £9146 to £15,373 (Rs. 91,460-Rs. 1,53,730) or sixty-eight per cent. The details are given in the following statement:

¹ Diagram G. opposite page 48 of Bom. Gov. Sel. CXXX. part II.

² The assistant superintendent Mr. Grant found that in the original classing, 'soils from the third class downwards were entered fully two classes too low and the eighth and ninth orders of soil were commonly entered as unarable, *khardb.*' Rev. Rec. 87 of 1872, 231, 305.

³ Compared with the average in the first fifteen years of the original survey (1841-1856), the average of the ten years (1856-1861 and 1866-1871) showed an increase of seventy-one per cent in millet and seventy-three per cent in wheat. These are averages of the three places, Niphád, Chándor, and Násik. Lieut.-Col. Waddington, 850 of 19th December 1871, Bom. Gov. Rev. Rec. 87 of 1872, 309, 348.

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Niphád-Chándor Revision Settlement, 1871.

1871.	TILLAGE.				WASTE.		TOTAL.	
	Area.	Assessment.			Area.	Assessment.	Area.	Assessment.
		Dry-crop.	Watered.	Total.				
	Acres.	Rs.	Rs.	Rs.	Acres.	Rs.	Acres.	Rs.
Proposed rates ...	124,021	1,35,150	18,573	1,53,723	764	426	1,24,785	1,54,155
Existing do. ...	110,934	74,506	16,954	91,460	615	271	1,11,549	91,731
Increase ...	13,087	60,650	1619	62,269	149	155	13,236	62,424

Chándor-Dindori,
98 Villages,
1874.

In 1873-74 the revision survey was extended to two village groups. One of these was of fifty-six villages, forty-five of them in Chándor and eleven in Niphád, with an area of 116,811 acres and a population of 126 to the square mile. The other was of forty-two villages, thirty-eight of them in Dindori and four in Násik, with an area of 114,474 acres and a population of 169 to the square mile.

There was much variety in these villages. Most of the south-east, including the Niphád and Násik villages, and those in the south-east corner of Dindori were level with deep black soil, while the west of Násik and the south of Dindori were hilly and poor; north Dindori was wooded with somewhat shallow black soil; and Chándor in the north-east was broken and stony, bare of trees and with poor soil. In almost all parts were streams, many of which were used to water the rich lands on their banks. The western villages had a larger rainfall and a more feverish climate than those in the east. Rain returns for the nine years ending 1871-72 varied in Chándor from 10·42 inches in 1864-65 to 41·39 inches in 1870-71, and averaged 22·36 inches; in Dindori they varied from 20·99 inches in 1864-65 to 28·56 in 1870-71, and averaged 24·18 inches.¹

Survey rates had been introduced both into the eastern or Chándor and into the western or Dindori blocks in 1842. Both groups, especially the Chándor villages, were then much depressed, and low rates were introduced averaging 1s. 3½d. (as. 10½) an acre in the Chándor and 1s. 6¾d. (as. 12½) in the Dindori villages. The new rates, though less than the former nominal total rental by fifty per cent in Chándor and thirty per cent in

¹ The details are :

Chándor-Dindori Rainfall, 1863-1871.

YEAR.	Násik.	Chándor	Niphád.	Dindori.	YEAR.	Násik.	Chándor	Niphád	Dindori.
	Inches.	Inches.	Inches.	Inches.		Inches.	Inches.	Inches.	Inches.
1863-64 ...	21·74	22·05	15·35	26·34	1868-69 ...	19·69	18·66	18·6	25·07
1864-65 ...	18·48	10·42	14·93	20·99	1869-70 ...	27·25	32·27	18·7	23·30
1865-66 ...	21·40	11·74	18·98	25·86	1870-71 ...	38·09	41·39	21·7	28·56
1866-67 ...	19·06	20·57	14·0	21·84	1871-72 ...	20·74	26·53	15·7	22·96
1867-68 ...	27·49	22·46	17·02	26·74	Average ...	23·21	22·36	16·7	24·18

Dindori, yielded an increase on past collections of twenty-six per cent in Chándor and twenty-five per cent in Dindori.¹

For twenty years after the 1842 survey the villages made little progress. The average collections in the Chándor group rose from £3027 (Rs. 30,270) in the ten years ending 1841 to £3363 (Rs. 33,630) in the ten years ending 1861, and the corresponding increase in the Dindori villages was from £4462 to £4890 (Rs. 44,620 - Rs. 48,900). In the ten following years the increase was more marked, to £3818 (Rs. 38,180) in Chándor and £5317 (Rs. 53,170) in Dindori.² The following summary shows the average increase of revenue in each of the four decades between 1832 and 1872 :

Chándor-Dindori Land Revenue, 1832-1872.

YEARS.	45 CHÁNDOR AND 11 NIPHÁD VILLAGES.		38 DINDORI AND 4 NÁSIK VILLAGES.		TOTAL FOR 98 VILLAGES.	
	Collections.	Remissions.	Collections.	Remissions.	Collections.	Remissions.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1832-1842	30,270	3037	44,625	4960	74,895	8897
1842-1852	30,845	417	45,113	236	75,961	653
1852-1862	33,627	110	48,897	42	82,524	152
1862-1872	38,176	...	53,171	36	91,347	36

By the close of the survey lease the whole arable area was under tillage, except 1845 acres in Dindori and 1485 in Chándor. The increase in the resources of these villages was believed to differ little from the increase in the eighty-eight villages of Chándor and Niphád which were revised in 1871. These were, in people 102 per cent, in carts 204 per cent, in farm bullocks sixty-two per cent, in buffaloes seventy-one per cent, in sheep and goats sixty-six per cent, and in horses twenty-three per cent; cows had fallen nineteen per cent.³ Something had been done to improve the water-supply. Masonry dams had been built in some villages, and yearly mud and stone walls were thrown across several of the streams. Government had constructed a large dam across the

¹ Bom. Gov. Sel. CXLV. 18.

² In the forty-two villages of the Dindori group, the TILLAGE AREA fell from 53,000 acres in 1842-43 to 49,000 in 1845-46. In the next three years it rose to 57,000 acres and again in 1849-50 fell to 56,000. From 1850 the tillage area continually advanced till it reached 73,000 acres in 1863-64, and in the remaining nine years it ranged between 73,000 and 74,000 in 1872-73. COLLECTIONS steadily rose from Rs. 43,000 in 1842-43 to Rs. 52,500 in 1861-62. In the remaining eleven years they showed a slight increase of about Rs. 500. The chief REMISSIONS were about Rs. 500 in 1846-47, and about Rs. 200 in 1849-50, 1851-52, and 1853-54.

In the fifty-six Chándor villages the TILLAGE AREA rose from 38,000 acres in 1842-43 to 39,500 in 1843-44 and fell to about 37,500 in 1844-45. In the next three years it rose to 48,500 acres in 1847-48 and again fell in five years to 44,500 in 1852-53. During the whole of the remaining period it continued to rise to 52,000 in 1860-61, 62,000 in 1863-64, and 64,000 in 1872-73. COLLECTIONS rose from about Rs. 30,000 in 1842-43 to about Rs. 33,000 in 1847-48, and fell to Rs. 28,500 in 1851-52. They again rose to Rs. 32,500 in 1853-54, fell to Rs. 31,500 in 1855-56, and again rose to Rs. 34,000 in 1856-57. In the next four years they stood at Rs. 34,000 and then rose to Rs. 38,000 in 1862-63. In the remaining ten years they varied little and averaged about Rs. 38,000. The chief REMISSIONS were about Rs. 4000 in 1851-52, about Rs. 500 in 1853-54, and about Rs. 200 in 1850-51 and 1855-56.

³ Mr. Ashburner, Rev. Comr. 2516, 22nd April 1874, in Bom. Gov. Sel. CXLV. 2.

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Kádva at Pálkhed.¹ Wells for watering the land had increased forty-five per cent in the Chándor and forty-six per cent in the Dindori block. Instead of being entirely without made roads, the villages had the Bombay-Ágra highway passing through the south-east corner of the western and crossing from end to end of the eastern group. Two stations, Lásalgaon and Niphád, on the Peninsula railway were within a day's journey of every village in the two groups. From Lásalgaon a road ran to Chándor. A road between Násik and Dindori was nearly finished, and one from Dindori to Niphád was shortly to be made. Latterly produce prices had fallen, but they were still about sixty-nine per cent above their old level, and, as wheat had begun to be successfully sent to Europe, any considerable fall in prices was unlikely.

In the eastern group, at the time of the revision survey, except along the rich irrigated stream-banks, the poor broken stony country in the north yielded nothing but millet, sesamum, *khurásni*, and other inferior crops. In the level south there was much deep black soil yielding fine wheat, gram, linseed, and millet, and a fair proportion of channel-watered garden-lands growing chillies, earth-nuts, sugarcane, and sometimes rice. In the western block the northern villages were generally well wooded with a somewhat shallow black soil, chiefly growing wheat, *kardai*, and gram with a little millet. The southern villages were usually poor and the country rough and hilly. The fields were clean, and the better dry-crop and garden lands were most carefully tilled. Every scrap of manure was kept and used partly for dry-crop and partly for garden tillage. Almost every village had some land watered from masonry channels, most of which were from fifty to a hundred and fifty years old. Of the whole tillage area, in the Chándor group seventy-one per cent were under millet and eight per cent under wheat; in the Dindori group twenty-seven per cent were under wheat, eighteen per cent under millet, and six per cent under gram. The villages had an unusually good outlet for their produce either to Násik or to some station on the Peninsula line. Besides there were local markets at Chándor, Dindori, Pimpalgaon, Vadner, Vadkhed, Vani, Vágher, and Janori. At Chándor there was a small manufacture of women's robes and other cloth. A timber trade with Peint and Surgána greatly helped the people by employing their cattle when they were not wanted in the fields. On the whole the people were well-to-do and well-housed. In no part of the north of the Presidency, except in Gujarát, were there so many thriving villages.²

Compared with the figures of the 1840 survey, the revised survey of 1870 showed, in the Chándor group, an increase in the total area from 114,146 to 116,814 acres or 2·3 per cent, and in the arable area from 65,507 to 77,870 acres or eighteen per cent, and a decrease in the unarable waste from 24,668 to 10,919 acres or fifty-five per cent.

¹ Lt.-Col. Waddington, 181 of 16th February 1874, Bom. Gov. Sel. OXLV. 20, 21.

² Mr. Ashburner, Rev. Comr. 2516, 22nd April 1874, in Bom. Gov. Sel. OXLV. 2.

In the Dindori group the revised survey showed an increase in the total area from 110,231 to 114,471 acres or four per cent, and in the arable area from 76,326 to 87,167 acres or fourteen per cent, and a decrease in the unarable waste from 16,004 to 4544 or seventy-one per cent. Together, the returns showed an increase of 23,204 acres of arable and a decrease of 25,209 acres of unarable.¹

In both blocks the villages were grouped on the principle of distance from markets. On this principle the fifty-six Chándor and Niphád villages were arranged in five classes. The highest dry-crop acre rate in six villages on the Ágra road was fixed at 4s. (Rs. 2); in eight villages close to the six in class I. it was fixed at 3s. 6d. (Rs. 1½); in fifteen villages along the Ágra and Málegaon roads further from Násik at 3s. (Rs. 1½); in seventeen villages at a greater distance from these roads at 2s. 9d. (Rs. 1-6); and in ten near Chándor range at 2s. 6d. (Rs. 1½). The forty-two Dindori and Násik villages were arranged in six classes. The highest dry-crop acre rate in Makhmalabad, close to Násik, was fixed at 4s. 6d. (Rs. 2½); in Mungсар, about five miles from Násik, at 4s. (Rs. 2); in Dugaon next to Mungсар and six villages close to the second class of the Chándor group at 3s. 6d. (Rs. 1½); in twenty villages between Dindori and the Ágra road at 3s. (Rs. 1½); in twelve villages west of Dindori at 2s. 9d. (Rs. 1-6); and in Sangamner close to the fifth class of the Chándor group at 2s. 6d. (Rs. 1½).

Nothing in addition to the highest dry-crop acre rates was levied on purely well-watered lands. The channel-watered land of the villages in this block was charged a highest acre water-rate of 18s. (Rs. 9). The average rates on land irrigated from wells and dams were 8s. 3½d. (Rs. 4-2-5) in Chándor, and 9s. 3½d. (Rs. 4-10-6) in Dindori in addition to the dry-crop rates. A hundred acres of rice, three-

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¹ The details are :

Chándor-Dindori Area, 1840 and 1870.

SURVEY AREA.	SUB-DIVISIONS.	VILLAGES.	GOVERNMENT.					ALIENATED.			TOTAL.
			Arable.	Un-arable.	Grass.	Village sites.	Total.	Ar-able.	Unar-able.	Total.	
1870	Chándor	45	77,870	10,919	2275	13,800	104,864	11,319	628	11,947	116,814
	Niphád	11									
	Dindori	38									
	Násik	4									
	Total	98	165,037	15,463	6498	19,242	206,238	24,130	917	25,047	231,285
1840	Chándor	45	85,507	24,668	1993	10,997	103,165	9834	1147	10,981	114,146
	Niphád	11									
	Dindori	38									
	Násik	4									
	Total	98	141,833	40,672	4108	13,606	200,219	22,427	1731	24,158	224,377
	Increase	...	23,204	...	2388	5636	6019	1708	...	899	4908
	Decrease	25,209	814

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fourths of which were in Vadgaon in Dindori, were charged a maximum water-rate of 10s. (Rs. 5) and assessed at £29 (Rs. 290).¹

The effect of the revised survey and assessment was, in the Chándor group, an increase in the tillage area from 64,022 to 75,469 acres, an average rise in the rate of assessment from 1s. 3½d. to 1s. 7d. (*as.* 10½ to *as.* 12-8) and an increase in the rental from £3942 to £6015 (Rs. 39,420-Rs. 60,150) or fifty-two per cent. In the Dindori group the increase in the tillage area was from 74,481 to 85,401 acres, the average rise in assessment from 1s. 6½d. to 1s. 10½d. (*as.* 12½ - *as.* 15-2), and the increase in rental from £5407 to £8143 (Rs. 54,070-Rs. 81,430) or fifty-one per cent. For the whole block the increase in the tillage area was from 138,503 to 160,870 acres, in the average acre rates from 1s. 3½d. to 1s. 8½d. (*as.* 10½ - *as.* 13-8), and in the rental from £9349 to £14,157 (Rs. 93,490-Rs. 1,41,570) or 51·4 per cent. The details are :

Sub-Division.	VILLAGES.	1874.	TILLAGE.				WASTE.		TOTAL.	
			Dry Crop.		Channel-watered.		Area.	Assessment.	Area.	Assessment.
			Area.	Assessment.	Area.	Assessment.				
Chándor	56	Proposed	Acres. 72,065	Rs. 45,510	Acres. 3384	Rs. 14,049	Acres. 2401	Rs. 588	Acres. 77,870	Rs. 60,147
		Existing	60,393	25,212	3620	13,847	1485	360	65,507	39,419
Dindori	42	Proposed	81,478	62,801	3823	17,794	1768	539	87,767	81,427
		Existing	69,994	35,044	4487	18,367	1845	663	76,326	54,072
Total	98	Proposed	153,503	108,314	7207	31,843	4167	1127	165,637	141,574
		Existing	130,387	60,256	8116	32,214	3330	1023	141,833	93,491

Sinnar,
111 Villages,
1874-75.

In 1874-75 the revision survey was extended to the block of 111 Sinnar villages, which had been surveyed by Captain Davidson in 1843 and 1844. Since the original survey a redistribution of sub-divisions had scattered these villages. Thirty-five had gone to Kopargaoon and five to Sangamner in Ahmadnagar, one had gone to Niphád in Násik, and seventy remained in Sinnar. In 1874 the area of this block was 481 square miles and the population 65,943 or 137 to the square mile. The land was divided into three belts: the southern and western villages which had middling soil but good rainfall and were joined by a high road with the Devláli railway station; a central tract round the village of Vávi where the soil was middling and the rainfall somewhat scanty; and the villages to the east, about the Málegaon and Nagar road, which had a larger proportion of good deep soil and the markets of Ráháta, Kopargaoon, and Yeola. Except the Godávári to the north the only river of any note was the Devnadi, which had a succession of dams

¹ Bom. Gov. Sel. CXLV. 20-24.

² Under the original settlement, including the dry-crop assessment, the average acre-rate on land watered from wells and dams was Rs. 3-13-0 in Chándor and Rs. 4-1-6 in Dindori. Under the revised settlement channel-watered rates were raised to Rs. 4-2-5 and Rs. 4-10-6 in addition to the dry-crop rate. All purely well-watered lands were assessed only at the highest dry-crop rates. Bom. Gov. Sel. CXLV. 23.

and supplied with water almost all the channel-watered land. Of 3115 wells, 2130 were in working order and 985 out of repair. During the ten years ending 1872-73 the rainfall ranged between 33·33 in 1870-71 and 12·45 inches in 1871-72, and averaged 18·74 inches.¹ When these villages were surveyed in 1843 and 1844 they were in a very depressed state, and a reduction of fifteen per cent had been made in the Government demand. From the details of tillage and revenue given below, it would seem that during the survey lease, 1850-51, 1851-52, 1853-54, and 1871-72 were bad years. During the thirty years of the survey lease produce prices had risen considerably. The average price of millet during the twelve years ending 1844 was between 90 and 100 pounds (45-50 *shers*) the rupee. During the first fifteen years of the survey lease there was no great rise, but in 1859-60 prices rose to from 70 to 80 pounds (35-40 *shers*). From this, chiefly owing to the American war, prices rose in 1863-64 nearly three times as high as they had been in 1844. After the close of the American war they again declined, and in 1873-74 millet had fallen about sixty per cent.² During the thirty years of the survey lease the tillage area spread from an average of 151,526 acres in the ten years ending 1854, to 225,286 in the ten years ending 1874, which was accompanied by a rise in collections from £10,174 to £14,809 (Rs. 1,01,740-Rs. 1,48,090).³ The details are :

Sinnar Land Revenue, 1844-1874.

YEARS.	Villages.	Land Revenue.		Grass.	Total.	Remissions.	Collections.	Waste Land assessed.	
		Acres.	Assessment.					Acres.	Assessment.
			Rs.	Rs.	Rs.	Rs.	Rs.		Rs.
1844-1854 ...	108	151,526	1,02,834	4440	1,07,274	5535	1,01,739	69,605	32,471
1854-1864 ...	108	201,514	1,26,925	7179	1,34,104	765	1,33,339	23,217	10,878
1864-1874 ...	108	225,286	1,38,794	9617	1,48,411	324	1,48,087	1898	671

¹ The details are : 1863-64, 13·59 inches ; 1864-65, 20·89 ; 1865-66, 14·66 ; 1866-67, 18·94 ; 1867-68, 18·05 ; 1868-69, 16·67 ; 1869-70, 22·32 ; 1870-71, 33·33 ; 1871-72, 12·45 ; 1872-73, 16·48. Lieut.-Colonel Taverner, 843 of 5th October 1874, para. 34. In 1873-74, 19·15 inches ; 1874-75, 24·74 ; 1875-76, 22·69. Lieut.-Colonel Taverner, 733 of 17th October 1876, para. 12.

² *Sinnar Millet or Bajri Rupee Prices, 1843-1873.*

YEAR.	Pounds.	YEAR.	Pounds.	YEAR.	Pounds.	YEAR.	Pounds.	YEAR.	Pounds.
1843-44...	110	1849-50...	85	1855-56...	60	1861-62...	50	1867-68...	32
1844-45...	95	1850-51...	60	1856-57...	80	1862-63...	40	1868-69...	28
1845-46...	65	1851-52...	75	1857-58...	70	1863-64...	20	1869-70...	35
1846-47...	70	1852-53...	80	1858-59...	75	1864-65...	30	1870-71...	45
1847-48...	135	1853-54...	95	1859-60...	75	1865-66...	33	1871-72...	26
1848-49...	150	1854-55...	65	1860-61...	60	1866-67...	33	1872-73...	45

In 1873-74 millet sold at 60 pounds the rupee. Lieut.-Colonel Taverner's Sinnar Revision Survey Report 843 of 5th October 1874, para. 35.

³ These figures are for 108 of the 111 Sinnar villages. During the thirty years of the first survey (1844-1874), the TILLAGE AREA steadily rose from 130,000 acres in 1844-45 to 175,000 acres in 1847-48 ; it then continually declined to 135,000 acres in 1850-51 ; and from 1850 it steadily rose to 220,000 acres in 1862-63 and 227,000 acres in 1873-74. The average tillage amounted to 192,000 acres. COLLECTIONS rose from Rs. 80,000 in 1844-45 to Rs. 1,15,000 in 1847-48. They then declined to Rs. 85,000 in 1851-52, rose to Rs. 1,00,000 in the following year, and

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During the same period population rose from 49,911 to 65,943 or thirty-two per cent; carts from 2220 to 3467 or fifty-six per cent; ploughs from 3589 to 5021 or forty per cent; and farm bullocks and male buffaloes from 20,691 to 23,499 or fourteen per cent. On the other hand, cows showed a decrease from 18,420, to 16,333 or eleven per cent; buffaloes from 4175 to 4053 or three per cent; sheep and goats from 42,933 to 25,460 or forty-one per cent; and horses from 1837 to 1800 or two per cent. The number of wells rose from 2130 in 1844 to 3115 in 1874 or thirty-one per cent.

Of this Sinnar group, the thirty-five Kopergaon villages, at the time of resettlement (1874) formed a compact block, twelve miles across at the broadest, and stretching from three to fifteen miles south of Kopergaon on the Godávári. It had no natural boundary, and contained no hill or river of any size, nor any stream which flowed all the year round. The country was slightly waving and sloped gradually north towards the Godávári. Most of the villages had black soil of varying depths. In Shirdi, Rui, Biregaon, Pimplás, and a few other villages, much of the soil was of the best description; in others such as Ránjangnau, Korhúla, Máne-gaon, and Kákdi, there was a large area of poor soil. As a whole, the fertility of the group was above the average. The area under millet, pulse, and other early crops, was about double the area under wheat and gram. The style of tillage was better than in Sholápur and Poona. The soil was usually ploughed every other year, and, except in deep soil, early and late crops generally alternated, the ploughing taking place after the millet was harvested. Many of the lighter soils were ploughed every year. The plough used did not require more than four bullocks, and did not pass far beneath the surface. Considerable attention was given to manure, and each house owned a manure-pit outside the village walls where all its refuse was thrown and whence manure was carted as it was needed. Dry-crop soil received any manure that might remain after the garden-land had all it wanted. It was a common practice to get a Dhangar to fold his flock on a field, the landholder feeding him and his family while they remained there. Tobacco was a specialty of some of the villages, notably of Rui and Shirdi, and was generally grown as a dry-crop. It grew in almost any soil, but preferred the white soil near a village site or light alluvial soil on stream banks. It was sown in seed beds and planted about the beginning of October, and was ready to cut early in January. Tobacco was seldom grown by Kunbis, as they disliked the loss of life which the nipping of the

again fell to Rs. 92,000 in 1853-54. From 1854 there was a steady increase to Rs. 1,40,000 in 1868-69. In the next five years they varied between Rs. 1,38,000 in 1869-70 and Rs. 1,40,000 in 1873-74. The average collections amounted to Rs. 1,20,000. During the same period REMISSIONS varied between Rs. 3,000 and Rs. 14,000. They fell from Rs. 14,000 in 1844-45 to Rs. 3000 in 1845-46. In the next two years no remissions were granted. In the next nine years, except in 1851-52 and 1853-54 when they amounted to about Rs. 14,000, they were never more than Rs. 4000. In the remaining seventeen years, except 1871-72 when they were about Rs. 4000, no remissions were granted. Lieut.-Colonel Taverner, 343 of 5th October 1874.

shoots caused.¹ The crop was generally made over to a Bhil, who had no such scruples and was rewarded for his pains with half the gross produce.²

The wheat was of two sorts, *baksi* and *kátha*. *Buksi*, which was oftener grown under wells than in dry soil, was fine but delicate; *kátha* was hardy but inferior. The difference in price between the two sorts was not more than two *shers* or four pounds the rupee. The garden crops were not important. Six villages had *pátasthal* or channel-watered tillage, but it was of the poorest description, as none of the channels flowed for more than a month or two after the rains. The average depth of the wells was twenty feet. In well-lands Ashtagaon took the lead, having 102 wells, sixty-four of them old bearing assessment and thirty-eight of them new. Only about 100 acres of sugarcane were grown in 1873, and of 930 acres³ commanded by wells not more than 300 were planted with garden crops. It was a common practice throughout these villages to look on wells solely as a stand-by in case of failure of rain; in 1873 many wells were left idle because the rainfall sufficed without their aid. In the survey officer's opinion this state of things was the natural result of light assessment and regular and seasonable rainfall. Under the few good wells sugarcane was the usual garden crop. The other products were wheat, generally *baksi*, and vegetables. The unmetalled Málegaon-Nagar road passed through Kopargaon and thence through the whole length of the group on its eastern side. Ráháta, the chief village and market after Kopargaon, lay on this road, beyond the eastern border of the subdivision. This market was well attended but was not remarkable for any special commodity. There was a small market at Korhála; but by far the most important trade-centre in the neighbourhood was the cattle and cloth market at Yeola, twelve miles north of Kopargaon. The chief place of export was the Lásalgaon railway station in Niphád north of the Godávári, to which in the fair season a considerable traffic passed from Ahmadnagar. The road was a mere cart track, branching from the Nagar road at Ráháta and leaving the group at Mádhí Budrukh. The buying trade at Lásalgaon was carried on by Bohora brokers from Bombay, and in the height of the season between 200 and 300 cartloads of grain were every day sold.

Of the entire Sinnar survey block of 111 villages, a group of forty-four Sinnar and five Sangamner villages differed considerably from the thirty-five Kopargaon villages. This group lay to the west of the Kopargaon group, and on the south and west was bounded by spurs of the Sahyádris. The land was higher and more waving than in Kopargaon, and, especially to the east and south, had some small

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¹ The Kunbis thought the taking of life a crime of the nature of infanticide, and likely to bring a curse on their children. Mr. Fletcher, para 4, in Lieut.-Col. Taverner's 843 of 1874, para 31.

² A field of 7½ acres, assessed at Rs. 4, yielded (1874) six *pallás* or 1440 pounds which was considered an eight *anna* crop. The value of a *palla* or 240 pounds of tobacco ranges from Rs. 8 to Rs. 11, according to the quality of the leaf.

³ At five acres to the working mot or leather water-bag.

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hills. As a whole, except in Sáyál Kánkuri and Nirhála in the east, this group contained less good soil than the Kopargaoon villages. Black soil was the exception, most of it was a shallow red, which with a favourable rainfall was admirably suited for early crops. This Sinnar group was crossed from the west as far as its centre by the Devnadi, which then turned north and fell into the Godávári. It was a very fine stream and its waters were largely used for irrigation in almost every village through which it flowed. The staple dry-crop was millet. Scarcely any other crop was grown, except in some of the eastern villages, where, when the soil allowed it, wheat was grown. The millet in this group was finer than elsewhere, partly because the soil and climate suited it, partly because the tillage was more careful. The soil being light and shallow was ploughed always once, often twice, and sometimes even thrice a year. Manure was carefully saved, and, as most villages had little garden land, a large share of manure fell to the dry-crop fields. There was no rotation of crops. Every year in June millet was sown, mixed perhaps with one or other of the ordinary pulses. After the millet harvest in October the land was immediately ploughed; many or most fields were ploughed again in the hot weather, and some even a third time. Except from the Dev and its tributaries this group had no supply of river water, and, as the basin of the Dev lay much lower than the country round, little land was watered from wells. Sinnar itself, besides its large channel-watered area, had 140 wells watering about 125 betel-leaf orchards with a yearly gross acre yield of from £15 to £70 (Rs. 150-Rs. 700). The other well-watered crops were *baksi* and *kátha* wheat, sugarcane, vegetables, and a few lime orchards in Nimón. The distinctive feature of this group was its channel irrigation of 2787 acres from dams on the Devnadi and its tributaries the Shiv and the Sarasvati. The chief channel-watered crops were sugarcane, *kardya* or *jod* wheat, *kamol* and *dolki* rice, *vál*, and *konda jvári*. The only made road was from Násik, which passed through Sinnar along the southernmost villages of the group as far as Nándur Singoti where it divided, one branch turning south to Poona through Sangamner, the other passing to Nagar. Besides this main road there were many passable cart tracks. The chief markets were Sinnar, Vávi, and Nimón. None of these markets were remarkable for any special produce, nor was there any manufacture deserving mention in any village in the group. A few weavers in Sinnar wove coarse country-cloth, and in a few other villages native blankets were made.

The average rupee prices in the ten years before the survey revision (1864-1874) were millet 38 pounds, wheat 29 pounds, and gram 28 pounds. The rupee prices in 1873-74 were millet 57 pounds, wheat 38 pounds, and gram 34 pounds, which, though much lower than the prices during the American war, were from 65 to 84 per cent above the prices that had ruled before the war. The survey superintendent thought that, except in seasons of scarcity, prices were not likely to rise above their 1874 level.

In the Sinnar-Sangamner group the people of several villages, among them Khopdi-Khurd, Khambála, Bhokni, and Nimón, were Vanjáris who had been settled for about two generations. Their

wandering habits still so far remained that they left their homes after the millet harvest (November), and went with their oxen to the teak forests below the Sahyádris and brought back timber for sale. Their lands seemed to show that they were hardworking and careful husbandmen, though neighbouring Kunbis affected to consider them somewhat disreputable and untrustworthy. Though dependent on the moneylender the husbandmen were not without little luxuries.¹ In many cases the actual husbandman was a tenant. In such cases in dry-crop land the holder paid the assessment and half of the value of the seed; and the tenant raised the crop and provided the rest of the seed. The produce was divided equally between them. In garden lands the holder generally supplied the tenant with oxen and a driver and received a money rental.² After the early harvest was over the poorer husbandmen added to their profits by moving with their women and children to the villages near the Godávari and reaping the wheat. They were paid five per cent of what they cut, and, besides supporting themselves for about six weeks, brought back some grain.

The 108 Government villages³ were arranged in five groups with highest dry-crop acre rates ranging from 4s. to 2s. 9d. (Rs. 2-Rs. 1-6), averaging 1s. 4½d. (as. 11-1), and yielding an increase of 41¼ per cent. In fixing these rates the chief considerations were, distance from market, ease of traffic, and climate. Sinnar and Máhál Sákora were put in the first class and charged a highest dry-crop acre rate of 4s. (Rs. 2); thirty-nine villages formed the second class with a highest acre rate of 3s. 6d. (Rs. 1½); fourteen villages with a highest acre rate of 3s. 3d. (Rs. 1-10) were placed in the third class; thirty-seven with a highest acre rate of 3s. (Rs. 1½) in the fourth class; and sixteen with a highest acre rate of 2s. 9d. (Rs. 1-6) in the fifth class. The highest water acre rate was fixed at £1 (Rs. 10) and the average amounted to 10s. 7½d. (Rs. 5-5-1).⁴ In the 108 Government villages these revised rates raised the dry-crop assessment by £5147 (Rs. 51,470) or 41¼ per cent, and the average acre rate from 1s. 1¼d. (as. 8-10) to 1s. 4½d. (as. 11-1). The water cess was increased by £394 (Rs. 3940) or 27 per cent, and the average acre rate from 8s. 8¼d.

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¹ Mr. Fletcher in Lieutenant-Colonel Taverner's Survey Report, 843 of 1874.

² Mr. Fletcher in Lieutenant-Colonel Taverner's Survey Report, 843 of 1874.

³ The remaining three villages were *dumila* or reversionary villages.

⁴ Under the original survey there were nine orders of soil, *annas* 16, 13, 10½, 8, 6, 4½, 3, 2, and 1½. Of these *annas* 16 and 2 were kept, while *as.* 13 was raised to *as.* 14, *as.* 10½ to *as.* 12, *as.* 8 to *as.* 10, *as.* 6 to *as.* 8, *as.* 4½ to *as.* 6, and *as.* 3 to *as.* 4; *as.* 1½ was lowered to 1 *anna*. Alluvial deposit was, for dry-crops, divided into three classes, *as.* 20, 18, and 16. When cultivated as garden and under wells, which were formerly assessed, no water cess was added to the first class; *as.* 2 were added to the second class; and *as.* 4 to the third. *Updál* land, that is land moist enough to grow sugarcane without the help of well or channel water, was classed at the highest alluvial rate, *as.* 20 a share, for all shares in which sugarcane was grown. *Lauds* with a right to water from wells, formerly assessed, had a water cess of *as.* 4 added to the soil classification up to the 7th class (*as.* 4) of soil. But the levy of this special cess was limited to five acres if the well had only one water bag, to ten acres if it had two, to fifteen if it had three, and to twenty if it had four. No addition was made to the assessment of land watered from wells which were made during the survey lease. Lieutenant-Colonel Taverner, 843 of 1874, para 30.

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to 10s. 7½d. (Rs. 4-5-6 to Rs. 5-5-1). The combined assessment of soil and water amounted to £19,461 (Rs. 1,94,610) against £13,920 (Rs. 1,39,200) collected in 1873-74, the year before the revision. The following statement shows the details in acres and rupees :

Sinnar Revision Settlement, 1874-75.

VILLAGES, 108.	TILLAGE.				ASSESSMENT.				ARABLE WASTE.		WATER CORS ONLY.
	Dry- crop.	Channel rate.	Well rate.	Total.	Dry- crop.	Channel rate.	Well rate.	Total.	Area.	Rent.	
	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Acres.	Rs.	
Proposed	238,224	3470	12,242	2,53,936	155,073	5135	15,900	1,76,169	3084	639	18,438
Existing	219,421	3338	3127	2,25,886	112,335	3338	9029	1,24,702	1208	420	14,497
Increase	18,803	132	915	28,050	42,738	1797	6931	51,466	1816	219	3941

Násik,
60 Villages,
1874-75.

The next block in which the revision survey was introduced was one of sixty villages in the plain part of Násik. This block had been surveyed by Captain Davidson in 1845. Since 1845 the redistribution of sub-divisions had brought fourteen of these villages into Niphád and fourteen into Sinnar, leaving thirty-two in Násik. At the time of the first survey the villages in this block numbered sixty-nine. They were very depressed, and the rates then introduced had involved a reduction of thirty-four per cent in the Government demand. These lighter rates, the rise in produce prices, and the opening of roads and of the railway had caused a spread of tillage from an average of 59,666 acres in the ten years ending 1854, to 70,594 acres in the ten years ending 1864, and to 83,454 in the ten years ending 1874. During the same time collections had risen from £5507 (Rs. 55,070) to £7140 (Rs. 71,400).¹ The details are :

Násik Land Revenue, 1844-1874.

YEARS.	Villages.	Land Revenue.		Grass.	Total.	Remis- sions.	Collec- tions.	Waste Land assessed.	
		Acres.	Asses- ment.					Acres.	Asses- ment.
			Rs.	Rs.	Rs.	Rs.	Rs.		Rs.
1844-1854...	60	59,666	53,160	2850	56,010	939	55,072	24,074	11,689
1854-1864...	60	70,504	58,643	4521	63,167	61	63,106	14,787	6967
1864-1874...	60	83,454	61,609	6705	71,404	...	71,404	1873	746

¹ During the thirty years ending 1873-74 the TILLAGE AREA ranged from 48,000 acres in 1844-45 to 83,000 in 1873-74 and averaged 72,000 acres. In the first four years (1844-1848) it rose from 48,000 to 67,000 ; in the next five years (1849-1853) it fell to 59,000 acres. From 1853 it steadily increased to 70,000 acres in 1859-60 and 83,000 in 1863-64. During the remaining ten years, except in 1867-68 when there was a slight fall, the tillage area remained constant at 83,000 acres. During the same period COLLECTIONS varied from Rs. 45,000 in 1844-45 to Rs. 65,000 in 1873-74 and averaged Rs. 58,000. In the first five years they rose from Rs. 45,000 in 1844-45 to Rs. 57,000 in 1848-49, and fell in the next three years to Rs. 50,000 in 1851-52. They then continually increased till they reached Rs. 65,000 in 1863-64, at which amount they continued during the ten remaining years. The chief REMISSIONS were Rs. 4000 in 1851-52, Rs. 2500 in 1844-45, and several years with less than Rs. 1000. After 1855 no remissions were granted. Lieut.-Col. Taverner, 910 of 1874.

During the thirty years ending 1873-74 population had increased from 23,620 to 34,432 or 40 per cent; carts from 603 to 1899 or 215 per cent; ploughs from 1907 to 2907 or 52 per cent; cows from 6913 to 8859 or 28 per cent; buffaloes from 2478 to 2697 or 9 per cent; and sheep and goats from 8160 to 9269 or 14 per cent. On the other hand, farm bullocks and male buffaloes had fallen from 14,516 to 12,609 or 13 per cent, and horses from 818 to 757 or 7 per cent. Wells had risen from 1266 to 1614 or 27 per cent.

The lands included in this group formed (1874) a tame well wooded basin, nearly surrounded by hills and uplands, and divided into two valleys, one drained by the Godávári the other by the Dárna. Most of the villages were built on the banks of these streams. In the low-lying parts, about one-half of the whole, the soil was black, and much of it, especially between the Godávári and the Dárna, was rich black. In the other half, most of which were uplands, the soil was equally divided between red and gravel, *barad*. Small plots of rice and of *dheli* or river bed and *málú* or river bank land were found in a few of the southern villages. During the ten years ending 1872-73 the rainfall ranged from 17.84 in 1871-72 to 32.96 inches in 1870-71 and averaged 24.76.¹ The Godávári and the Dárna provided an unfailing supply of water. There were 1614 wells watering 6371 acres. Both in the light and in the heavy soils, the dampness of the air and the ready growth of weeds made at least one ploughing a year necessary. The date of ploughing depended on the character of the season. If the season was good the soil was turned by a four-bullock plough in November or December, and left to dry till May, when it was twice harrowed. In June, after the first showers of rain, the dry-crop lands were again ploughed, once lengthways and once across, and once or twice harrowed. After the crops sprang up, the hoe was once or twice used to clear away grass and weeds. After every crop garden-lands were ploughed length and crossways, the plough being used four times or oftener, according to the crop to be grown. When sugarcane was planted, special care was taken in preparing the lands, the clods were generally broken with a wooden mallet, and the ground levelled by a flat heavy board. While the crop was growing the land was once or twice cleared of weeds. As a rule, garden lands received a yearly supply of manure, the quantity varying from ten to twenty cartloads the acre, according to the crop to be grown. Dry-crop lands were manured when the cultivator could afford it. The dry-crops were grown in rotation, and, as a rule, only one crop was raised in a year. The chief dry-crops were millets, wheat, *tur*, gram, *nágli*, *khurásni*, and *kardai*. In good seasons and on good soils, after *bújri*, *udid*, *rála*, and *mug*, it was usual to raise a second crop of gram, *masur*, *vátána*, or *kardai*. In garden lands there was no regular rotation of crops. The practice was to raise two crops a year, the favourite second crop being *methi*. A third crop of *konda jvári*, a variety of Indian

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¹ The details are as follows: 1863, 25.92 inches; 1864, 20.20; 1865, 29.26; 1866, 23.67; 1867, 27.31; 1868, 24.25; 1869, 27.20; 1870, 32.96; 1871, 17.84; and 1872, 23.

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millet, was sometimes raised as fodder. The chief garden crops were wheat, earth-nut *bhuimug*, and English vegetables. Grapes were the best paying crop, and were grown to a considerable extent both near Násik and near Vadála. The vineyards covered forty-two acres. The best vine was the *phakri*, whose grapes fetched a good price in Bombay. Much of the land, entered in the village papers as occupied waste, was purposely kept for grass, an occasional rest forming part of the system of crop rotation.¹

Násik was well off for roads. The Bombay - Ágra highroad entered on the north-east near Ádgaon and left on the south near Rájurbávla. In spite of the opening of the railway much traffic still passed along this road. The Poona-Násik road, which by Sanganner and Sinnar entered the Násik sub-division on the east near Sinda, was a still busier thoroughfare. A third made road joined Násik with Peint. Of fair weather tracks the chief were the partially metalled road from Násik to Trimbak, used mostly by pilgrims, and the Násik-Dindori road. In addition to its roads the Násik sub-division had two railway stations, Násik and Devláli, and two others not far from its boundaries, Khervádi three miles on the north-east and Nándur one and a half miles on the south-east. There were two public ferries, one on the Ágra road across the Godávári and the other on the Sinnar road across the Dárna. There were three market towns, Násik, Bhagur, and Pándurli. At Násik, besides the permanent market, half-weekly cattle fairs were held on the banks of the Godávári. At the weekly market at Bhagur about Rs. 500 worth, and at Pándurli about Rs. 100 worth of cloth, grain, and copper vessels were sold. Except the Násik brass vessels and cloth there were no manufactures.

During the twelve years before the first survey (1844) millet rupee prices averaged eighty-four pounds, wheat seventy-four, gram seventy-two, and rice thirty-eight. In the first ten years of the survey lease (1844-1854) millet rose to seventy-four pounds the rupee, wheat to sixty-six, and gram to sixty-four, while rice remained at thirty-eight or an average increase from 12 to 14 per cent. In the second ten years of the survey lease (1854-1864) grain prices rose still higher, millet and wheat selling at fifty-four pounds the rupee, gram at fifty-two, and rice at thirty-three, or an average increase over the twelve years before survey of 55 per cent in millet, 38 in gram, 37 in wheat, and 15 in rice. During the last ten years of the survey lease (1864-1874) the average prices were, millet thirty-three pounds the rupee, wheat and gram thirty, and rice twenty, or an average increase over the twelve years before the survey of 155 per cent in millet, 146 in wheat, 140 in gram, and 90 in rice. During the five years (1869-70 to 1873-74) before the revision, prices had fallen to thirty-five pounds the rupee for millet, thirty-four for gram, thirty for wheat, and twenty-two for rice, that is an average increase over the twelve years before the original survey of 140 per cent in millet, 146 in wheat, 112 in gram, and 73 in rice.

¹ At Pásta in Sinnar 440½ acres of red and gravelly soil on the grass yielded from Rs. 614 to Rs. 1990 a year, and at Málegaon, another Sinnar village near the Poona-Násik highroad, 85 acres of black and gravelly soil yielded Rs. 140 to Rs. 416 a year. Lieutenant-Colonel Taverner's 910 of 1874, para 26.

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During the thirty years of the survey lease, millet rupee prices had averaged fifty-four pounds, wheat fifty pounds, gram forty-eight pounds, and rice thirty pounds. Compared with the averages of the twelve years before the survey, these prices showed an increase of 55 per cent in millet, 50 in gram, 48 in wheat, and 26 in rice. In 1873-74 millet sold at forty-five pounds the rupee, gram at thirty-four, wheat at thirty-two, and rice at twenty-four. Compared with the average prices of the twelve years before the survey, the 1873-74 prices showed a rise of 87 per cent in millet, 112 in gram, 131 in wheat, and 58 in rice.¹

The villages lay close together and were large and well peopled. Most of the houses were tiled and many of them were roomy and well built with two stories. The people were active, hardworking, and well clothed. Land was highly valued in the central portion of this survey block. The prosperous state of these villages was owing to the light assessment introduced in 1845, to the Peninsula railway, and to the steady demand and high prices paid for field produce. The husbandmen were vigorous and painstaking, and their holdings were not excessively large, the largest varying from 150 to 290 acres with three or four ploughs and from six to eight pairs of bullocks. As most of the land was held by husbandmen, subletting was not common. Tenants paid their rent in grain, the amount varying from a third to a half. In dry-crop land the proprietor paid the Government rent and supplied half of the seed; in garden land, besides the rent and half of the seed, he supplied the manure and met half the tillage charges. A few lands were sublet for cash payments varying from 25 to 300 per cent over the Government assessment.²

The result of the revision survey and settlement was to arrange the sixty villages in five classes, with highest dry-crop acre rates varying from 5s. to 3s. 3d. (Rs. 2½ - Rc. 1-10) and averaging 1s. 9½d. (as. 14-7). The new rates yielded an increased revenue of 47½ per cent. The chief grounds in support of this rise in rent were the prosperity of the villages, the increase in population, the certain rainfall, the plentiful supply of water, and the excellent outlet for produce. Devlali, which besides being a railway station had every advantage of soil and water, was placed in a class by itself with a highest dry-crop acre rate of 5s. (Rs. 2½). Eleven villages close to the camp and railway stations formed the second class with a highest rate of 4s. 6d. (Rs. 2¼), and twenty-five villages in the valley were placed in the third class with a highest rate of 4s. (Rs. 2). Of the remaining twenty-three eastern villages bordering on the second and third classes of the Sinnar group, sixteen formed the fourth class and were charged a highest rate of 3s. 6d. (Rc. 1½) and seven formed the fifth class with a highest rate of 3s. 3d. (Rc. 1-10).

¹ Násik millet or *bdjri* rupee prices were 10 *pdylis* or about 140 pounds in 1838, 13 *pdylis* in 1834, 8 in 1835, 11 in 1838, 8 in 1839, 1840, and 1841, 9 in 1842, 9½ in 1843, 10½ in 1844, 8 in 1848, 3 in 1864 and 1865, 4 in 1870, and 3 in 1871 and 1872. Mr. Erakine, C.S., Collector of Násik, 3689 of 12th November 1874.

² At Devlali 14½ acres of alienated dry-crop land assessed at Rs. 24, and six acres of garden land assessed at Rs. 17½ were sublet for Rs. 125 or at a profit of 200 per cent. Lieut-Colonel Taverner, 910 of 1874, para 32.

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A few acres, which during the survey lease had been turned from dry-crop to rice lands, were assessed at dry-crop rates. On ten acres of old rice land a highest rate of 10s. (Rs. 5) was charged. The revision raised the dry-crop assessment by £2752 (Rs. 27,520) or 47½ per cent, the average acre rate being raised from 1s. 4½d. to 1s. 9½d. (as. 11-3½ - as. 14-7). The water cess was increased by £268 (Rs. 2680) or 38 per cent, raising the average acre rate from 5s. 6d. to 6s. 8½d. (Rs. 2¾ - Rs. 3-5-8). The combined soil and water assessment amounted to £9488 (Rs. 94,880) against £6468 (Rs. 64,680), collected in 1873-74 the year before the revision settlement. The following statement gives the details:

Násik Revision Settlement, 1874-75.

SETTLEMENT.	VILLAGES.	TILLAGE.					RENT.				
		Dry-crop.	Watered.		Rice.	Total.	Dry-crop.	Watered.		Rice.	Total.
			Chan-nel.	Well.				Chan-nel.	Well.		
		Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.
Proposed ...	60	83,882	2922	6371	10	93,185	68,864	4819	11,372	28	85,063
Existing ...	60	79,230	2586	1681	10	83,507	49,500	2586	5369	20	57,565
Increase ...	...	4652	336	4690	...	9678	19,274	2233	6003	8	27,518

SETTLEMENT.	VILLAGES.	ARABLE WASTE.		TOTAL.		CHANNEL CESS ONLY.
		Area.	Rent.	Area.	Rent.	
		Acres.	Rs.	Acres.	Rs.	Rs.
Proposed ...	60	1434	469	94,669	85,552	9799
Existing ...	60	650	265	84,157	57,830	7117
Increase ...	...	834	204	10,512	27,722	2682

Pátoda,
189 Villages,
1876-77.

In 1876 the revision survey was introduced into the old Pátoda sub-division of 189 villages, which had been surveyed and settled in 1846. Since the former settlement, these Pátoda villages had been spread over five sub-divisions, twenty-seven going to Nándgaon, twenty-one to Chándor, eighty-four to Yeola, four to Niphád, and fifty-three to Kopargaon. This group stretched over about forty miles from north to south and about twenty-five from east to west. The northern frontier abutted on the Nándgaon, Málegaon, and Chándor sub-divisions; the east on the Nizám's territory; the south on Kopargaon; and the west on Niphád and Sinnar. The total area was 474,777 acres.¹

¹ Lieut.-Colonel Taverner, 733 of 17th October 1876, para. 5.*Pátoda Area, 1876.*

SUB-DIVISION.	VILLAGES.	GOVERNMENT.			ALIEN-ATED.	TOTAL.
		Assessed.		Unassessed waste.		
		Cultivated.	Waste.			
<i>Nasik.</i>		Acres.	Acres.	Acres.	Acres.	Acres.
Nandgaon...	27	34,869	11,874	24,048	3219	74,010
Chandor ...	21	33,165	4428	6045	3524	48,062
Yeola ...	84	133,543	13,713	25,916	13,351	186,523
Total ...	132	2,01,577	30,015	56,909	20,094	308,595
<i>Ahmadnagar.</i>						
Niphad ...	4	7457	9	2259	527	10,262
Kopargaon ...	53	1,27,234	953	16,084	11,659	155,930
Total ...	189	3,36,268	30,977	75,252	32,280	474,777

The twenty-seven Nándgaon villages lay on the north slopes of the Ankai range. Most of the other villages sloped towards the Godávári. The climate in the south was warmer than in the north, and was much better for ripening crops. The rainfall averaged 24·47 inches, but varied considerably in different parts. At Yeola, during the seven years ending 1875-76, it varied from 13·25 inches in 1871-72 to 36·98 inches in 1870-71 and averaged 27·52 inches.¹

The survey settlement of 1846 had reduced the average acre-rate from 1s. 9d. to 1s. (as. 14 - as. 8) and lowered the Government demand by about forty-eight per cent. It had worked most successfully. The tillage area had risen from an average of 201,150 acres in the ten years ending 1856 to 267,846 in the ten years ending 1866, and to 306,019 in the ten years ending 1876. During the same time the collections had risen from £11,424 to £17,067 (Rs. 1,14,240 - Rs. 1,70,670) or forty-nine per cent. The details are :

Pátoda Land Revenue, 1846-1876.

COLLEC- TORATE.	YEAR.	REVENUE.				Remis- sions.	Collec- tions.	Arable Waste.	
		Land.		Grass.	Total.			Acres.	Asses- ment.
		Acres.	Assess- ment.						
			Rs.	Rs.	Rs.	Rs.	Rs.		Rs.
Násik ...	1846-1856 ..	117,174	51,881	3963	55,844	2016	53,228	101,310	26,336
	1856-1866 ..	153,199	64,318	6085	71,003	1	71,002	74,967	15,823
	1866-1876 ..	185,813	72,899	7252	80,151	6	80,145	33,510	6842
Ahmad- nagar.	1846-1856 ..	83,976	63,581	3189	66,770	5762	61,008	35,533	21,030
	1856-1866 ..	114,647	82,553	6871	88,424	...	88,424	6113	3482
	1866-1876 ..	120,206	85,621	6790	91,411	884	90,527	307	171
Total ...	1846-1856 ..	201,150	1,15,462	7152	1,22,614	8378	1,14,236	136,843	47,966
	1856-1866 ..	267,846	1,46,871	12,556	1,59,427	1	1,59,426	81,080	19,105
	1866-1876 ..	306,019	1,58,520	13,042	1,71,562	890	1,70,672	33,817	6013

During the thirty years of the survey lease the population and the resources of these villages had greatly increased. In the Násik portion of the group, population had risen from 26,991 to 42,061 or 55·8 per cent; carts from 1527 to 2079 or 36·1 per cent; ploughs from 2391 to 3469 or 45 per cent; bullocks and male buffaloes from 12,823 to 15,309 or 19·4 per cent; cows from 11,629 to 16,924 or 45·5 per cent; female buffaloes from 2819 to 3943 or 39·8 per cent;

¹ The available details from the different rain statements that include villages in this group are as follows :

Pátoda Rainfall, 1864-1875.

YEAR.	Nánd- gaon.	Chándor.	Yeola.	Niphád.	Kopar- gaon.	YEAR.	Nánd- gaon.	Chándor.	Yeola.	Niphád.	Kopar- gaon.
	In.	In.	In.	In.	In.		In.	In.	In.	In.	In.
1864-65...	...	...	...	18·90	18·50	1871-72...	16·97	17·54	13·25	9·46	10·42
1865-66...	...	...	...	19·50	15·80	1872-73...	24·44	32·16	22·10	13·79	21·68
1866-67...	...	...	...	17·02	15·32	1873-74...	24·13	30·83	26·76	23·30	15·99
1867-68...	...	...	...	12·58	13·04	1874-75...	25·85	27·86	27·90	31·94	26·85
1868-69...	30·25	...	...	15·56	21·59	1875-76...	25·19	23·02	34·12	20·85	30·40
1869-70...	35·73	39·27	31·58	18·33	32·36						
1870-71...	25·43	41·81	36·98	31·23	10·47	Average	25·92	31·92	27·52	17·71	19·37

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and horses from 1040 to 1320 or 26·9 per cent. Sheep and goats showed a decrease from 17,869 to 14,661 or 17·9 per cent. In the Ahmadnagar portion, population had risen from 20,198 to 29,283 or 44·9 per cent; carts from 1170 to 2043 or 74·6 per cent; ploughs from 1424 to 2682 or 88·3 per cent; bullocks and male buffaloes from 7153 to 12,287 or 71·7 per cent; cows from 6102 to 11,506 or 88·5 per cent; female buffaloes from 1105 to 2337 or 111·4 per cent; and horses from 766 to 1535 or 100·4 per cent. Sheep and goats showed a decrease from 15,228 to 13,103 or 13·9 per cent. The area watered from wells had risen, in the Násik villages, from 2075 to 6752 acres, and in the Ahmadnagar villages from 1047 to 4207.¹ Most of these villages were well off for roads. The Peninsula railway passed east and west along the northern boundary and had two stations, Manmád and Nándgaon, within the limits of the group. The Málegaon-Ahmadnagar high road ran north and south through the centre, and from Nándgaon a made road led east to the Nizám's territory. In every direction ran village roads very good in the plain parts and almost always passable even in the hills. The chief town was Yeola, which had a great local name for its silk cloths and gold thread. The other towns were Puntámba, Rábháta, Kopargaon, Sávaraon, Andarsul, Nagarsul, Mukhed, and the railway stations of Manmád and Nándgaon.

The marked improvement in the means of communication, the rise in produce prices, and the prosperous state of the villages justified an increase in the rental. The rental was raised from £16,400 to £22,763 (Rs. 1,64,000 - Rs. 2,27,630) or 38·8 per cent, and the average acre rate from 11½*d.* to 1*s.* 2¾*d.* (*as.* 7¾ - *as.* 9-11). To suit the redistribution of the Pátoda block, the revision details for the Nándgaon, Chándor, Yeola, Niphád, and Kopargaon villages were given separately. The twenty-seven Nándgaon villages lay on the north slope of the Ankai range. They were on high ground, with shallow red soil and a cool healthy climate. Their market towns were Nándgaon, Mándvad, and Manmád. The staple produce was millet, much of it grown on the tops of plateaus. There was no channel-watered and very little well-watered land. The people had a good store of cattle of a fine breed, more like Khándesh than Deccan cattle. During the thirty

1 The following are the details of the number and the distribution of well
Pátoda Garden Tillage and Wells, 1846-1876

SUB-DIVISIONS.	VIL- LAGES.	1846.				1876.			
		Wells.			Acres.	Wells.			Acres.
		Working.	Idle.	Total.		Working.	Idle.	Total.	
Nándgaon ...	27	114	91	205	218	114	179	293	500
Chándor ...	21	146	126	272	379	223	186	409	1394
Yeola ...	84	563	320	883	1478	717	480	1197	4868
Niphád ...	4	17	12	29	89	25	11	36	98
Kopargaon ...	53	473	283	756	1008	601	340	941	4109
Total ...	189	1313	832	2145	3122	1680	1196	2876	10,950

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years of the survey lease, partly from an inflow from the Nizám's villages, population had risen from 3753 to 7624 or 103 per cent. As the soil was poor no general increase was made in the former classification valuation. But, on account of the opening of roads and two railway stations, the highest dry-crop acre rates were raised to 2*s.*, 2*s.* 3*d.*, 2*s.* 6*d.*, and 2*s.* 9*d.* (Rs. 1, Rs. 1½, Rs. 1¼, and Rs. 1-6), or an increase of about 24 per cent, and the average rates from 5¼*d.* to 7*d.* (*as.* 3-11 - *as.* 4-8). The average acre yield of millet, the staple crop, was 160 pounds (2 *mans*). At the average prices (44 pounds the rupee), which had ruled in the ten years ending 1876, the average dry-land acre rate of 8¾*d.* (*as.* 5-7) on actual tillage, represented a share of not more than one-tenth of the outturn.

Like the Nándgaon group, the twenty-one Chándor villages were on high ground; but they had the advantage of a much better supply of water. The market towns were Manmád, Chándor, and Lásalgaon. During the thirty previous years the population had risen from 4323 to 6944 or 60 per cent. All the villages had a fair area of well-watered and most of them had some channel-watered land. Since the former survey the railway with two stations, Lásalgaon and Manmád, had been opened, an improvement which was held to justify an increase of thirty per cent in the rental. Except two villages rated at 3*s.* 6*d.* (Rs. 1¾) and 3*s.* (Rs. 1½), the highest new dry-crop acre rates were 2*s.* 6*d.* and 2*s.* 9*d.* (Rs. 1¼ and Rs. 1-6), and averaged 11*d.* (*as.* 7-4) compared with 7¾*d.* (*as.* 5-1) the 1846 average. Taking millet as the staple crop, the average dry-land acre-rate of 11¾*d.* (*as.* 7-11) on actual tillage represented, on the average prices (40 pounds the rupee) that had been prevailing for ten years (1866-1876), about one-tenth of the outturn. In the former settlement, though there was a nominal maximum of 12*s.* (Rs. 6), no channel-water cess of more than 5*s.* 6*d.* (Rs. 2¾) had been levied, and most of the channel-watered land had paid no special water cess. In 1876 some of the land under masonry dams grew sugarcane, rice, and garden crops, and had an abundant supply of water throughout the year. The area had risen from 287 acres with a water cess of £18 10*s.* (Rs. 485) in 1846 to 902 acres with a water cess of £199 4*s.* (Rs. 1992), or an increase of 310 per cent. Under the new settlement the highest acre rate was 8*s.* (Rs. 4) and the average 4*s.* 5*d.* (Rs. 2-3-4).

In the eighty-four Yeola villages the population had increased from 17,359 to 25,728 or 48 per cent. The chief markets were Yeola, Sávargaon, and Andarsul. The natural features varied considerably. A line drawn west from the north-west point of Nagarsul to Váki Budrukhi, and south from Nagarsul to Andarsul, separated the plain wheat-growing villages of the west and south-west from the rolling poorer soils of the north and east. The effect of the 1876 revision of rates was to raise them 31 per cent, the former average acre rate being 9¾*d.* (*as.* 6¼) and the revision rate 1*s.* ¼*d.* (*as.* 8-2). The general highest dry-crop revision acre rate was 2*s.* 6*d.* (Rs. 1¼). This was raised to 3*s.* (Rs. 1½) in the village of Desman Khurd and to 2*s.* 9*d.* (Rs. 1-6) in villages bordering on Niphád and within easy reach of the railway, and in villages near the large market towns on the main high road. Eastwards, as the villages

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became poorer and further from markets and roads, these rates were gradually lowered to 1s. 9d. (*as.* 14). There was hardly any practicable road for carts from Rájápur through the Ankai range, and the country between Rájápur and Ankai was difficult. The staple crops were millet, occupying half the tillage area, and wheat and Indian millet with one-eighth each. The average acre yield of millet was estimated at 240 pounds (3 *mans*), and the average yield of wheat and Indian millet at 400 pounds (5 *mans*). On these data the average acre value of produce, on the prices ruling during the ten years ending 1876, was 14s. 8½d. (Rs. 7-5-8), or about thirteen times 1s. 1½d. (*as.* 8½) the average assessment on actual tillage.

In the four Niphád villages population had increased from 1556 to 1765 or 13 per cent. These villages, whose market town was Nándur Madmeshvar, lay close to the Niphád railway station. The effect of the 1876 revision was to raise the highest dry-crop acre rates to 2s. 9d. and 3s. (Rs. 1-6 and Rs. 1½) or 31 per cent, and the average dry-crop acre rate from 1s. 3d. to 1s. 10¾d. (*as.* 10-*as.* 14-11), or 50 per cent. The chief crops were millet with two-thirds, and wheat with one-third of the whole tillage area. The average acre outturn of millet was estimated at 320 pounds (4 *mans*) and wheat at 400 pounds (5 *mans*) worth, on the prices ruling in the ten years ending 1876, about 17s. 2¾d. (Rs. 8-9-7) or about nine times the average yearly rental.

The population of the fifty-three Kopargaon (Ahmadnagar) villages had risen from 20,198 to 29,283 or 45 per cent. These were the finest villages in the Pátoda block, and had good market towns in Kopargaon, Ráháta, and Puntámba. At the same time they lay furthest from the railway and from the main centres of trade. Except a few rolling villages in the north-east, these lands formed the deep-soiled valley of the Godávari. So evenly rich was this plain, that, with a highest acre rate of 2s. 6d. (Rs. 1¼), the average rate in Sera was as high as 2s. (Re. 1) and in Kokanthán as high as 1s. 11¼d. (*as.* 15½). The highest revision acre rates ranged from 3s. and 2s. 9d. (Rs. 1½ and Rs. 1-6) round the towns and near the high roads to 2s. (Re. 1) in the most remote villages. The average acre rate was 1s. 9½d. (*as.* 14-4) or 25 per cent in excess of 1s. 5½d. (*as.* 11-5), the average rate under the former survey. The staple crops were millet, wheat, and Indian millet in the proportion of five, two, and one. The estimated acre outturn was for millet 320 pounds (4 *mans*), and for wheat and Indian millet 480 pounds (6 *mans*). Taking this proportion, the average prices of millet, wheat, and Indian millet during the ten years ending 1876, gave a mean acre outturn worth 17s. 7¾d. (Rs. 8-12-11) or about ten times the average acre rental.

For the whole 189 villages of the Pátoda block the effect of the revision was, in the tillage area, an increase from 311,421 acres to 336,268 acres or 8 per cent, and in the assessment from £15,962 to £22,513 (Rs. 1,59,620 - Rs. 2,25,130) or 41 per cent. This increase was obtained by raising the average dry-crop acre rate from 1s. 0¼d. to 1s. 3¼d. (*as.* 8-2 to *as.* 10-7), and the average water cess from 3s. 4¾d. to 4s. 5d. (Rs. 1-11-1 to Rs. 2-3-4). On the prices ruling during the ten years before the revision the new rates represented from a tenth to a thirteenth of the average yearly yield of the staple crops.

The details of the revised survey and settlement are :

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DISTRICT.	SETTLEMENT.	CULTIVATED LAND.						
		Acres.				Assessment.		
		Dry-crop.	Watered. Chan-nel.	Well.	Total.	Dry-crop.	Watered. Chan-nel.	Well.
						Rs.	Rs.	Rs.
Násik ...	Proposed ...	201,281	903	6850	209,034	1,01,054	863	68-6
	Existing ...	188,813	286	2114	191,213	68,633	214	4675
	Increase ...	12,468	617	4736	17,821	32,421	649	2151
Ahmadnagar ...	Proposed ...	123,125	...	4109	127,234	1,09,690	...	4706
	Existing ...	119,200	...	1008	120,208	83,142	...	2167
	Increase ...	3925	...	3101	7026	26,248	...	2539
Combined ...	Proposed ...	324,406	903	10,959	336,268	2,10,714	863	11,532
	Existing ...	308,013	286	3122	311,421	1,52,075	214	6842
	Increase ...	16,393	617	7837	21,847	58,609	649	4690

Pátoda Settlement, 1876—continued.

DISTRICT.	SETTLEMENT.	ARABLE WASTE.		TOTAL.		CHANNEL CRESS ONLY.
		Acres.	Assessment.	Acres.	Assessment.	
			Rs.		Rs.	Rs.
Násik ...	Proposed ...	30,024	4151	239,058	1,12,894	1993
	Existing ...	28,000	4722	219,303	78,244	484
	Increase ...	1934	-571	19,755	34,650	1507
Ahmadnagar ...	Proposed ...	953	341	128,187	1,14,737	...
	Existing ...	313	151	120,521	85,760	...
	Increase ...	640	190	7666	28,977	...
Combined ...	Proposed ...	30,977	4492	367,245	2,27,631	1993
	Existing ...	28,403	4873	339,824	1,64,004	486
	Increase ...	2574	-381	27,421	63,627	1507

Pátoda Settlement, 1876—continued.

SUB-DIVISION.	VIL- LAGES.	SOIL.						WATER.					
		Rental.		Average acre rate.		Per- cent- age in- crease.		Rental.		Average acre rate.		Per- cent- age in- crease.	
		Old.	New.	Old.	New.			Old.	New.	Old.	New.		
		Rs.	Rs.	a. p.	a. p.			Rs.	Rs.	Rs. a. p.	Rs. a. p.		
Nándgaon ...	27	8732	12,160	4 4	5 7	39		2	2	0 14	5 0	12	0
Chándor ...	21	10,212	16,385	5 5	7 11	60		326	849	1 10	7 2	5	3
Yeola ...	84	50,614	73,234	6 7	8 9	45		158	1142	1 12	8 2	2	1
Niphád ...	4	3964	6964	10 0	14 11	75		...	...	...	...	...	...
Kopargaon ...	53	85,009	114,396	11 5	14 5	33		...	...	...	...	...	...
Total ...	189	1,59,131	2,23,139	8 2	10 7	40-2		486	1993	1 11	1 2	3 4	310-7

Pátoda Settlement, 1876—continued.

SUB-DIVISION.	VIL- LAGES.	SOIL AND WATER.					
		Rental.		Average acre-rate.		Percentage increase.	
		Old.	New.	Old.	New.		
		Rs.	Rs.	A. p.	A. p.		
Nándgaon ...	27	8734	12,162	4 4	5 7	39-2	
Chándor ...	21	10,538	17,234	5 7	8 4	63-5	
Yeola ...	84	50,772	74,376	6 7	9 0	46-5	
Niphád ...	4	3964	6964	10 0	14 11	75-7	
Kopargaon ...	53	85,009	114,396	11 5	14 5	35-6	
Total ...	189	1,50,617	2,25,182	8 2	10 9	41-1	

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In 1875 the survey revision was introduced into the western hilly tracts, most of which had been surveyed by Mr. Tytler between 1840 and 1847. At the introduction of the revision survey the land was open, covered with grass, and with a little heavy forest. The teak was stunted, smaller even than Konkan teak. Between October and February the climate was feverish; at other times it was better than in the eastern districts. The people were Kunbis and Kolis in the north, and Kunbis and Thákurs in the south. A railway and some fair high roads passed through the centre and the south.¹

In these western hill lands, the first step in preparing for a new crop is to make ready the seed-bed or nursery. With this object, during the cold-weather months, the husbandman gathers farm-yard refuse, dried sticks, leaves, and grass, and lays them evenly on patches of the banks that surround the rice fields. They are afterwards covered with a thin layer of earth, and the grass and branches burnt to ashes. Besides preparing the seed-bed the regular field work in black land begins in April or May, when the land is once or twice broken by a light two-bullock harrow. On the first rainfall, rice, *vari*, or *nágli* seed is sown broadcast in the ashes of the seed-bed. The seed sprouts in about a week and the seedlings are ready for planting in three or four weeks. When the land is soaked it is ploughed, and the ploughing is repeated once or more than once in July or August. After this second ploughing the two-bullock harrow is once or twice used, the surface is levelled with a flat board drawn by a pair of bullocks, and the seedlings are brought from the nursery and planted.

Red soil uplands or *mál* lands are harrowed once or twice in April or May, ploughed after the first showers in June, and again harrowed. Of the three chief upland crops, oil-seed, *khurásni*, is sown broadcast, while *vari* and *nágli* are sown in a nursery and planted out. *A'van* or rice lands are ploughed twice after the first showers of rain in June, once lengthways and once across, and about a month later the plough is again used from three to five times, or even oftener. After this, the surface is levelled with a flat board, and when they are ready the rice seedlings are planted. About a month after the seedlings have been planted the fields are carefully weeded. This system is followed in all uplands where the land is too moist to be harrowed. Only the uplands require fallows. After being cropped for three years, uplands are allowed a three years' rest. When a fallow upland is again brought under tillage it is ploughed in September, so that the weeds may be exposed and killed during the dry season. In other respects the mode of tillage in the first year does not differ from that already described.

The crops grown on black or *káli* land are gram, wheat, *masur*, *vátána*, and sometimes *tur* and *ulúli*. Those on red or *mál* lands are *khurásni*, *nágli*, and small quantities of *vari* and *sáva*. There is no fixed rotation of crops either in black or in red soils. On all rice lands that hold moisture long enough after the close of the rains, it is usual to raise a second crop either of gram, *vátána*, or *masur*.²

¹ Lieutenant-Colonel Taverner, 893 of 15th October 1875, para 28.

² Colonel G. A. Laughton, 91 of 28th January 1878, paras, 13-17.

Tests showed that the maps were very defective and the lands were remeasured. But, except in one or two minor points, Mr. Tytler's system of classing the land was continued.

The only points that called for change were the importance attached to the embankments, and the number of classes. Experience in the Konkan and Deccan had shown that the banks were too variable to be one of the three elements in fixing the character of rice fields. This element was accordingly struck out, and eight *annas* or one-half was assigned to moisture and eight to depth and colour of soil. With high maximum rates the division into four classes was found not to be sufficiently minute. Six instead of four classes had proved a more satisfactory distribution.¹ Rice land, which during the survey lease had been reclaimed from black or red soil, was separately measured, and its highest rate limited to 2s. 3d. (Re. 1½) the rate of the best dry-crop.²

Mr. Tytler's system of classing and assessing the late crop or *rabi* lands had also worked well. Mr. Tytler had given less weight to depth of soil than had been given in the Joint Survey Rules. And in this he was right, as in hilly tracts with a heavy rainfall depth of soil is a less important factor than in the drier eastern plains.

In 1875 a revision settlement was introduced into twenty-four of the ninety-four Dindori villages which were settled in 1845. Of these twenty-four villages twenty-two were Government and two were *dumála* or reversionary villages.

In the twenty-two Government villages, during the thirty years of settlement, the average collections had risen from £501 (Rs. 5010) in the first ten years (1845-1855) to £1085 (Rs. 10,850) in the last ten years (1865-1875), or a rise of 116 per cent. The details are shown in the following statement:

Dindori Hill Villages, Land Revenue, 1845-1875.

YEAR.	VILLAGES.	REVENUE.				REMIN- SIONS.	COLLEC- TIONS.	ARABLE WASTE.	
		Land.		Grass.	Total.			Acres.	Asses- ment.
		Acres.	Asses- ment.						
1845-1855 ...	22	9383	4726	425	5151	142	5009	5319	3430
1855-1865 ...	22	13,083	6746	1262	8008	15	7993	12,216	4621
1865-1875 ...	22	19,070	9296	1564	10,850	2	10,848	9328	3028

During the same thirty years (1845-1875) the average rupee prices of produce were for millet 60, for rice 34, for *nāgli* 69, for wheat 56, and for gram 53 pounds. The average millet rupee prices of 91 pounds in the ten years ending 1855, rose to 51 in the ten years ending 1865, and to 40 in the ten years ending 1875.

¹ Lieutenant-Colonel Taverner, 893 of 15th October 1875, paras 20-21.

² Lieutenant-Colonel Taverner, 893 of 15th October 1875, para 29.

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24 Villages,
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In 1873-74 millet was selling at 57 pounds the rupce, and in 1874-75 at 54 pounds.¹

In 1875, these twenty-four villages formed the northern hill tracts or *dāngs* of Dindori, lying under the Saptashring hills at the southern foot of the Chāndor range. They stretched along the valley of the Padmi, from Vani to within five miles of the crest of the Sahyādris, a distance of some thirteen miles.

The area of the twenty-two Government villages was 28,441 acres, of which 16,513 acres were tilled and 11,928 were waste; the area of the two reversionary or *dumāla* villages was 4192 acres under tillage and 592 waste, or a total of 4784 acres. The area of the twenty-four villages was fifty-two square miles, with a population of 9728 or 187 to the square mile. The country was rolling rather than hilly. It was broken by many small streams, whose banks, as well as the higher ridges, were studded with mango and other trees, a half-cleared country very different from the well wooded eastern plain. There was some black soil in the eastern villages, but it grew scantier and poorer towards the west, while the uplands or *māl* improved from a stiff shallow black near Vani to a bright fine red in the west. Rice land scarcely occurred in the east, but it became commoner towards the west and south; and though little was under tillage some villages had great natural rice-growing powers. Late or *rabi* crops, which were grown only in black lands, were confined to wheat and gram, though *masur* and *vātāna* were sometimes grown and *kardai* was not unknown. The early crops, rice, *nāgli*, *sāra*, *vāri*, *khurāsni*, and *bhālli*, were chiefly grown in the uplands. Irrigation, either by well or channel, was rare, wells having risen only from twenty in 1815 to thirty-four in 1875. There was no highway nearer than Dindori, fifteen miles to the south. Still the country was generally passable for carts to within two or three miles of the Sahyādris, though there were few carts except those used for field purposes. The chief market was Vani, which had a good trade in timber and in *nāgli*. There were besides two weekly markets, at Koshimba to the south and at Bhāvad to the west on the crest of the Sahyādris. There were no manufactures, but the people took an active part in the timber trade between the Sahyādris forests and Vani and Varkhad.

¹ Dindori Dāngs, Produce Rupee Prices, 1845-1875.

GRAIN.		1845 to 1855.	1855 to 1865.	1865 to 1875.	1870 to 1875.	1845 to 1875.	1873-74.	1874-75.
		Pounds.	Pounds.	Pounds.	Pounds.	Pounds.	Pounds.	Pounds.
Early	Millet	91½	51½	40	42½	60	57	54
	Rice	44	36	22½	20	34½	30	30
	Nāgli	93½	67½	45½	48½	69	50	72
Late	Wheat	82	54	34	38½	56½	50	45
	Gram	78	50	32½	37	53½	42	43

Lieutenant-Colonel Taverner, 893 of 1875, para 37.

Of 9728 people 3108 or nearly a third lived in Vani.¹ The people were Kolis, Konkani Kunbis, and Deshi Kunbis. The Konkani Kunbis were an unsettled people, who moved their hamlets if one man or if two or three bullocks died. The Deshi or Deccan Kunbi was a much more useful settler. The Kolis tilled the upland, but were oftener day-labourers than landholders. Field wages were very low from £1 to £1 10s. (Rs. 10-Rs. 15) for a year with food and clothes, and 4s. (Rs. 2) a month without food or clothes. The people seemed fairly comfortable. Their houses were usually of wattle and daub with thatched roofs, and were surrounded, at a few yards distance, by a high fence. In several villages a better class of house was being built. In Māla there were two large brick and mud houses, one of which with two storeys cost £120 (Rs. 1200), and the other with three storeys was worth £200 (Rs. 2000). They were intended to house two or three families of brothers, and the chief item of expense was teak timber, which formed the whole frame-work. Copper vessels were commonly in use. The survey officer was satisfied that the first impression of poverty, caused by the mean look of the low wattle huts, was misleading. What comforts the people had were however due to the timber trade, not to their agriculture. Nor could the land yield more than a pittance, till the growth of the coarser hill-grains was supplanted by rice. Most of the rice and the black soil was held permanently and little of it was waste. But in the uplands there was much arable waste, and what was tilled was held for only a few years and then thrown up. No roads had been opened, and the villages were far from the line of rail and from the chief markets of the Dindori sub-division. Compared with the former rates of many of the neighbouring plain villages, the existing maximum acre rates for rice 6s. (Rs. 3), for dry-crop 2s. 3d. (Rs. 1½), and for upland 10½d. (as. 7) were high; and very little lower than the corresponding revised rates in the plain villages. Under these circumstances no increase in the rates was made. The slight adjustments that were required to suit the revised measurements caused a fall from £1201 to £1185 (Rs. 12,010-Rs. 11,850) or 1·33 per cent.² The following statement gives the details :

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Dindori,
1875.¹ Dindori Dāngs, Population and Stock, 1875-76.

POPULATION AND STOCK.	VILLAGES.			STOCK.	VILLAGES.		
	Government 22.	Dumda 2.	Total 24.		Government 22.	Dumda 2.	Total 24.
People	8713	1015	9728	Cows	3944	332	4276
Carts	213	23	236	She-buffaloes	968	62	1030
Ploughs	627	132	759	Sheep and goats	800	13	911
Bullocks and male-buffaloes	2620	412	3032	Horses	166	20	186

Lieutenant-Colonel Taverner, 893 of 1875, para 33.

² Lieut.-Colonel Taverner, 893 of 15th October 1875, paras 30-40.

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*Dindori,
1875.**Dindori Hill Villages, Revision Settlement, 1875-76.*

TWENTY-TWO VILLAGES.	TILLAGE.										ARABLE WASTE.		CHANNEL CREE ONLY.
	Area.					Assessment.					Area.	Rental.	
	Rice.	Black.	Wa- tered.	Up- land.	Total.	Rice.	Black.	Wa- tered.	Up- land.	Total.			
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.			
Proposed ...	105	7578	328	8502	16,513	130	4922	245	2452	7749	11,929	4104	594
Existing ...	130	7357	141	8123	15,751	159	4750	185	2383	7477	13,157	4533	271
Increase...	...	221	187	379	762	...	172	60	69	272	...	...	323
Decrease...	25	...	...	...	...	29	...	...	...	...	1228	429	...

*Násik,
17 Villages,
1876-77.*

In 1876-77 revised rates were introduced in seventeen more hill or *dáng* villages, of which fifteen were in Násik and two in Sinnar. Of these seventeen villages eleven Násik and two Sinnar villages formed the group of thirteen Násik hill villages, which were settled by Mr. Tytler in 1846-47. The remaining four villages belonged to Dindori at the time of their first settlement in 1845.

During the term of the first settlement, the average rental of these seventeen villages rose from £688 (Rs. 6880) in the ten years ending 1855-56 to £1058 (Rs. 10,580) in the ten years ending 1865-66, and to £1272 (Rs. 12,720) in the ten years ending 1875-76. The following statement gives the details :

Seventeen Násik Hill Villages, Revenue, 1846-1876.

YEAR.	REVENUE.				REMIS- SIONS.	COLLEC- TIONS.	ARABLE WASTE.	
	Land.		Grass.	Total.			Acres.	Rental.
	Acres.	Rental.						
1846-1856	10,257	Rs. 6444	Rs. 612	Rs. 7056	Rs. 171	Rs. 6885	2442(a)	Rs. 4753
1856-1866	17,901	8801	1787	10,588	3	10,585	8158	4162
1866-1876	23,548	10,862	1875	12,737	14	12,723	7222	2351

(a) Until 1850-60 the upland was not broken into survey numbers.

Between 1849-50 and 1875-76 the people had increased from 4053 to 6648 or 64 per cent; carts from 95 to 246 or 159 per cent; ploughs from 561 to 827 or 47 per cent; bullocks and male-buffaloes from 1858 to 2100 or 13 per cent; cows from 1587 to 2727 or 72 per cent; she-buffaloes from 471 to 579 or 23 per cent; sheep and goats from 89 to 550 or 518 per cent; and horses from 68 to 73 or 7 per cent. Wells increased from thirty-one of which nineteen were in working order in 1846-47, to fifty of which twenty-five were in working order in 1875-76; and the area of well-watered land had risen from twenty-three to 107 acres.

Of this group of seventeen villages the four transferred from Dindori to Násik were (1876) on or near the Harsul road about twenty miles west of Násik and near the village of Girnára, their market town. The eleven Násik villages lay from ten to twenty miles to the south-west of Násik on and near the Trimbak and Igat-puri roads, their markets being Násik and Bhagur. The two villages transferred from Násik to Sinnar were isolated, and were nearly thirty miles to the south of Násik near the market town of Pándurli.

The two best villages were Vasáli Sátpur, and Belgaon Daga, which were nearest to Násik and most like *desh* or plain villages.

The rest were hill villages, some of them with good rice lands, much better than the Dindori rice lands, but not equal to the best rice lands about Igatpuri. The uplands of these villages were not particularly good. Except in the village of Belgaon Daga, there was hardly any watered land.

The total area of this group of seventeen villages amounted to about seventy square miles, of which about two-sevenths was unarable waste, and five-sevenths assessed (Government and alienated land).¹

During the thirteen years ending 1875-76 the average rainfall in Násik was 25·79 inches, with a greatest fall of 35·78 in 1874-75 and a least fall of 17·48 in 1873-74.²

As these seventeen villages were nearer to Násik, or to the main roads and to the rail-road, than the preceding group of twenty-two Dindori villages, they could bear an increase on the former rates. Rice land rates were therefore increased by $16\frac{2}{3}$ per cent, representing a rise in the highest acre-rate of first-class rice land in the thirteen Násik villages from 12s. to 14s. (Rs. 6 - Rs. 7), and in the four Dindori villages from 6s. to 7s. (Rs. 3 - Rs. $3\frac{1}{2}$). Black-soil rates were increased by 25 per cent, the highest acre-rate of the first-class land being raised from 2s. 3d. to 2s. 9 $\frac{3}{4}$ d. (Re. $1\frac{1}{2}$ - Re. 1-6-6). The two villages of Belgaon Daga and Vasáli Sâtpur, which were nearest the town of Násik, were raised $33\frac{1}{3}$ per cent, with an increase in the highest acre-rate from 2s. 3d. to 3s. (Re. $1\frac{1}{2}$ - Re. $1\frac{1}{2}$). As 5926 acres or about one-fourth were waste, no increase was made in the upland rates.

The effect of the revision was to give an average acre-rate of 6s. 2 $\frac{3}{8}$ d. (Rs. 3-1-7) on the old rice land of the thirteen Násik villages and of 3s. 2 $\frac{3}{8}$ d. (Re. 1-9-7) on the old rice land of the four Dindori villages. The average acre rate on the occupied black land was 1s. 10 $\frac{1}{8}$ d. (as. 14 $\frac{1}{2}$) and on the upland 7 $\frac{1}{2}$ d. (as. 5). The rice rates

¹ *Seventeen Násik Hill Villages, 1876.*

SUB-DIVISIONS.	VILLAGES	ASSESSED.		UNARABLE WASTE.	Indm.	TOTAL.
		Cult ^{iva} ted.	Waste.			
Násik	15	Acres. 22,601	Acres. 5479	Acres. 10,639	Acres. 1175	Acres. 39,894
Sinnar	2	1674	730	2634	46	5084
Total	17	24,275	6209	13,273	1221	44,978

² *Násik Rainfall, 1863-1875.*

YEAR.	Inches.	YEAR.	Inches.	YEAR.	Inches.
1863-64	25·92	1868-69	20·25	1873-74	17·48
1864-65	20·20	1869-70	27·20	1874-75	35·78
1865-66	29·26	1870-71	32·96	1875-76	34·27
1866-67	23·67	1871-72	17·84	Average	25·79
1867-68	27·31	1872-73	23·11		

This was recorded at Násik. As most of these seventeen villages lay in and about the hills, their rainfall was probably greater than the Násik fall. Lieutenant-Colonel Taverner, 884 of 4th December 1876.

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were believed to represent about one-eighth of an average crop and the black soil rates about one-seventh.¹

Channel-watered land was found only in the two villages of Belgaon Daga and Amba Báhula. During the survey lease the area had increased from thirty-two to fifty-two acres, and at the time of revision the average acre rates were raised from 3s. 6½d. to 4s. 6d. (Ro. 1-12-6 - Rs. 2¼).

The total effect of the revision was an increase from £1277 to £1443 (Rs. 12,770 - Rs. 14,430) or 13 per cent. The following statement gives the details :

Seventeen Násik Hill Villages, Revision Settlement, 1876.

SETTLEMENT.	TILLAGE.										ARABLE WASTE.		CHANNEL CESS ONLY.
	Acres.					Rental.					Acres.	Rental.	
	Rice.	Black.	Watered.	Up-land.	Total.	Rice.	Black.	Watered.	Up-land.	Total.			
Proposed ...	1163	3268	150	19,686	24,275	Rs. 3007	Rs. 3019	Rs. 161	Rs. 6120	Rs. 12,307	6200	Rs. 2127	Rs. 117
Existing ...	905	3116	55	19,331	23,407	2237	2301	97	6017	10,652	6337	2123	57
Increase ...	257	152	101	355	868	770	718	61	103	1655	...	4	60
Decrease...	...	...	...	...	...	...	...	...	...	...	128	...	...

Násik,
30 Villages,
1877-78.

In 1877-78 the revised settlement was introduced into thirty of the seventy-one villages of the old Trimbak petty division, which had been settled by Mr. Tytler in 1814-45 and made over to Násik in 1861-62.

These thirty villages lay on both banks of the Godávári, beginning about ten miles west of Násik, and, with a general breadth of about nine miles, stretching to the extreme west of the subdivision below the Sahyádris. Most of the villages lay between the Násik-Harsul road on the north and the Násik-Trimbak road on the south. The country was rolling, broken, and hilly, with small level patches in the east and much rugged ground in the west. The prevailing soil was a light friable yellow, which though shallow was well suited for the growth of *nágli*. The patches of black soil, 9¼ per cent of the arable area, were coarse in texture and much mixed with lime. Until the beginning of March the climate was feverish and unhealthy; during the hot months it was better than in the plains.

During the ten years before the 1845 settlement the area held for tillage had slightly declined. At the same time remissions had fallen and there was a slight rise in revenue. The first year of the 1845 settlement began with an increase of about 100 per cent in the area held for tillage, and this increase was maintained during the first ten years. The collections also rose till in 1853-54 they showed an increase of £72 6s. (Rs. 723) compared with the year of settlement. Mr. Tytler's system of letting the uplands to the village

¹ The calculations were : A rice crop of about 1440 pounds (18 *mans*) of uncleaned or about 720 pounds of cleaned rice was worth on the average prices of the last thirty years Rs. 24-13-3 or eight times the assessment, the black-soil wheat crop of 320 pounds (4 *mans*) was worth Rs. 6-6-5 or seven times the assessment. Lt.-Col. Taverner, 884 of 4th December 1876, para 18.

at a lump sum, or *ukti*, caused considerable nominal remissions, as half of the former contract or *makta* rates were yearly written off as outstanding. The only actual outstandings during the ten years ending 1854 was £1 2s. (Rs. 11) in 1850-51.¹ In the second term of ten years (1854-1864) the large permanent remissions given under the *ukti* system ceased. The occupied area steadily spread up to 1859-60, when the uplands were separately measured and assessed. Then there was a considerable rise with as sudden a fall during the next year. After this the increase was steadier, and at the close of the ten years (1864) amounted to 4353 acres. The collections rose from £566 to £828 (Rs. 5660 - Rs. 8280) or an increase of 46 per cent. During the third term of ten years (1864-1874) there was a marked improvement, the occupied area rising from 19,874 to 25,007 acres, and the rental from £855 to £996 (Rs. 8550 - Rs. 9960). During the same period the unoccupied waste showed a decrease of 6061 acres. Remissions had almost entirely ceased. During the three last years (1874-1877) the settlement showed a fall in the occupied area and in the collections, which was mainly owing to tracts of land being turned into Forest Reserves. The details are :

Thirty Násik Hill Villages, Revenue, 1834-1877.

YEAR.	Occupied.	Waste.	Remissions.	Collections.
	Acres.	Acres.	Rs.	Rs.
1834-35 to 1843-44 ...	7006	7244	219	4699
1844-45 to 1853-54 ...	14,347	2147	5534	4863
1854-55 to 1863-64 (a) ...	16,591	11,442	2211	6597
1864-65 to 1873-74 ...	24,154	15,267	1	9961
1874-75 to 1876-77 ...	23,681	14,887	10	9461

a increase in area shown in columns 2 and 3, during the second decade of the Survey Settlement, was due to the survey of uplands in 1859-60.

During the lease of the 1845 settlement population advanced from 4362 in 1844-45 to 8422 in 1876-77 or 93.1 per cent; flat-roofed and tiled houses from twenty to 131, and thatched houses from 838 to 1230 or 46.8 per cent; agricultural cattle from 622 to 2088 or 235.7 per cent; cows and buffaloes from 3027 to 4459 or 47.3 per cent; horses and ponies from 54 to 66 or 22.2 per cent; ploughs from 462 to 938 or 103 per cent; and carts from 43 to 162 or 276.7 per cent. Sheep and goats alone shewed a decline from 563 to 558 or of 0.9 per cent.

During these thirty-three years the average rupee price of millet rose from seventy-four pounds in the ten years ending 1853-54 to fifty-four pounds in the ten years ending 1863-64, and to thirty-four pounds in the ten years ending 1873-74. In the next three years it fell to forty pounds.²

¹ Colonel Laughton, 91 of 28th January 1878, para 33.

² *Násik Produce, Rupee Prices, 1844-1877.*

YEAR.	Millet.	Wheat.	Gram.	Rice.	YEAR.	Millet.	Wheat.	Gram.	Rice.
	lbs.	lbs.	lbs.	lbs.		lbs.	lbs.	lbs.	lbs.
1844-45 to 1853-54 ...	74	86	64	38	1864-65 to 1873-74 ...	84	30	30	29
1854-55 to 1863-64 ...	54	64	52	34	1874-75 to 1876-77 ...	40	32	38	22

Colonel Laughton, 91 of 28th January 1878, para 29.

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As most of the villages lay near the Sahyádris, they had a certain and sufficient rainfall. There were two roads, one joining Trimbak with Násik and the other from Násik to Peint-Harsul, crossing the small pass near Ganga-Málungi, and then over the Sahyádris close by Vághira. Since 1845, both of these roads had been metalled and bridged in several places. Except the villages below the Sahyádris all were within easy reach of the Devláli railway station. Of the seven markets within the sub-division, Násik and Trimbak were of some importance, the other five Girnára, Gangápur, Devargaou, Vághira, and Kharvál were small. There were no manufactures. The only evidence as to the value of land was the mortgage of a field of $4\frac{1}{2}$ acres assessed at 14s. 6d. (Rs. $7\frac{1}{4}$) for £100 (Rs. 1000).

The marked progress of this tract under the former settlement, the opening of roads and of the Peninsula railway, and the rise in produce prices showed that the revised rates might be considerably increased. The thirty villages were divided into two groups, one of twenty-two and the other of eight villages. In the twenty-two villages the highest dry-crop acre rate was fixed at 2s. 9d. (Re. 1-6), the highest rice acre rate was raised by $16\frac{2}{3}$ per cent,¹ and the highest black land acre rates by 25 per cent, or a rise from 2s. 3d. to 2s. $9\frac{3}{4}$ d. (Re. $1\frac{1}{2}$ - Re. 1-6-6) the acre. The upland rates fixed in 1860 were left unchanged. The eight villages in the second group lay below the Sahyádris and at a greater distance from the Devláli station. As the people were not so well-to-do as the people of the first group, no increase was made in the old rice rates.² The acre rates of black soil lands were raised by $12\frac{1}{2}$ per cent, the highest acre rate of the first-class land being raised from 2s. 3d. to 2s. $6\frac{3}{4}$ d. (Re. $1\frac{1}{2}$ - Rs. 1-4-3).³ The upland rates fixed in 1860 were continued.

There were only $15\frac{3}{8}$ acres watered by wells.

The effect of the revision was to raise the average acre charge on all lands, dry-crop rice and garden, from 9 $\frac{1}{4}$ d. to 11d. (as. 6-7 - as. 7-4).

The following statement gives the details:

Thirty Násik Hill Villages, Revision Settlement, 1877-78.

CLASS.	VILLAGES.	FORMER.					REVISION.							
		Government.			Alienated.	Highest dry-crop acre rate.	Government.				Alienated.			
		Occupied.		Waste.			Occupied.		Waste.					
		Area.	Assessment.	Assessment.			Assessment.	Area.	Assessment.	Area.	Assessment.	Area.	Assessment.	
I. ...	22	Acres.	Rs.	Rs.	Rs.	Rs. a.	Acres.	Rs.	Acres.	Rs.	Acres.	Rs.		
II. ...	8	16,252	7299	...	...	1 6	17,507	8877	...	...	...	...
		5689	1720	...	...	1 4	6407	2115	...	...	...	...
Total.	30	21,841	9019	5201	698	...	23,914	10,992	15,705	5549	1948	919		

¹ Five instead of four classes were fixed. The rates were Rs. 7, Rs. 5-11, Rs. 3-15, Re. 1 $\frac{1}{2}$, and as. 14, instead of Rs. 6, Rs. 4-14, Rs. 3-6, and Rs. 1 $\frac{1}{2}$.

² The rates fixed in 1878 were Rs. 6 for the first class, Rs. 4-14 for the second, Rs. 3-6 for the third, Re. 1 $\frac{1}{2}$ for the fourth, and as. 12 for the fifth.

³ The cause of the greater percentage increase in assessment in the second than in the first group was, that the 1845 survey assessed as red or *mal* land which the revision survey found to be black. In nine villages near the Sahyádris tracts of good black soil were found amounting in all to 957 acres. Col. Laughton, 91 of 28th Jan'y. 1878, paras 49-51.

In 1880 revised rates were introduced into twenty Government villages in the Dindori hills, with an area of 62,340 acres or 97·5 square miles, and a density of 78·1 people to the square mile. These had been formerly settled in 1845-46. The thirty years of guarantee ended in 1876, but the 1876 famine and other causes prevented the work being taken up till 1879. Besides the twenty Government villages, two alienated villages, measuring 4222 acres or 6·6 square miles, with a density of 80·5 people to the square mile, were settled for the first time.

Except one alienated plain village, these villages lie in a group in the south-west corner of Dindori; sixteen to the south, and five to the north of the main road from Násik to Poind.

The land was bare and much of the surface was a flat of black soil. The climate was feverish till March and healthy in the hot weather. Seven villages had the advantage of surface water from four feeders of the Godávári. The remaining fourteen villages depended on wells. The prevailing soil was a brown or yellow with good depth, which, from the heavier rainfall, was more productive than similar soils in the east of the sub-division. The black soil lands were better than those in Násik. Even in the Sahyádrí villages from a third to a fifth of the whole cultivated area yielded good crops of wheat. On the other hand, the rice lands were not so rich as in the neighbouring Násik villages.

In the ten years before the first survey (1835-1845) the average occupied area in the twenty Government villages was 13,570 acres and the average revenue £666 (Rs. 6660). During the first ten years of survey rates (1845-1855) the average area under tillage rose to 20,022 acres, while the average collections fell to £612 (Rs. 6120). In 1860 the uplands, instead of being let to the whole village for a lump sum, were measured into fields and assessed. This caused an average increase to 24,847 acres and to £1051 (Rs. 10,510) of revenue during the ten years ending 1865. In the next ten years (1865-1875) the average tillage area rose to 33,222 acres and the average collections to £1503 (Rs. 15,030). The four following years showed a slight fall in area to 31,513 acres and in revenue to £1311 (Rs. 13,110).

During the fourteen years ending 1879 there were almost no remissions and no outstandings. The following statement gives the details:

Twenty Dindori Hill Villages, Revenue, 1835-1879.

YEAR.	Occupied.	Waste.	Remissions.	Collections.	Outstandings.
	Acres.	Acres.	Rs.	Rs.	Rs.
1835-36 to 1844-45	13,570	12,780	362	6665	55
1845-46 to 1854-55	20,022	4762	37	6124	...
1855-56 to 1864-65	24,847	15,316	206	10,511	...
1865-66 to 1874-75	33,222	16,075	2	15,033	50
1875-76 to 1878-79	31,513	16,940	2	13,107	156

In these twenty villages between 1845 and 1880, population advanced from 4570 to 7614 or 66·6 per cent; flat-roofed and tiled houses from seventy-four to 160 or 116·2 per cent, and thatched houses from 797 to 1214 or 52·3 per cent; field cattle from 2315 to 2508 or 8·3 per cent; sheep and goats from 413 to 519 or 25·7 per cent; ploughs from 536 to 832 or 55·2 per cent; carts from 77 to 144

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or 87 per cent; and horses from 114 to 119 or 4·4 per cent. Cows and buffaloes showed a decrease from 4190 to 4104 or 2·1 per cent.

During the settlement period average millet rupee prices rose from ninety-two pounds in the ten years ending 1854-55, to fifty-two pounds in the ten years ending 1864-65, to forty pounds in the ten years ending 1874-75, and to twenty-eight pounds in the last four years (1875-1879).¹

The rainfall was plentiful and certain.² Irrigation was carried on to a limited extent in nine Government and two alienated villages, both from channels and wells. In the Government villages were ten channels and eighteen wells, and in the alienated villages eleven channels and eleven wells. The channels were generally poor, holding water only till December or the middle of January, a few till February, and only one in one of the alienated villages till March.

About twenty-three per cent of the arable area was waste or fallow. The villages were well supplied with roads. To the south and at no great distance was the main road from Násik to Harsul, and the Násik and Peint road ran through the middle of the tract. Of six market towns in the neighbourhood, the most frequented were Násik, Girnára, and Dindori. There were no manufactures.

The 1845 survey was confined to rice, garden, and the better class of dry-crop land; the uplands were not surveyed till 1860. The work of revision included the more minute sub-division and the separate demarcation of subordinate numbers in dry-crop and rice lands. The reclassification was chiefly devoted to remedying defects in the original survey.

The spread of tillage, the opening of roads and railways, and the rise in produce prices justified an increase in the assessment rates. Rice rates were accordingly raised 58·6 per cent³ or an average acre rate of 3s. 7½*d.* (Re. 1-12-10); black soil rates were raised 69·4 per cent⁴ or an average acre rate of 1s. 11½*d.* (*as.* 15-7); in garden lands, the old highest channel rates varying from 6s. to 16s. (Rs. 3-Rs. 8) were retained; they gave an average acre rate of 7s. 10½*d.* (Rs. 3-14-9). The total increase under this head, including all new

¹ *Dindori Produce Prices, Pounds the Rupee, 1845-1879.*

YEAR.	Bajri.	Wheat.	Gram.	Rice.	Nághs.
1845-46 to 1854-55	92	82	78	44	94
1855-56 to 1864-65	52	54	50	36	68
1865-66 to 1874-75	40	34	32	22	46
1875-76 to 1878-79	28	28	30	22	40

Colonel Laughton, 83 of 28th January 1880, para 33.

² At Násik 19·24 inches in 1876-77 and 51·96 in 1877-78, at Dindori 20·65 in 1876-77 and 41·29 in 1877-78, and at Igatpuri 68·26 in 1876-77 and 160·54 in 1877-78. Colonel Laughton, 83 of 1880, para 16.

³ The details are: Class I. Rs. 3 to Rs. 4½; class II. Rs. 2½ to Rs. 3½; class III. Rs. 2 to Rs. 3; class IV. Rs. 1½ to Rs. 2½; class V. Re. 1 to Rs. 1½; and class VI. *as.* 10 to *as.* 15. Colonel Laughton, 83 of 1880, para 38.

⁴ The details are: Class I. from Re. 1½ to Re. 1-6; class II. from *as.* 15 to Re. 1½; class III. from *as.* 12 to *as.* 15; class IV. from *as.* 9 to *as.* 11; class V. from *as.* 6 to *as.* 7; and class VI. from *as.* 4 to *as.* 5. Colonel Laughton, 83 of 1880, para 39.

rice land, amounted to £565 (Rs. 5650) or 69·4 per cent, and the average acre rate was 1s. 11½d. (as. 15-7). The upland acre rates 10½d., 7½d., 6d., and 4½d. (as. 7, 5, 4, and 3) introduced in 1860 were left unchanged.

The following statement shows the effect of the revision survey :

Twenty Dindori Hill Villages, Revision Settlement, 1880.

VILLAGES.	FORMER.		REVISION SURVEY.						
	Area.	Assess-ment.	Occupied.		Unoccupied.		Total.		Highest dry-crop rate.
			Area.	Assess-ment.	Area.	Assess-ment.	Area.	Assess-ment.	
Twenty	Acrea. 31,544	Rs. 13,139	Acrea. 33,648	Rs. 17,609	Acrea. 13,014	Rs. 5343	Acrea. 46,662	Rs. 23,012	Rs. a. 1 6

These rates were sanctioned for twenty-four years or to the end of 1903-04.

At present (1882) the Násik district contains 1696 villages distributed among twelve sub-divisions.¹ Of these 1511 are Government villages and 185 are alienated. Of the whole number, 1500 Government and sixty-five alienated villages have been brought under the survey settlement.² Of the eleven unsettled Government villages,

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¹ *Násik Villages, 1882.*

SUB-DIVISIONS.	VILLAGES.		SUB-DIVISIONS.	VILLAGES.	
	Government.	Alienated.		Government.	Alienated.
Málgaon ...	144	8	Y. oia ...	93	27
Satána ...	142	21	Niphád ...	107	15
Kulvan ...	169	24	Sinnar ...	98	5
Dindori ...	121	7	Igatpuri ...	123	7
Chándor ...	97	14	Násik ...	109	28
Nándgaon ...	83	9	Peint ...	225	20

In the first eleven sub-divisions almost all the villages were assessed on the *bigha* system before the survey settlement. The villages in Peint were assessed on the plough-rate or *autbandi* system.

² The rate of survey progress is shown in the following statement :

Násik Survey Settlement Progress, 1840-1878.

VILLAGES.		SETTLEMENT.		VILLAGES.		SETTLEMENT.	
Government.	Alienated.	First.	Revision.	Government.	Alienated.	First.	Revision.
20 ... { 0	1840-41 ...	...	...	1	1852-53	...
14 ... { 14	1840-41 ...	1871-72	...	12	1853-54	...
73 ... { 73 ...	1	1841-42 ...	1871-72	...	1	1854-55	...
117 ... { 73	1842-43 ...	1874-75	...	3	1855-56	...
2 ... { 2	1842-43 ...	1875-76	14	1	1856-57	...
42 ... { 42	1843-43 ...	...	1	...	1858-59	1876-77
25 ... { 25	1843-44 ...	1874-75	...	1	1858-59	...
121 ... { 48	1843-44 ...	1875-76	8	...	1859-60	1876-77
58 ... { 58	1843-44 ...	...	...	1	1860-61	...
34 ... { 34 ...	3	1844-45 ...	1874-75	30	...	1862-63	...
162 ... { 1	1844-45 ...	1875-76	9	...	1864-65	...
30 ... { 30	1844-45 ...	1876-77	225	...	1865-66	...
37 ... { 37	1844-45 ...	1877-78	153	8	1866-67	...
30 ... { 30	1845-46 ...	1876-76	88	2	1867-68	...
81 ... { 4	1845-46 ...	1876-77	205 { 204	23 { 22	1868-69	...
47 ... { 47	1845-46 ...	...	1	1	1868-69	1877-78
4 ... { 4	1846-47 ...	1875-76	1	...	1869-70	...
165 ... { 152 ...	8 { 2	1846-47 ...	1876-77	4	1	1870-71	...
9 ... { 9 ...	1	1846-47	1	...	1871-72	...
1 ... { 1	1847-48	2	1872-73	...
14 ... { 14	1848-49	2	1873-74	...
1 ... { 1	1851-52	Total ...	1600	65

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ten are plough rate or *autbāndi* in Kalvan,¹ and one is a hill fort in Bāglān which has no arable land.

In comparing the areas of the Government villages before and since the survey settlement, the 225 Peint villages must be excluded as no area figures are available for the years before the survey settlement. Taking the area figures for 1273 and the revenue figures for 1498 Government villages for which details are available, the returns for the years in which the original survey settlement was in force, show, compared with the average of the ten previous years, a fall in the waste of 95,003 acres, and in the remissions of £10,821 (Rs. 1,08,210) or 77 per cent;² and an increase in the occupied area of 569,140 acres,³ and in the collections (from all sources and including Peint) of £13,995 (Rs. 1,39,950) or 16 per cent. Compared with the average of the ten years before the original survey the figures for 1877-78 showed a fall in the waste of 209,244 acres, and in the remissions of £13,576 (Rs. 1,35,760); and a rise in the occupied area of 1,036,973 acres and in the collections of £45,367 (Rs. 4,53,670) or 52·01 per cent.

Taking the figures for the sixty-three alienated villages for which details are available, the returns for the years in which the survey settlement has been in force, compared with the average for the ten years before the beginning of the survey, show a fall of 9361 acres in the arable waste and of £734 (Rs. 7340) or 70 per cent in remissions; and a rise in the occupied area of 15,757 acres and in the collections from all sources of £1077 (Rs. 10,770) or 17 per cent. Compared with the average of the ten years before the survey the figures for 1877-78 showed a fall in the waste of 13,203 acres and in the remissions of £803 (Rs. 8030); and a rise in the occupied area of 22,226 acres and in the collections of £1965 (Rs. 19,650) or 31·9 per cent.

In 555 Government and seven alienated villages the original settlement has been revised. Taking the figures for the 555 revised Government villages, the returns for the years in which the revised settlement has been in force, compared with the average of the thirty years of the first settlement, show an increase in the occupied area of 196,003 acres or 25 per cent, and compared with the average of ten years before the original survey, an increase of 462,708 acres or 89 per cent. The corresponding figures for arable waste show a fall of 83,360 acres or 54 per cent in the revision settlement average compared with the first settlement average, and a fall of 283,116 acres or 80 per cent compared with the average of ten years before the

¹ The average revenue derived by Government from these ten villages is £50 (Rs. 500). Capt. W. C. Black, Asstt. Supt. of Survey, 1880.

² The average of remissions £3144 for the settlement period would not be so large but for the liberal remissions granted to the Dāng villages for the first few years after the survey settlement. Capt. Black, 1880.

³ The inaccuracy of the earlier areas makes it impossible to fix an exact percentage of difference. But the increase is beyond doubt very large. The decrease in the area of arable waste is less, because much land which was originally classed as unarable has since been entered as arable waste. Capt. Black, 1880.

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original survey.¹ The average collections from all sources show a rise of £19,532 (Rs. 1,95,320) or 41 per cent in the revision settlement period contrasted with the original settlement period, and a rise of £23,255 (Rs. 2,32,550) or 53 per cent contrasted with the average of the ten years before the original survey.

From the above comparisons, and the detailed statement given below, it appears that, since the introduction of the survey settlement (1840-1847), the area of occupied land and the Government revenue have been steadily increasing, while remissions and outstandings, if years of extreme distress from failure of crops (1876-77 and 1877-78) are excluded, have been much smaller than before the settlement. Since the introduction of the survey, the yearly Government revenue has increased by about £35,000 (Rs. 3,50,000) or about one-third, and the amount of land held for tillage by some 560,000 acres or about one-third.

The following statement shows, for the Government villages of each sub-division, the chief changes in tillage area, remissions, collections, and outstandings since the introduction of the original revenue survey :

Násik Survey Results, 1840-1878.

SUB-DIVISION.	YEAR.	AREA.				
		Occupied.			Unoccupied.	
		Assessed.	Alienated.	Total.	Assessed.	Unarable.
		Acres.	Acres.	Acres.	Acres.	Acres.
Bágán	Ten years before survey	91,320	12,104	103,424	39,504	9369
	1877-78	156,415	11,798	168,213	51,347	145,526
Chándor	Ten years before survey	40,801	19,836	60,637	56,684	24,091
	1877-78	131,088	18,585	149,673	10,763	46,664
Dindori	Ten years before survey	71,561	30,604	102,225	70,881	41,290
	1877-78	166,063	26,273	192,336	66,408	65,017
Igatpuri	Ten years before survey	37,700	6784	44,484	29,260	29,018
	1877-78	127,619	5758	133,377	29,962	64,139
Kalvan	Ten years before survey	65,640	10,827	76,467	52,137	19,262
	1877-78	106,172	11,684	117,856	36,926	112,085
Málegaon	Ten years before survey	115,768	11,790	127,558	76,611	77,872
	1877-78	208,090	11,609	219,699	128,368	125,344
Nándgaon	Ten years before survey	35,805	6230	42,035	49,422	28,803
	1877-78	98,136	6438	104,574	28,428	129,569
Násik	Ten years before survey	57,349	25,461	82,810	49,740	52,518
	1877-78	141,793	19,610	161,403	29,617	54,777
Niphád	Ten years before survey	96,609	26,859	123,468	71,922	28,118
	1877-78	167,859	20,820	188,679	1310	24,985
Peint	Ten years before survey	...	...	...	...	...
	1877-78	182,982	0	182,983	11,110	72,078
Sinnar	Ten years before survey	109,295	20,087	129,382	71,606	60,743
	1877-78	220,179	15,937	236,116	6173	83,148
Yeola	Ten years before survey	59,635	16,500	76,135	60,453	34,962
	1877-78	139,000	14,361	153,361	18,766	32,460
Total	Ten years before survey	781,483	187,142	968,625	628,289	406,306
	1877-78	1,845,396	161,879	2,007,275	418,243	956,991

¹ Taken together, the occupied and waste areas under the original survey do not agree with those under the revised survey, because in the hill villages of three sub-divisions the areas of the uplands do not appear during the earlier part of the survey settlement period; some land shown in the original survey as unarable was at the time of revision entered as arable; and the areas of the revision settlement are more accurate than those of the original settlement. Captain W. C. Black, Assistant Superintendent of Survey, 1890.

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SUB-DIVISION.	YEAR.	REMISSIONS.			COLLECTIONS.					OUTSTANDING.
		Government.	Alien-ated.	Total.	Occu-pied.	Un-occu-pied.	Alien-ated.	Unar-able.	Total.	
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
Báglán ...	Ten years before survey	1301	...	1301	1,388.29	2	684	2547	1,20,062	...
	1877-78 ...	146	...	146	1,10,614	34	1068	1841	1,22,057	5411
Chándor...	Ten years before survey	11,323	204	11,527	4,0613	372	948	307	1,22,138	1324
	1877-78 ...	...	...	...	85,955	14	3749	307	90,05	1066
Dindori ...	Ten years before survey	5801	110	5971	68,471	401	1474	3785	74,391	464
	1877-78 ...	...	...	...	1,09,210	3416	778	231	1,20,638	1591
Igatpuri...	Ten years before survey	8406	566	4032	40,480	8	1314	827	61,629	3875
	1877-78 ...	...	...	...	76,914	422	2884	1651	81,871	11
Kalvan ...	Ten years before survey	597	4	601	69,000	51	676	925	71,552	...
	1877-78 ...	183	...	183	69,671	...	1271	931	71,873	646
Málegaon ...	Ten years before survey	717	1	748	1,02,303	380	563	2434	1,05,080	...
	1877-78 ...	6	...	6	1,54,754	4	3455	1105	1,59,318	1439
Nándgaon ...	Ten years before survey	2012	41	2053	28,815	79	117	264	29,375	13
	1877-78 ...	19	...	19	55,111	41	1413	591	57,150	...
Násik ...	Ten years before survey	10,533	311	10,874	65,516	625	1597	889	68,588	2065
	1877-78 ...	2152	...	2152	1,15,106	3760	6560	1425	1,26,851	89
Niphád ...	Ten years before survey	47,626	409	48,035	1,14,256	499	2032	1768	1,18,485	6381
	1877-78 ...	...	...	...	2,08,721	33	7827	1294	2,17,868	15,616
Peint ...	Ten years before survey	2060	...	2060	14,881	...	18	5	11,901	...
	1877-78 ...	...	...	...	27,239	...	12	336	27,587	...
Sinnar ...	Ten years before survey	28,215	307	28,522	1,26,031	329	2958	656	1,29,074	1770
	1877-78 ...	20	...	20	1,62,332	18	4412	3009	1,69,771	9113
Yeola ...	Ten years before survey	23,029	642	23,671	42,804	197	652	100	43,738	180
	1877-78 ...	172	1	173	76,393	61	3221	117	80,565	29,514
Total...	Ten years before survey	1,36,970	2685	1,39,655	8,44,899	2873	12,003	11,496	8,74,251	16,055
	1877-78 ...	3899	1	3900	12,61,024	8372	43,657	12,858	13,25,910	64,520

How far has this great increase in tillage and in revenue, and this great rise in produce prices been accompanied by an improvement in the state of the people? An increase in numbers may mean an increase in poverty; the spread of tillage may be due to the pressure of population forcing the people to till soils which yield a bare maintenance; and by raising wages and adding to the cost of tillage a rise in produce prices may fail to add to the landholder's wealth. But Násik is not overpeopled, and though poorer soils are tilled than were formerly tilled, there is still a margin of untilled arable land. A rise in produce prices lessens the weight of a money rental, while a rise in wages does not necessarily eat away the landholder's extra profit. Under certain circumstances, a rise in wages and increased cost of tillage may rob the landholder of most of his gains from high prices. But this result cannot happen in Násik, where the field labourer is as a rule one of the landholder's family and is paid not in money but in grain.

An estimate of the effect of the different changes that have been at work in the district since the beginning of British rule has been given above under the head of Trade (pp. 142-144). As regards the condition of the peasantry Mr. H. N. Erskine of the Bombay Civil Service was satisfied in 1874, that the people were better off than they had been twenty or thirty years before. Large numbers of the landholding classes were in debt. But this was due not to the high rates of Government assessment but to their own want of self-restraint and foresight. The holders of rent-free lands were no better off than the holders of Government lands. During the American war (1863-1865) both classes had increased their

marriage and other expenses tenfold; and though the abnormal plenty of those years had passed away, the people had not sufficient self-restraint to bring their expenses down to the former level. Still, in spite of indebtedness, there was much comfort and considerable advance. Large sums were spent on wells and on dwelling houses. It was beyond doubt that the people were better fed, better clothed, and better housed than they used to be.¹

Though the information is meagre, the accounts of the former state of the district prove the correctness of Mr. Erskine's views. The district first (1818) appears as plundered by bands of freebooters and by its government; next (1828-1838), in spite of the establishment of order and the introduction of regular rentals, it is impoverished by the want of markets and by the exactions of its officials. A detailed examination (1840-1847) shows that in almost every part the bulk of the people are pinched and disheartened by poverty. Then the Government demand is lowered from 30 to 40 per cent, and exactions are stopped and the district is enriched (1850-1874) by the opening of roads and railways and the rise from 60 to 100 per cent in the value of its staple products. It is again examined in detail (1870-1880), and though there is much indebtedness, great part of the land has a high value, much of the tillage is skilful and careful, and almost all classes have some margin of profit and comfort. Much of the district, the wild rugged west and the barren drought-plagued east, is and must remain poor. And in the richer parts numbers of the peasantry are laden and disheartened by debt. But one chief cause of this indebtedness may be removed by a growth of foresight and self-restraint, and at the worst nothing now can match Mr. Andrews' experience in 1832 when he found the whole village of Kānlad empty, all the men dragged to the civil court at Chāndor to answer their creditors' complaints.²

Since 1874 Násik has passed through two years of general distress (1876 and 1877). In 1880 and 1881 the dry eastern tracts suffered from scanty rainfall, and in 1882 over a great part of the district a promising early crop was destroyed by locusts.³ Many well-to-do families have lost their capital, and some have fallen from being landholders to be labourers. Still the district has not permanently suffered. No shrinking of tillage followed the 1877 famine, and, during the last two years (1879-1881), the whole of the Government revenue has been realised without special difficulty.

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¹ Twenty or thirty years ago, Rs. 200 was thought a great deal for a Kunbi to spend on a wedding. Now (1874) they sometimes spend nearly Rs. 3000. Mr. H. N. Erskine, C.S., Collector of Nasik, 3689 of 12th November 1874, Bom. Gov. Rev. Comp. 1856 of 1875, part II.

² Mr. W. C. Andrews, Assistant Collector, 24th November 1832; see also his report of 31st July 1833, in Bom. Gov. Rev. Rec. 548 of 1834, 71-73, about Násik, Sinnar, Chāndor, and Dindori. Mr. Mills, Collector, ditto 34.

³ Details are given below, p. 301.

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More or less complete details are available for the thirty-two years ending 1882.

The season of 1850-51 was indifferent and called for the grant of considerable remissions. The land revenue for collection¹ fell from £44,109 to £43,613 (Rs. 4,41,090 - Rs. 4,36,130); £1159 (Rs. 11,590) were remitted; and £2637 (Rs. 26,370) were left outstanding.

1851-52.

The following season, 1851-52, was still less favourable. At the beginning of the rains the prospects seemed good. But the early fall was too heavy and lasted too long. In most places sowing had to be put off, and what seed was sown either rotted or was washed away. After this excessive rainfall, came so long a stretch of fair weather that almost every crop suffered; and the few showers that fell later on were ill-timed, harming the ripening millet, while they were too light to make the ground moist enough for sowing the late crops. The people suffered severely from fever. The land revenue for collection fell from £43,613 to £41,424 (Rs. 4,36,130 - Rs. 4,14,240), £3945 (Rs. 39,450) were remitted, and £48 (Rs. 480) left outstanding.

1852-53.

The season of 1852-53 was favourable. In Sinnar and Kávnai both the early and the late crops prospered, though in some parts they were harmed by excessive cold. The yield was large and many of the husbandmen paid off much of their debt. There was an unusually rich grass crop, but a good deal of it was lost for want of a market. The land revenue for collection rose from £41,424 to £45,664 (Rs. 4,14,240 - Rs. 4,56,640), £188 (Rs. 1880) were remitted, and £48 (Rs. 480) left outstanding.

1853-54.

In 1853-54 a scanty rainfall caused much distress. The early rains failed and large tracts of land remained unsown. The grass withered and much of the early harvest was eaten by locusts. The late rains were extremely scanty and the cold weather crops were poorer even than the early harvest. Cholera prevailed in March April and May, and large numbers of cattle died from want of food and from exposure on the Khándesh hills. Road and other relief works were opened and employment was given to the destitute. The land revenue for collection fell from £45,664 to £44,685 (Rs. 4,56,640 - Rs. 4,46,850), £3005 (Rs. 30,050) were remitted, and £48 (Rs. 480) left outstanding.

1854-55.

The rains of 1854-55 were late of setting in, but the fall was heavy and the early harvest was good. Late in the season a very heavy rainfall damaged the wheat crop, which was further injured by rust. In May there was a bad outbreak of cholera in Násik. The land revenue for collection rose from £44,685 to £48,289 (Rs. 4,46,850 - Rs. 4,82,890), £356 (Rs. 3560) were remitted, and there were no outstandings.

1855-56.

In 1855-56 the rainfall in the west was sufficient and well-timed. In Chándor and Sinnar, in the centre and south, a good fall early in

¹ The figures for the years 1850-51 to 1858-59 refer to the Ahmadnagar portion of Násik only.

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June was followed by a long stretch of dry weather broken by only a few showers. Little of the early crop was sown till late in August, when there were four days of heavy rain. This was followed by a turn of fair weather that lasted till the middle of October. Then came a second heavy fall. But later on cloudy dewless nights and caterpillars did much damage to the cold-weather crops. The land revenue for collection fell from £48,289 to £47,893 (Rs. 4,82,890-Rs. 4,78,930), £2028 (Rs. 20,280) were remitted, and £1 (Rs. 10) left outstanding.

In 1856-57 the rain was abundant, and though the falls were somewhat ill-timed, the harvest was fair and public health was good. The land revenue for collection rose from £47,893 to £50,459 (Rs. 4,78,930 - Rs. 5,04,590), £278 (Rs. 2780) were remitted, and there were no outstandings.

In 1857-58 the rains were late, the early crops suffered, and fodder was scarce. But the latter rain was abundant and the season on the whole was fair. Except a few cases of cholera and some cattle disease, public health was good. The land revenue for collection rose from £50,459 to £51,323 (Rs. 5,04,590-Rs. 5,13,230), £262 (Rs. 2620) were remitted, and there were no outstandings.

In 1858-59, though both the early and the late crops suffered from want of rain, the harvest was good. The season was healthy and in other respects favourable. The land revenue for collection rose from £51,323 to £52,384 (Rs. 5,13,230-Rs. 5,23,840), £21 (Rs. 210) were remitted, and there were no outstandings.

The season of 1859-60 was generally favourable. The land revenue¹ for collection rose from £96,006 to £98,105 (Rs. 9,60,060-Rs. 9,81,050), £337 (Rs. 3370) were remitted, and there were no outstandings.

In 1860-61 the rainfall was sufficient, the harvest plentiful, and public health good. The land revenue for collection rose from £98,105 to £101,323 (Rs. 9,81,050 - Rs. 10,13,230), £241 (Rs. 2410) were remitted, and there were no outstandings.

In 1861-62 the rainfall was above the average and well-timed, and the outturn large. Public health was good and the amount of cattle disease was small. The land revenue for collection fell from £101,323 to £93,253 (Rs. 10,13,230 - Rs. 9,32,530), £140 (Rs. 1400) were remitted, and £208 (Rs. 2080) left outstanding.

The early rainfall of 1862-63 was scanty and in many places no early crops were sown. But the September and October rains were abundant and the cold-weather harvest was unusually fine. Public health was generally good, but cattle disease prevailed to some extent. The land revenue for collection rose from £93,253 to £96,592 (Rs. 9,32,530-Rs. 9,65,920), £47 (Rs. 470) were remitted, and £160 (Rs. 1600) left outstanding.

The year 1863-64 was an average season. The rainfall though scanty at the beginning was plentiful and satisfactory towards the close. Both cholera and cattle disease prevailed over most of the

1856-57.

1857-58.

1858-59.

1859-60.

1860-61.

1861-62.

1862-63.

1863-64.

¹ The figures for the years 1859-60 to 1877-78 are for both the Ahmadnagar and the Khândesh portion of Násik.

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district. The land revenue for collection rose from £96,592 to £99,102 (Rs. 9,65,920 - Rs. 9,91,020), £14 (Rs. 140) were remitted, and there were no outstandings.

In 1864-65 the rainfall was on the whole seasonable, and, except that they suffered in some places from blight, the crops were good. Cholera and cattle disease prevailed to a great extent. The land revenue for collection rose from £99,102 to £101,971 (Rs. 9,91,020 - Rs. 10,19,710), £35 (Rs. 350) were remitted, and £14 (Rs. 140) left outstanding.

1865-66.

In 1865-66 the rainfall though somewhat ill-timed was sufficient, and both the early and late harvest were fair. Public health was on the whole good. The land revenue for collection rose from £101,971 to £107,089 (Rs. 10,19,710 - Rs. 10,70,890), £74 (Rs. 740) were remitted, and there were no outstandings.

1866-67.

In 1866-67, except in the hilly west, the rainfall of 23·67 inches was scanty; with a partial failure both of the early and of the late crops. In many places the water-supply ran low, but the public health did not suffer. The land revenue for collection rose from £107,089 to £108,541 (Rs. 10,70,890 - Rs. 10,85,410), £3480 (Rs. 34,800) were remitted, and there were no outstandings.

1867-68.

The season of 1867-68 was, on the whole, favourable, and the late harvest excellent, the rainfall being 27·31 inches. The land revenue for collection rose from £108,541 to £111,938 (Rs. 10,85,410 - Rs. 11,19,380), £1091 (Rs. 10,910) were remitted, and there were no outstandings.

1868-69.

In 1868-69 there was a rainfall of 20·25 inches. In the west the fall was sufficient and the harvest fair. In the east, especially in Mālegaon, hardly any rain fell, and road and pond making and other relief works had to be undertaken. Except for some slight outbreaks of cholera, public health was good. There was no cattle disease. The present Nāsik district was formed in this year. The tillage area was 1,475,234 acres; the land revenue for collection fell from £111,938 to £110,818 (Rs. 11,19,380 - Rs. 11,08,180), £1723 (Rs. 17,230) were remitted, and £2739 (Rs. 27,390) left outstanding.

1869-70.

In 1869-70 the rainfall of 28·51 inches was sufficient. Some parts of the district suffered from want of water, but both the early and the late crops were fair. Except in Dindori where there were outbreaks of cholera and cattle-disease, public health was good. The tillage area rose from 1,475,234 to 1,526,371 acres, and the land revenue for collection from £110,818 to £112,919 (Rs. 11,08,180 - Rs. 11,29,190), £44 (Rs. 440) were remitted, and £685 (Rs. 6850) left outstanding.

1870-71.

In 1870-71 the rainfall of 33·01 inches was sufficient and the season favourable. Late rain slightly injured the early crops, but the cold-weather harvest was excellent and public health was good. The tillage area rose from 1,526,371 to 1,554,386 acres, and the land revenue for collection from £112,919 to £113,027 (Rs. 11,29,190 - Rs. 11,30,270), £199 (Rs. 1990) were remitted, and £197 (Rs. 1970) left outstanding.

1871-72.

In 1871-72 the rainfall of 21·86 inches was much below the average. In the north the early rains completely failed. A few showers followed, but they were too partial to do much good; and

another stretch of dry weather ruined the crops. In the middle of November there was a heavy but unseasonable fall. In Málegaon, Nándgaon, and Báglán, and to some extent in Sinnar and Niphád, the early crops failed almost entirely, and in Málegaon, Nándgaon, and Báglán the late crops were either not sown or failed. A large import of grain from the Central Provinces checked any great rise of prices. Mild cholera appeared in most parts of the district, but public health was generally good. Cattle disease prevailed to some extent in Point and some of the northern sub-divisions. The tillage area rose from 1,554,386 to 1,595,339 acres, while the land revenue for collection fell from £113,027 to £109,065 (Rs. 11,30,270 - Rs. 10,90,650), £10,524 (Rs. 1,05,240) were remitted, and £3188 (Rs. 31,880) left outstanding.

In 1872-73 the rainfall of 25·41 inches was plentiful and well-timed, and the season unusually favourable. Except a few cases of cholera and a good deal of dengue fever, public health was good. Cattle disease prevailed to a slight extent. The tillage area rose from 1,595,339 to 1,610,871 acres, and the land revenue for collection rose from £109,065 to £1,19,618 (Rs. 10,90,650 - Rs. 11,96,180), £881 (Rs. 8810) were remitted, and £824 (Rs. 8240) left outstanding.

In 1873-74, though the late rains were scanty in some parts, the rainfall of 22·21 inches was satisfactory. The coarser grain crops in the hill villages suffered from want of rain in August and September, and in Báglán and Málegaon the early crops were middling; but in Násik, Sinnar, Igatpuri, Dindori, and Niphád they were good. In some parts of Niphád, Sinnar, Málegaon, and Báglán, considerable loss was caused by caterpillars. The late crops thrived well, and in most sub-divisions the outturn was above the average. In Sinnar, Sávargaon, Málegaon, and Báglán, the crop was middling and in parts a failure. Except that Dindori was visited by a slight attack of cattle disease, public health was good. The tillage area fell from 1,610,871 to 1,591,116 acres, and the land revenue for collection fell from £119,618 to £117,860 (Rs. 11,96,180 - Rs. 11,78,600), £371 (Rs. 3710) were remitted, and £157 (Rs. 1570) left outstanding. Millet rupee prices were forty-three and a half pounds.

In 1874-75 the rainfall of 35·54 inches, though above the average, was unseasonable. In Násik, Igatpuri, and Báglán, the early crops yielded well, and in other parts not more than a fourth of the crop was injured. But failure of rain in September and October did much damage to the late crops. Public health was good. There was no epidemic and little cattle disease. The tillage area rose from 1,591,116 to 1,612,801 acres, while the land revenue for collection fell from £117,860 to £116,271 (Rs. 11,78,600 - Rs. 11,62,710), £7814 (Rs. 78,140) were remitted, and £146 (Rs. 1460) left outstanding. Millet rupee prices rose from forty-three and a half to thirty-six pounds.

In 1875-76 the rainfall of 38·02 inches was irregular, and, especially in August and September, excessive. The early crops suffered considerably, and the sowing of the late crops was delayed. No rain fell in October, and both the late crops and the rice in the western districts suffered. Fever and ague were general in the west, and there were 200 deaths from cholera. There was no cattle

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disease. The tillage area rose from 1,612,801 to 1,687,681 acres, and the land revenue for collection rose from £116,271 to £123,883 (Rs. 11,62,710 - Rs. 12,38,830), £4691 (Rs. 46,910) were remitted, and £82 (Rs. 820) left outstanding. Millet rupee prices rose from thirty-six to thirty pounds.

In 1876-77¹ the rainfall of 18·14 inches was extremely scanty and ill-timed. In eight sub-divisions the supply was less than half the average, in two it was about two-thirds, in Igatpuri alone was it up to the average. After July, except some slight and partial showers, the rain totally failed. North of the Chándor range, the outturn of the early crop varied from one-half to seven-eighths of an average crop. South of Chándor the outturn was still less and averaged between a quarter and five-eighths, and in the extreme south in Sinnar and Niphád, the harvest was a complete failure. In some parts the want of the late rain prevented late crops being sown, and where they were sown the outturn was only from a half to a quarter of the average. At the close of the season (October) most of the dams and water-courses were nearly dry. Public health was on the whole good. Small-pox appeared for a short time in Násik and Igatpuri, and cholera in Násik, Igatpuri, Sinnar, and Yeola. There was no cattle disease. The tillage area rose from 1,637,631 to 1,659,406 acres, while the land revenue for collection fell from £123,883 to £120,633 (Rs. 12,38,830 - Rs. 12,06,330), £13,803 (Rs. 1,38,030) were remitted, and £5279 (Rs. 52,790) left outstanding. Millet rupee prices rose from thirty to twenty-four and a half pounds.

1877-78.

In 1877-78 the rains began with a fall heavy enough to allow the sowing of the early crops. But in July and August the supply was scanty, and much of the crop that had been sown was lost. There was rain in September and October. But the fall was light and stopped too soon, and, in spite of some December showers, the late crops suffered severely. The Godávari was very low, and most of the water-courses ran dry. The east and south suffered most. In Igatpuri alone was the season at all favourable. The total rainfall was 21·09 inches. Cholera prevailed and public health suffered. The tillage area rose from 1,659,406 to 1,664,536 acres, and the land revenue for collection rose from £120,633 to £133,325 (Rs. 12,06,330 - Rs. 13,33,250), £375 (Rs. 3750) were remitted, and £8282 (Rs. 82,820) left outstanding. Millet rupee prices rose from twenty-four and a half to twenty-four pounds.

1878-79.

In 1878-79 the rainfall was 56·16 inches. There was a widespread outbreak of mild cholera and much cattle-disease. In this year the district was increased by the addition of Peint. The tillage area rose from 1,847,572 to 1,900,477 acres, and the land revenue for collection rose from £136,132 to £136,321 (Rs. 13,61,320 - Rs. 13,63,210), £251 (Rs. 2510) were remitted, and £3495 (Rs. 34,950) left outstanding. Millet rupee prices fell from twenty-four to twenty-five and a quarter pounds.

In 1879-80 the rainfall of 35·08 inches was a little above the average. The season was on the whole favourable. Public health was good. The tillage area fell from 1,900,477 to 1,892,908 acres, and the land revenue for collection rose from £136,321 to £138,961 (Rs. 13,63,210 - Rs. 13,89,610), £174 (Rs. 1740) were remitted, and £2087 (Rs. 20,870) left outstanding. Millet rupee prices rose from twenty-five and a quarter to twenty-two and a half pounds.

In 1880-81 the rainfall of 22·95 inches was far below the average. Except in Ycola and parts of Niphád and Sinnar, where the crops were very bad, the season was a fair one. The late crop was a partial and the early crop a complete failure. Public health was good. The tillage area rose from 1,892,908 to 1,907,258 acres, and the land revenue for collection fell from £138,961 to £138,934 (Rs. 13,89,610 - Rs. 13,89,340), £121 (Rs. 1210) were remitted, and £2686 (Rs. 26,860) left outstanding. Millet rupee prices remained unchanged at twenty-two and a half pounds.

In 1881-82, as in the previous year, the rainfall of 22·13 inches was deficient and irregular almost everywhere except in Igatpuri, Peint, and near the Sahyádris. In some places, both the early and the late crops were short and in others they entirely failed. Want of water was keenly felt in many of the eastern villages, and many irrigation channels or *páts* ran dry. Garden crops suffered greatly and grass was very scarce in many sub-divisions. Altogether it was a poor season. Several sub-divisions also suffered from locusts, but the damage done was partial. Public health was fairly good. Cases of cholera occurred over the whole district, but they were confined to comparatively few villages. The tillage area rose from 1,907,258 to 1,917,804 acres, and the land revenue for collection from £138,934 to £141,429 (Rs. 13,89,340 - Rs. 14,14,290), £113 (Rs. 1130) were remitted, and £3728 (Rs. 37,280) left outstanding. Millet rupee prices fell from twenty-two and a half to thirty-six pounds.

The rains of 1882 are memorable for the great locust plague which ruined the prospects of an unusually fine harvest.¹ The season was most favourable. The rains began early and were copious and seasonable, and an unusual extent of land was sown with millet. All crops alike did well; when, just as they were approaching maturity, an army of insects sprang out of the ground and began to devour every green thing. They showed themselves especially fond of millet, whose flower they ate destroying all hope of grain. The plague spread over almost all Khándesh, over the north of Násik and Ahmadnagar, and over the neighbouring parts of the Nizám's territory. The origin of these great swarms of locusts is somewhat mysterious. During May and June large flights passed over the north of the district, alighting for a few days and moving from east to west. As there were no crops on the ground no harm was done; but it is supposed that the insects must then have laid their eggs. No eggs were noticed at the time. Afterwards cultivators, in

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1879-80.

1880-81.

1881-82.

1882-83.

¹ Contributed by Mr. Ramsay, C. S., Collector of Násik.

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1882-83.

ploughing, occasionally turned up lumps of a white slimy matter like spawn, and these are now believed to have been lumps of locusts' eggs. About August the insects came to life. They were minute green things like crickets, hopping about, doing no damage, and causing no alarm. In September there came heavy showers with warm sunny weather between and the insects sprang into new life. They shed their green skins, became of an olive hue shaded with green and brown, and grew rapidly. This was the time of greatest destruction. Very soon the millet, already tall and in ear, seemed everywhere hopelessly destroyed. Measures were taken to kill the locusts. Rewards were offered of $\frac{3}{4}d.$ to $4\frac{1}{2}d.$ ($\frac{1}{2}$ -3 *as.*) a *sher* and large quantities were collected and buried in pits. In Málegaon, where the destruction was greatest, the atmosphere was poisoned with the stench of decaying insects, and the health of some of the clerks who were told off to weigh the bodies and pay the rewards was seriously affected. Men were also engaged on daily wages to drive the fields in line and collect the insects in cloths held out to catch them. Large numbers were destroyed in this way. In little more than a week upwards of £2000 (Rs. 20,000) had been spent, and, as it was found that this great destruction had no visible effect on the numbers of the insects, rewards were stopped. The numbers were too vast for any human agency to cope with. In one place some 200 men spent a whole day in a field of about two acres using every known means of destruction. Next day the locusts were almost as thick as before. Early in October the insects began to put forth two pairs of wings, and by the middle of the month the new wings were matured. Soon after they began to take flight, moving at night from east to west into the southern portions of Násik which had previously escaped. But as they kept moving the damage was partial. Meanwhile parts of the district originally affected were being cleared of the pest, and though fresh insects came both from Khándesh and from Nagar, they did not stay. By the end of November the locusts had disappeared. The exact amount of damage has not been ascertained. The worst ravages were in Málegaon, Nándgaon, Yeola, and Chándor, where no green thing seemed to come amiss to the locusts. The millet crop was almost destroyed, and the cotton and sugarcane were much damaged. Only the east of Niphád and Sinuar suffered severely, and in the rest of the district the destruction was local and partial.

Some uncertainty exists as to the identification of the locust. It is believed not to be the well-known migratory locust called by the natives *tol* or *host*, but is termed by them *náktoda*, that is nose-cutter, or *kida*, that is insect. A gentleman in Bombay, known for his researches in natural history, identifies it with *Pachyfyllus indicus*, a locust peculiar to India. When small and green the insect looked and acted like a cricket. As it grew, it shed its skin, its colour turned to olive brown with dark shadings, and two wings were developed one above the other. The under wing was at first reddish and the upper wing grey, but the red fringe soon disappeared. The body of the full-grown insect was about two and a half inches long, and the folded wings stretched nearly an inch further. Former swarms of locusts are remembered, but they were in small numbers

and spread over a small area. No such huge swarm as that of 1882 has invaded the district within living memory.

The following statement shows the chief available yearly statistics of rainfall, prices, tillage, land revenue, collections, remissions, and balances, during the thirty-two years ending 1881-82 :

Násik Tillage and Land Revenue, 1850-1882.

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Land Revenue.
1850-1882.

YEARS.	RAINFALL.	TILLAGE.	LAND REVENUE.				MILLET RUPEE- PRICES.
			Remitted.	For collection.	Outstand- ing.	Collected.	
	Inches.	Acres.	Rs.	Rs.	Rs.	Rs.	Pounds.
1850-51 (a)	11,501	4,36,127	26,370	4,00,757	88½(b)
1851-52 ...	...	...	30,446	4,14,244	480	4,13,764
1852-53 ...	...	...	1881	4,56,536	480	4,56,156
1853-54 ...	...	...	30,048	4,46,847	484	4,46,363
1854-55	3562	4,82,889	...	4,82,889	70
1855-56 ...	...	...	20,276	4,78,930	11	4,78,919
1856-57 ...	...	...	2779	5,04,592	...	5,04,592
1857-58 ...	...	...	2622	5,13,232	...	5,13,232
1858-59	7263	9,60,062	...	9,60,062	70
1859-60 ...	...	...	3874	9,81,049	...	9,81,049
1860-61 ...	...	...	2412	10,13,226	...	10,13,226
1861-62 ...	...	...	1405	9,32,527	2081	9,30,446
1862-63	467	9,65,923	1600	9,64,325	32
1863-64 ...	...	...	139	9,91,018	...	9,91,018
1864-65 ...	...	...	349	10,19,711	143	10,19,568
1865-66 ...	...	...	740	10,70,888	...	10,70,888
1866-67 ...	23.67	...	34,801	10,85,415	...	10,85,415	43½
1867-68 ...	27.31	...	10,009	11,19,376	...	11,19,376	
1868-69 ...	20.25	1,475,234	17,227	11,08,182	27,300	10,80,792	
1869-70 ...	28.51	1,526,371	442	11,29,192	6850	11,22,342	
1870-71 ...	33.01	1,554,386	1995	11,30,269	1972	11,28,297	36
1871-72 ...	21.86	1,605,339	1,05,244	10,90,648	31,877	10,58,771	
1872-73 ...	25.41	1,610,871	8814	11,90,179	8237	11,87,942	
1873-74 ...	22.21	1,591,116	3714	11,78,597	1569	11,77,028	
1874-75 ...	35.54	1,612,801	78,137	11,62,711	1487	11,61,254	36
1875-76 ...	38.02	1,637,631	46,915	12,38,832	825	12,38,007	30
1876-77 ...	18.14	1,650,406	1,38,029	12,06,335	52,792	11,53,543	24½
1877-78 ...	21.09	1,664,586	3751	13,33,247	82,816	12,50,431	24
1878-79 ...	56.16	1,900,477	2513	13,63,215	34,949	13,28,266	26½
1879-80 ...	35.08	1,892,908	1743	13,80,614	20,874	13,68,740	22½
1880-81 ...	22.95	1,907,258	1215	13,80,341	26,850	13,62,482	22½
1881-82 ...	22.13	1,917,804	1132	14,14,288	37,283	13,77,005	36

(a) The figures for the years between 1850-51 and 1867-68 are for the Ahmadnagar portion of Násik only; the figures for the years between 1868-69 and 1877-78 are for the present district exclusive of Peint; the figures for the years between 1878-79 and 1881-82 are for the entire district of Násik.

(b) The average rupee price of millet between 1843-44 and 1862-63 was 88½ pounds.

CHAPTER IX.

JUSTICE.

Chapter IX.
Justice.
Marátha System.
1760-1818.

IN early Hindu times, according to the law books, the chief judicial institution was the village council or *pancháyat*. The *pancháyat* was assembled by order of the *grámadhikári* or village headman, and an appeal lay from its decision to the *deshádihikári* or district headman. Except that the names of these officers were changed to *pátíl* and *deshmukh*, the *pancháyat* system continued in force in Musalmán and Marátha times.¹ Under the Peshwás, justice, both civil and criminal, was administered by the revenue officers, the *pátíl*, the *mámlatdár*, and the *sarsubhedár*, with the Peshwa or his minister as the highest court of appeal.² In civil cases the officers were helped by councils, or *pancháyats*, of from two to twelve or more but usually four members, men in the same position in life as the parties to the case, or able to form a sensible opinion on the point in question. The *pátíl* first tried to settle the dispute as a friend of the parties. If he failed he called the council who inquired into the matter and gave their decision.³ If the complainant

¹ Grant Duff's Maráthás, 18, 19.

² Mr. Elphinstone's Report, 25th October 1819. According to Dr. Coats, who wrote in 1819 from personal knowledge, the settlement of civil disputes was most corrupt under the last Peshwa. Cunning was rampant, shameless demands were made, and bribery was a matter of course. Still injustice was less common than might be expected. The temper of the people was mild and the position of the powerful was so precarious that they could not afford to make enemies. When a poor man had a claim against a rich man he expected delay but never despaired of success. He threw himself continually in the way of the great man and made his case familiar to his dependents. If he got no redress he threatened to destroy himself, a threat which always acted powerfully on his opponent. Trans. Bom. Lit. Soc. II. 289 (Reprint).

³ Dr. Coats gives (1819) the following details of the working of the village council or *pancháyat* system. No oath was administered, but, before proceeding to try a cause, the members were reminded of the punishment that awaited them in the next world if they acted contrary to their consciences. If the person who lost the suit thought the members had been influenced by bribes, he had the right to challenge them by some solemn ordeal. It was optional with the disputants to nominate the members or to leave the nomination to the Government, reserving the right of challenge. When the Government chose the council, much indulgence was shown to all but officials. Private persons, who refused or failed to attend, were passed over as wrongheaded or mannerless. When the parties named the council, it was usual, if the members required it, to give them their dinners during the investigation. On applying for justice, the plaintiff was called on to furnish a written statement of his case, a written engagement from a person of property and character making himself responsible for the appearance of the plaintiff and for submission to the award, his written proofs, a list of witnesses, and a declaration that he had nothing further to adduce in support of his cause. The defendant was then summoned and required to tell his story in writing, make the same promises as the plaintiff had made, and to deposit a sum of money. When the members of the council met, the papers were handed to them, and they were told to decide the cause according to justice. The court was open, unless the council were appointed by Government, when it was either open or closed. The investigation began by reading the documents to the plaintiff

did not apply to the *pátíl*, or if he were refused a council, or if he disapproved of the council's decision, he went to the *mám'látdár* and then to the *sarsubhedár*. The last officer acted in the same manner as the *pátíl*, with the additional power of being able to force the defendant either to submit to the council's decision or to satisfy the complainant. Unless for some gross injustice or suspicion of corruption, the superior authority would not revise the original decision, except on the promise to pay a large sum into court. In some towns there was an officer called *nyáyádhish* who tried cases under the Peshwá's authority. Any other authorised person could also conduct an investigation, the decision being subject to confirmation by the Peshwa. The decisions of the courts were sometimes carried out by government and sometimes left to the plaintiff, who was allowed, under the name of *takáza* or dunning, to use what means he chose to compel the defendant to pay. The means used varied from simple dunning to placing a guard over the defendant, keeping him from eating, tying him up by the neck and heels, or setting him in the sun with a heavy stone on his head. When government enforced payment of a debt it took very much the same steps as the plaintiff, or it arranged for the payment by instalments, or it sold the debtor's property, generally sparing his house and taking care not to bring him to ruin. Debtors were never kept in a public prison. They were sometimes shut up or tortured by the creditor at his own house or in some other dwelling, and in other cases they were made to serve the creditor till the amount of their nominal wages equalled the debt. The chief subjects of litigation were boundary disputes, division of property, inheritance, and money debts. Among traders, honest bankrupts were set free, but if fraud was detected full payment was as far as possible enforced.

Criminal justice, especially in the time of the last Peshwa, was irregular and corrupt. The right of punishing was ill defined, and was exercised by each officer according to his individual power and influence. One *pátíl* would flog, fine, and put in the stocks, while another would not venture even to imprison. The power of life and death was at first exercised by those only who were entrusted with the deputy's, or *mubílíki*, seal, and by military chiefs in their camps and estates. In the latter days of Marátha rule capital powers were extended to the *mám'látdár* and the *sarsubhedár*, who, without reference to higher authority, could hang rebels and gang

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Marátha System.
1760-1818.

and defendant, and requiring them to acknowledge their correctness, or to make any alterations they thought necessary. It then proceeded to a minute examination or angry debate over each fact stated by the parties. When the council could come to no decision an umpire was called, or more members were summoned and the difficult point re-argued. An abstract of the proceedings was recorded for the information of the Government, and, if the suit related to hereditary rights and to boundaries, a copy was deposited with the village or district register for future reference. There were strong checks against *pancháyat* decisions being glaringly unjust. The members were all known and had an interest and often an honourable anxiety to establish a fair character. The question was generally familiar to the whole community and was freely argued in the village. The elders and those whose intelligence was respected were referred to by the members of the *pancháyat*. Any person might suggest a question or make any observation that occurred to him. The proceedings were turbulent, but they were perhaps calculated to get at the truth and to give satisfaction. Trans. Bom. Lit. Soc. II. 289 (Reprint).

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robbers. In disturbed districts, unless they could pay for their release, Bhils might be hanged simply on the score of notoriety. The mode of proceeding, if the accused were professed thieves or old offenders, was summary and had something of a sanguinary character. It was always essential to conviction that the offender should confess his guilt and the investigation turned much on this. The facts and evidence were all taken down in writing and from time to time persuasions and threats were used to obtain confession. If this failed, and there appeared little doubt of the guilt of the accused, he was flogged and the chilly bag was put to his nose. If he persevered in his innocence he was sent back to prison, put in the stocks, and only allowed a very scanty subsistence, and after an interval was brought forward again to try to get him to confess. This referred chiefly to Bhils, Mángs, and persons of bad character. In other cases the proceedings were conducted with more deliberation and forbearance and there were probably few instances where those entirely innocent were made to suffer. Persons accused of robbery and theft were readily admitted to bail if the surety made himself responsible for the lost property in case of conviction. Murder was not bailable, unless a compromise was made with the friends of the deceased. The accused might summon what evidence they pleased, but were not allowed to have any intercourse with their witnesses.

Except in cases connected with religion, where divines, or *shástris*, were sometimes consulted, there would seem to have been no reference to laws. Custom and expediency were the only rules. To a great extent the nature and the amount of punishment depended on the criminal's caste. Murder, unless marked by special cruelty, was usually atoned by fine. Highway robbery, house-breaking, and state offences were generally punished with death by elephant-trampling, blowing from a gun, hanging, beheading, cutting to pieces, or crushing the head with a mallet, and hanging the bodies on road sides. Women were never sentenced to death. The usual punishments were turning them out of caste, parading them on an ass with their heads shaved, and cutting off their noses and breasts. Bráhmans worthy of death, whom the feeling for their caste prevented from being openly slain or subjected to any punishment considered ignominious, were destroyed by poison or by unwholesome food, bread half salt and half flour being often used. In less extreme cases the commoner punishments were, cutting off an arm or a leg, and shutting in hill forts and dungeons where the prisoners were often left to die of neglect or hunger. Flogging was the usual means for discovering stolen property. Hard labour, especially in building forts, was common, but like most ignominious punishments, it was confined to the lower orders. Fine and confiscation were the most usual sentences. They were often inflicted for the benefit of the *mámlatdár*, when no offence had been committed, and they often, both in murder and robbery cases, took the place of death when the accused could pay well for his life. Perjury was punished by the perjurer being made to make good the loss that depended on his false oath and to pay a fine to government. Forgery, which according to the Hindu law

ought to be punished by cutting off the right hand, was also punished with fine. For small offences Bráhmans were often merely reproved and ordered to dispense charities and perform religious penance. Apart from disorders and gang robberies, almost all of which were the work of Bhils and other lawless tribes, offences were not particularly numerous. Among Maráthás the commonest crime was murder, generally the result of jealousy or of disputes about land or village rank.

For ten years (1818-1827) after the British conquest, to prevent sudden and extensive changes, Násik, with the rest of the Deccan, was administered under the orders of the Governor in Council.¹ Subject to the Commissioner of Poona, a Collector and Political Agent was appointed to Khándesh which included the northern, and another to Ahmadnagar which included the southern, half of present district of Násik. The authority of the Collectors and Political Agents closely resembled that of the Peshwa's *sarsubhedárs*. Their instructions were scrupulously to keep old usages and customs, and to attempt no changes except such as were positively beneficial both to the ruled and the rulers. The village council or *panchdyat* system, which had been discontinued since the time of Peshwa Mádhavráv II. (1774-1796), was revived, and the council entrusted with jurisdiction in suits of £100 (Rs. 1000) and under. From the council's awards an appeal lay first to the Collector and then to the Commissioner. The system was well fitted to secure speedy, cheap, and ready redress. But there was no power to force the members to serve, or to secure the attendance of the parties and witnesses. The delays caused by this want of power led to bribery and corruption. The decision of suits of greater value than those that came within the cognizance of the village councils was entrusted to *mámlatdárs* within prescribed limits. But the practice of these officers was soon found liable to the same abuses that destroyed the value of the village councils. As early as 1821 a Register was appointed to superintend and direct the administration of civil justice. About the same time the Collector of Ahmadnagar recommended the separation of the judicial and revenue administration, and the appointment of *munsifs* for the disposal solely of civil suits.

The officers entrusted with the administration of criminal justice were the village headman or *pátil*, the *mámlatdár*, the Collector, and the Commissioner. The power of punishing was taken from the *pátil*, and that which was left to the *mámlatdár* was limited to a fine of 4s. (Rs. 2) and confinement for twenty-four hours. The powers of the Collector were not less than those of the *sarsubhedár*, except in the article of inflicting capital punishment. Appellate jurisdiction was retained by the Commissioner to whom serious cases were reported for confirmation.²

In 1827, when most of the ceded Deccan districts were brought under the Revised Regulations, Násik, as part of Khándesh and Ahmadnagar, came under the jurisdiction of the Ahmadnagar

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Marátha System.
1760-1818.

British.
1818-1827.

¹ Regulation XXIX. of 1827, Preamble.

² Chaplin's Report, 20th August 1822.

Chapter IX.

Justice.

British.

1818-1888.

District Judge. In 1849, Khándesh, which still included the northern sub-divisions of the present district of Násik, became a separate judicial district with a judge and sometimes also an assistant judge. The southern sub-divisions of the present district of Násik were known as the Násik sub-collectorate, and, continuing to form part of Ahmadnagar, were under the Ahmadnagar District Judge. In 1850, besides the Judge's court, there was one civil court at Násik, and the number of the decisions was 3297. In 1856, the sub-collectorate was abolished and changed into the charge of the first assistant collector of Ahmadnagar. In 1860, three more courts, at Yeola, Pimpalgaon, and Sinnar, were added, and 9543 decisions passed. In July 1869, by the transfer of Báglán, Kalvan, Málegaon, and Nándaon from Khándesh, Násik was made a separate district and placed under the Thána Judge's jurisdiction.¹ In 1870, the number of courts, including the Málegaon court and the Thengoda court in Báglán, was increased to six. The number of decisions in that year was 11,982. In 1874, a Joint Judge was appointed to Násik; the number of civil courts was increased to seven; and the number of decisions to 12,777. In 1879, in place of the Joint Judge, an Assistant Judge with the full powers of a District Judge was appointed. The decisions in that year amounted to 11,442. They fell in 1880 to 9223 and again rose in 1881 to 9837. The district, which still forms part of the Thána Judge's charge,² has at present (1883) seven civil courts. The Assistant Judge's court and the court of a first class subordinate judge are stationed at Násik, and there are five second class subordinate judges' courts at Málegaon, Yeola, Sinnar, Pimpalgaon in Niphád, and Thengoda in Báglán. Besides these the Vinchur and Chándori chiefs' courts are stationed at Vinchur and Chándori in Niphád.³ The Assistant Judge's court has jurisdiction over the whole of the district, and the first class subordinate judge at Násik, besides ordinary jurisdiction over 1299 square miles and a population of about 220,000 in the Násik, Peint, and Igatpuri sub-divisions, has, in suits of more than £500 (Rs. 5000), a special jurisdiction over the whole of the judicial district of Thána,

¹ The original Násik included Akola; but, shortly after, Akola was restored to Ahmadnagar.

² There is a proposal before Government to convert the Násik district into an independent District Judgeship and sever its connection with the Thána district court. Mr. W. H. Crow, C. S., Assistant Judge, Násik (1883).

³ The chief of Vinchur is Raghunáthráv Vithal *alias* Annásáheb Vinchurkar and the Chándori chief is Bháskarráav Venkatesh Hingne. The powers conferred on the chiefs under Regulation XIII. of 1830 are, to receive, try, and decide all such original suits as may be preferred to them, for movable or immovable property of whatever amount or value, or referred to them by the Agent for Sardárs in the Deccan, whereof both parties or the defendant or defendants in such suits shall be resident within the boundaries of the *jághir* villages, provided such parties shall not mutually agree to the contrary, or one or other of them shall not be a European or American, or being their own relations or dependents the adverse party shall not object on that account. Mádhavráv Vithal *alias* Dádásáheb Vinchurkar, the younger brother of the Vinchur chief, also exercises civil powers under the same Regulation in the villages of the Vinchur estate under a deed dated 14th January 1879 granted to him by Government at the request of the chief. The number of civil suits decided in 1881 by the Chándori court was 58 of the total value of £260 (Rs. 2600), and by the Vinchur court was 274 of the total value of £3000 (Rs. 30,000).

including Thána, Kolába, and Násik. Each of the five second class subordinate judges' courts at Málegaon, Thengoda, Sinnar, Yeola, and Pimpalgaon, has an average jurisdiction extending over an area of about 1000 square miles, and a population of 110,000. The jurisdiction of the courts at Vinchur and Chándori is confined to the chiefs' villages.¹ The average distance of the Assistant Judge's court from the six most remote villages under his jurisdiction is fifty-three miles; of the Násik sub-judge's court, as regards its special jurisdiction, 140 miles, and as regards its ordinary jurisdiction thirty-four miles; of the Málegaon court forty-eight miles; of the Yeola court forty miles; of the Sinnar court sixteen miles; of the Thengoda court thirty-two miles; of the Pimpalgaon court seventy-two miles; and of the Chándori court twenty-four miles.

The average values of suits decided in these courts, during the twelve years ending 1881, ranged from £7 19s. in 1881 to £11 1s. in 1879 (Rs. 79½ - Rs. 110½). Exclusive of suits in the chiefs' courts the average yearly number of cases decided during the twelve years ending 1881 was 11,374. Except in 1872 when there was a slight fall, the number of suits rose steadily from 11,982 in 1870 to 13,303 in 1875; from 1875 the figures showed a continual decrease to 9401 in 1878; in 1879 they again rose to 11,442; they fell in 1880 to 9223, and again rose to 9837 in 1881. Of the whole number of decisions during the twelve years ending 1881, 56·11 per cent have been given against the defendant in his absence. During the eight years ending 1877 the proportion of cases decided in this way fell from 65 to 42·8. It rose to 47·8 in 1878 and 49·02 in 1879, but fell in 1880 to 45·9 and in 1881 to 44·2:

Násik Exparte Decrees, 1870-1881.

YEAR.	Suits.	Decreed exparte.	Percent- age.	YEAR.	Suits.	Decreed exparte.	Percent- age.
1870	11,982	7795	65·0	1877	10,782	4614	42·8
1871	11,909	7896	64·9	1878	9401	4498	47·8
1872	11,206	7234	64·5	1879	11,442	5610	49·02
1873	12,484	7648	61·2	1880	9223	4235	45·9
1874	12,777	7667	60·0	1881	9837	7365	44·2
1875	13,303	7686	57·7				
1876	12,052	6492	53·7	Total	130,488	78,750	56·11

During the twelve years ending 1881 only 13·14 per cent. of contested cases have, on an average, been decided for the defendant. The proportion of such decisions has been on the decrease, the

¹ The ordinary jurisdiction of the Násik court extends over 1299 square miles in Násik, Peint, and Igatpuri; of the Málegaon court over 1212 square miles in Málegaon and Nándgaon; of the Thengoda court over 1173 square miles in Bágán and Kalvan; of the Sinnar court over 519 square miles in Sinnar; of the Yeola court over 797 square miles in Yeola and Chándor; and of the Pimpalgaon court over 940 square miles in Niphád and Dindori. The jurisdiction of the Chándori chief's court extends over forty-four square miles in the villages of Chándori, with its two hamlets Nágpur and Khedvádi, and Dhagur in Dindori. The jurisdiction of the Vinchur chief's court extends over the villages of Vinchur, Tákli, Pimpalgaon Najik, Sáykhedo, Kotamgaon Najik, and Nimbgaon Vákde in Niphád; Dhodambe, Dahigaon, Kokankhedo, Dánegaon, Vad, Manmád, Daregaon, Dongargaon, Mesákhedo Budruk, and Gangáve in Chándor; and Jalgaon Budruk, Ekvai, Khádgaon and Nándgaon in Nándgaon; Desmáné Budruk, Valadgaon, Somtháne, Pátode, Sátaré, Neurgaon, Badápur, Bábulgaon Khurd, Páregaon, Bháikhedo, Dhanakvádi, Mánori, Ambegaon, Jolke, Adgaon, Pimpalgaon Lep, Dhulgaon, Nimbgaon Mas, Kotamgaon, Bábulgaon Budruk, Bháram, Nihákhedo, and Kásárhedo in Yeola; and Dahivád in Kalvan.

Chapter IX. Justice.

British.
1818-1881.

Civil Suits.
1870-1881.

Chapter IX.**Justice.****Civil Suits.****1870-1881.**

percentage having fallen from 26·3 in 1870 to 11·30 in 1881. In 178 or 1·7 per cent of the 1881 decisions, the decree was executed by putting the plaintiff in possession of the immovable property claimed. The number of decisions of this class has ranged from 147 out of 11,982 in 1870, to 259 out of 9223 in 1880. In 1590 or 16·1 per cent of the 1881 decisions, decrees for money due were executed by the attachment or sale of property. Of these 10·3 per cent were by the sale of immovable and 5·8 per cent by the sale of movable property. The returns from 1870 to 1874 show a rise from 1847 to 2713 in the sales of immovable, and from 778 to 1582 in the sales of movable property. After 1874, except that there was a considerable rise in 1876, the figures fell to 853 and 792 in 1878. By 1880 they again rose to 1227 and 1089, but fell in 1881 to 1020 and 570 respectively. During the twelve years ending 1881, the number of decrees executed by the arrest of debtors fell from 421 in 1870 to 263 in 1880 and rose to 368 in 1881. Almost the whole of the fall took place between 1876 and 1878. In spite of this decline in the number of arrests, the following table shows that the number of civil prisoners has risen from fifty-seven in 1870 to 269 in 1881:

Debtors.**1870-1881.***Ndsik Civil Prisoners, 1870-1881.*

YEAR.	PRISONERS.	DAYS.	RELEASES.					CASTE OF PRISONERS.			
			By satisfying the decree.	At creditor's request.	No subsistence allowance.	Disclosure of Property.	Time expiry.	Hindus.	Musalmanas.	Parsis.	Others.
1870	57	39	...	8	40	1	3	47	5	...	...
1871	58	31	3	9	34	...	8	52	2	...	...
1872	72	31	...	12	51	1	14	77	1	...	...
1873	72	42	...	6	66	...	...	70	2	...	...
1874	69	48	2	11	46	...	3	56	6	...	...
1875	71	39	...	9	60	1	2	71	1	...	...
1876	69	43	1	6	60	...	2	66	3	...	...
1877	152	39	4	19	103	1	25	139	7	3	4
1878	156	33	3	28	86	...	39	145	4	...	7
1879	183	30	3	31	117	4	27	172	9	...	3
1880	221	24	37	76	101	1	3	204	16	...	1
1881	269	20	52	103	100	9	4	252	15	...	3

Of the 221 civil prisoners in 1880, 204 were Hindus, sixteen were Musalmans, and one was returned under the head 'Others.' Of the whole number, 112 were agriculturists, thirty-seven were labourers, eight shopkeepers, seven weavers, seven oil-sellers, six writers, five potters, five servants, four shoemakers, three barbers, two goldsmiths, two traders, two tailors, one blacksmith, one bricklayer, one carpenter, one washerman, one dyer, one beggar, and fifteen others.

The following statement shows in tabular form the working of district civil courts during the twelve years ending 1881 :

Násik Civil Courts, 1870-1881.

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Justice.

*Working of the
Civil Courts.
1870-1881.*

YEAR.	SUITS DISPOSED OF.	AVERAGE VALUE.	UNCONTESTED.				
			Decreed ex-parte.	Dismissed ex-parte.	Decreed on confession.	Otherwise disposed of.	Total.
1870	11,982	£ s.	7795	9	645	1928	10,372
1871	11,999	9 6	7896	10	659	1876	10,440
1872	11,206	9 9	7234	5	653	1552	9444
1873	12,484	9 5	7648	119	1300	1846	10,018
1874	12,777	9 2	7607	89	1723	1696	11,124
1875	13,303	8 8	7686	161	1627	1766	11,210
1876	12,052	9 7	6492	291	1402	1718	9008
1877	10,732	10 1	4624	175	1148	2855	8802
1878	9401	9 8	4493	100	1383	1709	7696
1879	11,442	11 1	5610	260	1547	1695	9112
1880	9223	8 3	4235	278	1149	1513	7175
1881	9037	7 19	4348	316	1083	2456	8208

YEAR.	CONTESTED.				EXECUTION.			
	Judgment for plaintiff.	Judgment for defendant.	Mixed.	Total.	Arrest of debtor.	Decree- holder put in posses- sion of immov- able property.	Attachment or Sale of Property.	
							Immov- able.	Movable.
1870	1258	246	111	1610	421	147	1847	778
1871	1184	209	106	1559	466	179	1914	1200
1872	1379	233	131	1762	586	104	2141	1084
1873	1148	249	174	1571	481	171	2026	1563
1874	1176	310	167	1653	366	175	2713	1582
1875	1592	269	182	2063	413	214	2333	1445
1876	1732	282	135	2149	456	214	2671	1828
1877	1679	261	40	1980	208	181	1742	929
1878	1471	196	44	1711	137	202	1463	792
1879	2011	225	94	2330	147	187	1133	811
1880	1405	226	417	2048	268	250	1227	1089
1881	2005	306	387	2698	347	178	1020	870

There are twelve sub-registrars in the district, eleven of them special and one the head writer in the office of the Peint *mámlatdár*. In addition to the supervision by the Collector as District Registrar, a special scrutiny is, under the control of the Inspector General of Registration and Stamps, carried on by the Inspector of the Second Division which comprises the Ahmadnagar, Khándesh, Násik, and Poona districts. According to the registration report for 1881-82, the registration receipts for that year amounted to £948 (Rs. 9480) and the charges to £753 (Rs. 7530), leaving a credit balance of £195 (Rs. 1950). Of 3943 the total number of registrations, nineteen were wills and 285 were documents affecting movable and 3639 documents affecting immovable property. Of 3639 documents affecting immovable property, 1723 were mortgage deeds, 1269 deeds of sale, thirty-two deeds of gift, 542 leases, and seventy-three miscellaneous. Including £101,608 (Rs. 10,16,080), the value of immovable property transferred, the total value of the property affected by registration amounted to £110,755 (Rs. 11,07,550).

Chapter IX.

Justice.

Arbitration
Courts.

1876-1881.

On the 12th of May 1876, at a general meeting of the inhabitants of Násik held at the suggestion of Messrs. Ganesh Vásudev Joshi and Sadáshiv Ballál Gaunde of Poona, a *Nyáya Sabha* or court of justice was started to arbitrate in debt and other civil disputes. Forty-five members, chiefly pleaders, Government pensioners, bankers, agreed in writing to discharge the duties of arbitrators impartially and to the best of their power. Three of these were appointed to carry on business for each lunar month. It was agreed that in any case in which litigants did not approve of the arbitrators, they could choose others in their place, even outsiders if the members agreed. They could also have their claims examined by any number of arbitrators. The arbitrators receive no pay, but to defray expenses one per cent fee is levied on all claims and a service fee is charged 1½d. (1 *anna*) for every two miles distance from the court. The establishment of the court was announced by advertisement in the local papers and by the issue of handbills in the towns and principal villages of the district. Similar courts were established at Sinnar in 1876, and in Yeola and in Pimpalgaon in Niphád in 1877. These are distinct from the Násik court, but they sometimes correspond and issue processes for execution through each other. The Násik court issues a yearly report in the Násik Vritta newspaper, showing the amount of work done during the year. After the parties have consented to arbitration, the procedure is almost the same as that followed in the Government civil courts. The parties are allowed to employ pleaders, agents, or *mukhtyárs*. Judgment is given by an unanimous vote or by a majority of votes.

No appeal from the arbitrators' award on the ground of fraud or of corruption is allowed by law, except by the parties to a suit. An agreement is passed before the arbitrators take up their case that they agree to abide by the arbitrators' award.² Between 1876 when the court was established and 1881, 397 suits of the aggregate value of £16,210 (Rs. 1,62,100) have been decided. The total cost

¹ The following rules have been adopted for conducting the business of the court. Except on Sundays and holidays, the members meet daily from three to six in the afternoon. When a plaint is presented a written intimation is issued to the defendant, asking him, should he wish to have the plaint decided by the court, to appear before the court on a certain day. Copy of the intimation is left with the defendant and the original is returned duly signed. If the parties on appearing consent to have their dispute decided by arbitration, an agreement is executed and signed. If the defendant fails to appear, or on appearance shows himself unwilling to have the dispute disposed of by the arbitration court, the plaintiff is dismissed with an endorsement stating the reasons. When the parties consent to have their dispute settled by arbitration the agreement is executed in the names of the members, whom they wish to decide their dispute, and the decision is passed by these members only. Cases within the cognizance of the Government civil courts are alone entertained by the arbitration court. All plaints are entered in a register and numbered consecutively. Intimations to defendants are signed by the secretary. Copy of the decree on every plaint is furnished to the parties on a stamp-paper of the value of 1s. (8 *annas*) when the amount under dispute does not exceed £50 (Rs. 500), and of 2s. (Re. 1) when it exceeds £50 (Rs. 500). The members, in whose names the agreement is executed, do not proceed with the case, unless they are satisfied as to the identity of the parties.

² The agreement runs: 'We do hereby agree that on hearing us both on the subject of our dispute (giving details) whatever award you (naming the arbitrators) pass in connection with the said claim we are willing to abide by. This agreement has been executed with our will and pleasure.'

Chapter IX.
Justice.

Magistracy.
1883.

Offences.
1873-1881.

Criminal Classes.

to the parties amounted to £162 (Rs. 1620). The average duration of a suit has not been more than one month. None of the awards of the arbitration court have been made the subject of an appeal. But the account of work done by the court shows a constant decline from 206 cases in 1878 to 32 cases in 1881.¹

At present (1883), thirty-three officers share the administration of criminal justice. Of these, including the District Magistrate, ten are magistrates of the first, eight of the second, and fifteen of the third class. Of the first class magistrates, four are covenanted European civilians, five uncovenanted native civilians, and one a commissioned military officer. Except the District Magistrate who has a general supervision over the whole district, each first class magistrate has an average charge of 660 square miles and 80,000 people. In 1882 the District Magistrate decided three original and forty-nine appeal cases, and the nine other first class magistrates 1190 original and seven appeal cases. Except the *kuzúr* or head-quarter deputy collector who has charge of the treasury department, the magistrates as Collector and assistant or deputy collectors have revenue charge of the parts of the district in which they exercise magisterial powers. Of subordinate magistrates of the second and third classes there are twenty-three, all of them natives of India. In 1882 they decided 2111 original cases. Besides their magisterial duties these officers exercise revenue powers as *mámlatílars* and head writers. Besides these, 1630 hereditary police *pátíls* who also do revenue work and receive a total yearly allowance of £4150 13s. 3d. (Rs. 41,506-10) or an average of about £2 10s. 11d. (Rs. 25-7-4) each, are entrusted with petty magisterial powers under the Bombay Village Police Act (VIII. of 1867). Of the whole number, eleven can, under section 15 of the Act, fine up to 10s. (Rs. 5) and imprison for forty-eight hours. The others under section 14 can imprison for twenty-four hours only.

The table of offences given below shows that during the nine years ending 1881, 3750 offences or one offence for every 208 of the population were on an average committed. Of these there were on an average eight murders and attempts to murder; four culpable homicides; eighteen cases of grievous hurt and hurt by dangerous weapons; and twenty-three cases of dacoity and robbery. 155 or 74·5 per cent of the whole were minor offences chiefly trespass, hurt, theft, and public and local nuisances.

The wild nature of the country and the neighbourhood of the Nizám's territories are the chief difficulties in the way of controlling the criminal classes. The chief criminal classes under police supervision are Bhils, Kolis, Mángs, Kaikádis, and a few Rámoshis. They are obliged to attend every evening before the village *chárdi* and answer to a roll-call of their names read by the police *pátíl*. A general register is kept of the names of all persons belonging to these tribes, and a separate register of such of them as have been convicted. On

¹ The details of the work of the court are, 1876, 133 cases of a total value of £1793; 1877, 296 cases, value £4277; 1878, 108 cases, value £9703; 1879, 14 cases, value £440; 1880, 33 cases, value £1777; and 1881, 32 cases, value £681.

Chapter IX.
Justice.

Criminal Classes.
Bhils.

the return of any of the convicts from prison, bail is taken for their good conduct, and, if bail is not forthcoming, they are committed for a further term of imprisonment extending to one year.

Since the beginning of British rule, the Bhils, especially the northern Bhils, have been the chief source of disorder and crime. Notices of their state under the Maráthás, of the trouble and disorder they caused during the early years of British rule, and of their final settlement have been given in the History Chapter.¹ Twenty years have passed since the last serious rising under Bhágoji Náik. During these years, though there has been no general breach of order, there have, from time to time, been much discontent and restlessness. In 1868, in Bágán, the introduction of the survey rates increased the value of land, and moneylenders pressed their debtors to force them to give up their holdings. The result was that the Bhils grew discontented and committed gang robberies, in many cases sacking moneylenders' houses. Order was not restored till about eighty gang robbers had been tried and convicted. In 1869, the failure of rain caused great hardship to the Bhils and special measures had to be taken for their relief. In the scarcities of 1872 and 1876 the Bhils showed signs of disquiet, but with the offer of work uneasiness ceased. In 1878-79, Násik as well as Khándesh was free from the gang robberies that caused so much loss and trouble in Ahmadnagar, Poona, and Sátára. The Bhils have since remained quiet, though, during part of the Afghán war in 1879, both Násik and Khándesh were without their usual guard of regular troops. Though they rarely band together or commit violent crimes, village Bhils are still much given to theft, and the practice of mustering them every evening is still kept up. In the hills, where it is difficult to muster them, the duty of looking after the Bhils is in great measure entrusted to their headmen or *náiks*, many of whom are in receipt of hereditary allowances for keeping order in certain tracts of country.

Arabs and
Pendhárís.

The Arabs and Pendhárís, who with the Bhils were the chief causes of disorder at the beginning of British rule, were soon disposed of. The power of the Pendhárís had been already broken in 1817, and, except one or two chiefs, they afterwards gave little trouble. The Arab mercenaries, who as crafty moneylenders and brave soldiers had risen to power with the decay of the Maráthás, at first offered a fierce resistance. But with the fall of Málegaoon in 1818, their power came to an end, and they disappeared from the district either to seek service at native courts or to return to their own country. Since the establishment of order neither Pendhárís nor Arabs have given any trouble.

Kolis.

The Koli's activity, fearlessness, and love of robbery were for many years the chief obstacles to the settlement of the district. One Koli outlaw, whose name is still fresh in the district, was Rághoji Bhángria of Násik. About the year 1845 Rághoji made a raid on some Márwári Vánis who applied to the police. During their investigation, the police asked Rághoji's mother where her son was hiding; and when she refused to tell she was put to torture. Enraged at this outrage,

¹ See also Khándesh Statistical Account, Bombay Gazetteer, XII. 309-312.

Rághoji gathered a band of Kolis, and wandering through the district cut the nose off of every Márwári he could lay hands on. Almost all village Márwáris fled in terror to the district towns, and the pursuit of the police was so hot that Rághoji had to break up his band and disappear. He escaped for some time, but was afterwards caught at Pandharpur, and, as some of his raids had been accompanied with murder, he was hanged. Of late years the Kolis have to a great extent settled to tillage, and as husbandmen are little less skilful than Kumbis. Most of them are orderly, except in times of famine or distress. Then their warlike nature comes out and even the fear of death does not keep them quiet.

In 1853, Captain Harvey of the Thagi Department¹ discovered among the Kaikádís an elaborate and widespread system of gang robbery. Of the six classes of Kaikádís, the Rán or forest Kaikádís were the leading gang robbers.² They infested Mewár and the whole country from the Nerbada to the Krishna. Their system was much the same as that of other professional gang robbers. They had a slang language, a double set of names, a great regard for omens, and a strong reverence for the goddess Bhaváni. They chose as leaders men of talent and resource, and followed regular rules in carrying out their enterprises and in sharing the booty. They were fair to each other, and the leaders secured the affection of their men by providing pensions and bounties for the aged, the infirm, the widow, and the orphan. For each of these classes a share of plunder was set apart according to a regulated scale. A full share in all booty gained by a gang, after the arrest and imprisonment of one of its members, was always paid to his wife or family, or was laid by for his use against his release. Though bold and determined in carrying out their schemes, they seldom committed murder, as the people were generally too much afraid to refuse to give up their property. They divided the country into districts and sub-divisions, a leader being appointed to each district, and a family or branch of the tribe to each sub-division. According to their rules no one but a member of the local gang could openly practise dacoity within the limits of a sub-division.³ Though they did not openly rob in the

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Justice.

Criminal Classes.

Kolis.

Kaikádís.

¹ Bombay Government Selection (Police Branch), I. 1-18.

² The six classes of Kaikádís are, (1) Gám Kaikádís or Kuvás, basket and mill-stone makers, who take service as watchmen, act as Vájantris or musicians, and stalk deer; men of this class have fixed homes; (2) Kunchi Kaikádís who make weavers' brushes; some have fixed homes, others wander from place to place in search of work; (3) Kut Kaikádís are fortune-tellers, donkey sellers, and dealers in reed toys; they wander from place to place; their women are prostitutes; (4) Sursul Kaikádís are wandering basket makers; their women, who act as fortune-tellers, are expert thieves; (5) Uchalya Kaikádís, both men and women are shop-lifters resorting to markets, fairs, and other crowded places in disguise, and stealing; (6) and Rán Kaikádís are gang robbers wandering from place to place in search of plunder, pretending to earn a living by basket-making and mending mill-stones.

³ Besides the Mewád gang who could rob through Nemád down to the mouth of the Nerbada, there was the Khándesh gang who visited the tracts between Dhulia, Násik, Aurangabad, and Bálápur in Berar; the Násik gang who took the country between Kopargaon and Ahmadnagar; the Poona gang who stretched up to Surat and into the two Konkans and Sátára; the Sholápur gang who claimed the countries from Pandharpur through the Sholápur district into the Nizám's territory; and the Vasmat Náudhad gang who extended from those places to Hingoli and to Sholápur. There were a few other gangs in Nággur.

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Justice.
Criminal Classes.
Kaikúdis.

lands of another gang, wandering bands occasionally organized a robbery if they thought they could carry it out without being discovered. If they found they could not act without the knowledge of the local gang, they sometimes sent word to the local leader, and, either the two bands joined, or the local leader secured a share in the booty by lending two or more of his men. If, without sending word, a leader took his men into the preserves of another gang, the local band set on him and drove off the strangers.

When their stores were exhausted and fresh booty was required, the leader called his men, told them he was going in a certain direction to look for a likely place to rob, and ordered them to meet him at a certain place in a given number of days. The leader took with him two or three sharp men and two or three women. Under pretence of looking for work as basket-makers or as hand-mill rougheners, they examined the houses of the moneylenders and other persons of means. The women got work in the houses and took note of the ornaments worn by the people of the house and of the places where valuables were likely to be kept. The leader and his companions examined the outsides of the houses, noted the lanes leading to them, the best side to come from, what streets to guard, what doors to burst open, where to climb on the roof, and where to post look-outs. When he was satisfied what were the most likely houses to rob and what were the best means of attacking each house, the leader and his scouts went to the meeting place. When the rest of the gang arrived the matter was talked over and some particular house was chosen. When the house was chosen, they held a feast, sacrificing a goat or a sheep to Bhaváni, eating its flesh and drinking liquor. They then moved to some suitable place about ten miles from the village they meant to attack, took a meal, and leaving their wives and children, reached the village about ten at night. The leader went into the village, and after satisfying himself that the people of the house were asleep and that the village guards were not near, came back and led in his men who brought with them two or three loads of thorns. They dragged the thorns across the lanes that were to be closed and left some of the band to guard the barriers. On reaching the house some men were told off to watch the doors, and the leader and the rest of the gang made the attack. At the door a torch was lighted and either the door was burst open or one or more of the gang climbed on the roof and entered the house from above. Once inside, there was seldom resistance. The booty was collected and brought out, the gang was mustered, and all made off. If the villagers came out the gang attacked them with clubs and stones, and sometimes with swords. If a member of the gang was wounded or caught, the others seldom left without rescuing him. Two or three miles from the village the leader halted, and mustering his men, searched them, took over every scrap of plunder he could find, and tied them in a bundle which he kept in his own charge. They then picked up their families and travelled the whole of the night. After the first two or three days they moved leisurely, burying their plunder at night. When they reached their head-quarters they waited for a week or ten days and then shared the booty. They sometimes shared the plunder, and in other cases sold it to some goldsmith or money-changer, and divided the price,

which was always considerably less than the market value of the stolen property. The leader got two and a half shares, each member of the gang one share, every widow and lad half a share, and all aged or infirm members one share each. Since 1850 systematic gang robberies by Kaikádís have been stopped. People of this class are still under surveillance and commit petty thefts.

Besides Kaikádís, Vanjúrís and Bhántiás visit market towns and steal everything that comes to their hands and sometimes plunder travellers.

Among the better-off classes the most common crimes are perjury, abortion, and criminal trespass. Agrarian offences, such as burning or otherwise destroying crops or attacking moneylenders' houses, are not common. No case of professional poisoning has come to notice for several years. Gang robberies are still not uncommon.¹ Some leading Bhil or Koli persuades his friends in his own or neighbouring villages to join him in a night attack on some rich man's house. About twenty or thirty meet at an appointed place, fix their plans, and after dark enter the village in which their victim lives. They carry slings and stones, swords and guns, and with shouts of *din, din*, attack the rich man's house, beat the owner if he offers resistance, ransack his house, and taking as much as they can make off in different directions, meet at an appointed spot, divide the spoil, and betake themselves to their huts as if nothing had happened.

In the time of the Maráthás, as in the rest of the Deccan, the village headman or *pátil* was responsible for the police of his village. He was aided by his assistant *changula*, and by the accountant *kulkarni*, and, when the occasion required, by all the villagers. His chief assistant was the village watchman the *Mhár*. Though the village allowance was for only one watchman, the family generally included several members who relieved and aided each other. Their duties were to keep watch at night, to note incomings and outgoings, to watch strangers, and to report suspected persons to the *pátil*. The watchman was bound to know the character of each man in the village, and if a theft was committed within the village bounds, it was his business to detect the thief. He was enabled to do this by his early habits of inquisitiveness and observation, as well as by the nature of his allowance, which, being partly a dole of grain from each house, kept him on the watch to ascertain his fees and always in motion to collect them. As soon as a theft or robbery was reported, the watchman was busy tracing the offender. A thief was often traced by his footsteps, and if the watchman succeeded in following his marks to another village so as to satisfy the watchman there, or if he otherwise traced the property to an adjoining village, his responsibility ended and it was the duty of the watchman of the new village to take up the pursuit. The last village to which the thief was clearly traced became answerable for the property. As

Chapter IX.

Justice.

Criminal Classes.

Kaikádís.

Police.

Maráthá System.

¹ The details for the nine years ending 1881 are, 1873, 25; 1874, 20; 1875, 15; 1876, 13; 1877, 31; 1878, 18; 1879, 26; 1880, 34; and 1881, 26.

Chapter IX.**Justice.****Police.***Marátha System.*

far as his means went the watchman was obliged to make up the amount and the rest was recovered from the villagers. In such cases the full amount was seldom levied, but some fine was insisted on, and neglect or connivance was punished by transferring the post of the headman or watchman to the holder's nearest relative, or by flogging him, imprisoning him in irons, or flogging him. This responsibility was necessary, as besides the usual temptation to neglect, the watchman was often himself a thief, and the headman disposed to harbour thieves with a view to share their profits. Besides the regular village watchman, other guards from the plundering tribes in the neighbourhood were often entertained, partly to help in repelling force and aid in apprehending offenders, but chiefly to prevent the depredations of their own tribe and to find out offenders when robberies were committed. As a police officer the village headman was under the *mámlatdár*, who saw that villages acted in concert and with proper activity. When there was a *sarsubhedár* he kept the same superintendence over the *mámlatdárs*. All these officers had considerable establishments of foot militia or *shibandis* and small parties of horse to help them in maintaining order in their districts, but not for the discovery of crime. The *mámlatdárs* had also to make arrangements with the chiefs of Bhils and other predatory tribes either for themselves forbearing from plunder or for assisting to check plundering in others. The *mámlatdár* had large discretionary powers, and even a *pátíl* would not hesitate to secure a suspected person or take any measure that seemed necessary to maintain the peace of the village for which he was answerable.

This machinery for keeping order and detecting crime remained roughly efficient up to the time of Nána Fadnavis (1800). The confusion at the opening of Bajiráv's reign, the weakness of his government, the want of employment for adventurers, and the effects of the famine of 1802, greatly deranged the system of police. To remedy the disorders which crept in at this time, an officer named *tapásnavis* or detective was appointed, whose special duty was to discover and seize offenders. His jurisdiction was entirely independent of the *mámlatdárs*, and he had a separate body of horse and foot. Bhils and spies gathered information, and the *tapásnavis* went with a body of horse to the village where the theft had taken place, seized the headman and the watchman, and demanded the thief or the amount of property stolen, or, if the offence was not theft, any fine which he thought fit to impose. The detective seems to have generally left the detection of the offender to the ordinary village police. These new and irregular powers were open to much abuse. The *mámlatdárs* and villagers loudly complained that the *tapásnavis* was active only in extorting money under false accusations, and that robbers flourished under their protection. The *tapásnavis* in return complained that his efforts were thwarted by the indifference and connivance of the villagers and revenue officers.

Even under the regular system great abuses prevailed. Criminals chased out of one district found a ready refuge in another. Some of the large landlords made a trade of harbouring robbers, and it was

said that any offender could purchase his release if he had money to pay for it. False charges were made a cloak for exaction, and villagers were forced to pay the value of plundered property, in the loss of which they had no share, and for which the losers received no compensation.¹

In 1881, besides the District Superintendent, the strength of the district or regular police force was 728, including two subordinate and 116 inferior subordinate officers, and twenty-nine mounted and 581 foot constables.

The whole cost of the force was £12,646 (Rs. 1,26,460). Of this the Superintendent's yearly salary represented £827 (Rs. 8270); the salaries of the two subordinate officers and the 116 inferior subordinate officers £3509 (Rs. 35,090); and those of the twenty-nine mounted constables at an average of £35 8s. (Rs. 354), and of the 581 foot constables, at an average of £9 8s. (Rs. 94), represented £6540 (Rs. 65,400). Besides his pay the Superintendent received a sum of £262 (Rs. 2620) as horse and travelling allowances, £412 (Rs. 4120) were spent on the pay and travelling expenses of his establishment, and £885 (Rs. 8850) on contingencies and other minor charges. On an area of 5940 square miles, with a population of 781,206 souls, these figures give a strength of one man for every 8.15 square miles and 1071.61 people, and a cost of £2 2s. 7d. (Rs. 21.4-8) the square mile, or a little above 3½d. ($2\frac{1}{2}$ annas) a head of the population.

Exclusive of the Superintendent, of the total strength of 728, one officer and three constables were employed as guards at district or subsidiary jails; thirteen officers and seventy-eight constables as guards over lock-ups and treasuries or as escorts to prisoners and treasure; and ninety-three officers and 467 constables on other duties. Besides these, fifty-one of the police were engaged on town or municipal duties and twenty-two served in cantonments. Of the whole number, exclusive of the Superintendent, 262 were provided with fire-arms and 466 with swords or with both swords and batons. Eighty-three officers and 148 constables could read and write and 191 constables were being taught. Except the Superintendent who was a European and a subordinate officer who was a Eurasian, all the members of the police force were natives of India. Two officers were Christians, thirty-seven officers and 200 constables Musalmáns, twelve officers and seventeen constables Bráhmans, eight officers and ninety-seven constables Bhils, thirty-five officers and 177 constables Maráthás, four officers and twenty-five constables Rámoshis, twenty officers and ninety-two constables Hindus of other castes, and one officer was a Pársi.

In 1881, of 123 persons accused of heinous crimes, sixty-three or 51 per cent were convicted. Of 5907, the total number of persons accused of all crimes, 2865 or 48.5 per cent were convicted; and of £2734 (Rs. 27,340) of property stolen or alleged to have been stolen, £800 (Rs. 8000) or 29 per cent were recovered.

The following table gives the chief details of the amount of crime and of the working of the police during the nine years ending 1881:

Chapter IX.
Justice.
Police.

Present Force.

*Crimes and
Convictions,
1873-1881.*

¹ Mr. Elphinstone's Report, 25th October 1819.

Chapter IX.

Justice.

Police.
Crimes and
Convictions,
1873-1881.

Nasik Crime and Police, 1873-1881.

YEAR.	OFFENCES AND CONVICTIONS.											
	Murders and Attempts to murder.				Culpable Homicides.				Grievous Hurts and Hurts by Dangerous Weapons.			
	Number.	Arrests.	Convictions.	Percentage.	Number.	Arrests.	Convictions.	Percentage.	Number.	Arrests.	Convictions.	Percentage.
1873 ...	2	32	12	6.25	...	...	...	...	22	48	13	27.09
1874 ...	0	8	3	37.50	6	13	4	30.76	18	42	9	21.42
1875 ...	3	12	...	...	...	...	...	...	21	30	15	50.00
1876 ...	0	15	4	26.66	1	1	...	...	13	20	6	50.00
1877 ...	7	11	11	100	4	7	4	57.74	17	34	17	70.8
1878 ...	6	10	7	70	5	7	7	100	11	18	12	66.2
1879 ...	9	10	6	60	12	3	2	66.2	2	12	12	54.5
1880 ...	0	17	3	17.65	5	13	4	30.7	10	11	5	45.4
1881 ...	13	12	8	66.66	10	17	10	58.82	23	50	15	30

YEAR.	OFFENCES AND CONVICTIONS—continued.								PROPERTY.			
	Other Offences.				Total.				Stolen.	Recovered.	Percentage.	
	Number.	Arrests.	Convictions.	Percentage.	Number.	Arrests.	Convictions.	Percentage.				
1873	3119	5813	2142	36.83	3174	6002	2198	36.2	£ 6808	12	2537 16	37.27
1874	3196	4375	1970	45.02	3249	4163	1991	41.91	3369	14	1832 4	50.7
1875	3808	5999	1824	30.40	3847	6084	1867	30.68	1116	11	2644 12	23.45
1876	3728	6249	1881	30.00	3764	6321	1917	30.52	4087	10	2532 18	61.09
1877	3534	6135	3120	48.45	3593	6679	3250	48.00	4614	10	2557 16	51.09
1878	3612	5617	2978	52.7	3682	5748	3049	53.10	1186	11	2117 14	47.80
1879	3674	5295	2847	51.6	3679	5418	2833	54.10	4136	11	2238 2	56.50
1880	4327	5745	2397	45.2	4385	5849	2618	45.10	8787	8	1652 16	43.60
1881	4108	5777	2802	48.50	4180	5907	2865	48.50	2734	0	800 10	29.26

Village Police.

Each village has a police headman or *pātil*, one of the hereditary landholders or *vatandārs* of the village who is appointed either for life or for a term of years; and two or more watchmen or *jāghīrs*, generally Bhils or Kolis, who work with the district police, arresting offenders, and forwarding them to the nearest police station. Besides receiving a yearly cash payment of £1 (Rs. 10) or land of equal value, these village watchmen get doles of grain or other produce from the cultivators.¹

Jails.

Besides the accommodation provided for under-trial prisoners at the head-quarters of each sub-division, there is a subordinate jail at Nāsik, near the Sessions Court. This was built in 1870, and, besides two rooms for female prisoners, has fifteen iron-barred wards built round an open court-yard. It is managed by a staff of five persons, and is used for the custody of prisoners who have been committed to the Sessions Court or have been sentenced to imprisonment for three months and under. In 1879 the daily average number of prisoners was sixty. The jail industries are confined to rice-pounding, grain-grinding, rope-making, and oil-pressing; and most of the prisoners are employed on roadwork. The total cost of the establishment in 1879 was £307 (Rs. 3070) or an average of £5 2s. (Rs. 51) for each prisoner. The jail is remarkably healthy. No deaths have occurred during the last ten years.

¹ In some villages these gifts have of late fallen off and in others ceased.

CHAPTER X.

REVENUE AND FINANCE.

As Násik did not form a separate district till 1869 the earliest balance sheet is for 1870-71. Exclusive of £27,880 (Rs. 2,78,800) the adjustment on account of alienated lands, the total transactions entered in the district balance sheet for 1881-82 amounted, under receipts, to £296,631 (Rs. 29,66,310) against £251,729 (Rs. 25,17,290) in 1870-71, and under charges to £293,689 (Rs. 29,36,890) against £253,070 (Rs. 25,30,700). Exclusive of departmental miscellaneous receipts and payments in return for services rendered, such as post and telegraph receipts, the 1881-82 revenue under all heads, Imperial, provincial, local, and municipal, came to £212,885 (Rs. 21,28,850),¹ or on a population of 781,206 an individual share of 5s. 5d. (Rs. 2-11-4).

During the twelve years between 1870-71 and 1881-82, the following changes have taken place under the chief heads of receipts and charges.

Land Revenue receipts, which form 43·24 per cent of the entire district revenue, have risen from £111,364 to £140,349 (Rs. 11,13,640-Rs. 14,03,490). The increase is chiefly due to the introduction of revised rates of survey assessment. The decrease from £29,299 to £27,025 (Rs. 2,92,990 - Rs. 2,70,250) in land revenue charges is mainly due to the fact that the 1870 charges included a temporary revenue survey establishment.

The following statement shows the land revenue collected in each of the twelve years ending 1881-82, including book adjustments on account of alienations :

Násik Land Revenue, 1870-71 to 1881-82.

YEAR.	Land Revenue.	YEAR.	Land Revenue.	YEAR.	Land Revenue.
	£		£		£
1870-71 ...	136,396	1874-75 ...	148,481	1878-79 ...	171,006
1871-72 ...	125,336	1875-76 ...	145,174	1879-80 ...	165,156
1872-73 ...	140,131	1876-77 ...	138,549	1880-81 ...	164,631
1873-74 ...	145,258	1877-78 ...	152,351	1881-82 ...	168,280

Stamp receipts have fallen from £24,573 to £18,227 (Rs. 2,45,730-Rs. 1,82,270), and charges from £913 to £575 (Rs. 9130-Rs. 5750).

Excise receipts have risen from £5881 to £11,659 (Rs. 58,810-Rs. 1,16,590). The increase is due to improved excise arrangements which have been accompanied by an increase in expenditure from £6 to £876 (Rs. 60-Rs. 8760).

The excise revenue is derived from license fees for the sale of European and other foreign liquor, a still-head duty on country spirit, toddy or palm juice farms, and farms of intoxicating drugs. For the sale of European and other foreign liquor there were in 1877-78 nine shops : one in Násik, two in Igatpuri, two in Manmád, and four in Málegaon. Three more shops were opened in 1878-79,

¹ This total is made of the following items : land revenue, £140,349 ; stamps, £18,227 ; excise, £11,659 ; law and justice, £1400 ; forests, £9630 ; assessed taxes, £2673 ; registration, £1076 ; police, £623 ; education, £413 ; local funds, £18,189 ; and municipal funds, £8646.

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Revenue and Finance.
District Balance Sheet.

Land Revenue.

Stamps.

Excise.

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Revenue and
Finance.
Excise.

in Násik, Devláli, and Igatpuri, but all were closed in the same year. One additional shop was opened at Málegaon in 1879-80. At present (1882-83) there are in all fourteen shops, six of them licensed at £5 (Rs. 50) and eight at £10 (Rs. 100) a year. Temporary shops are also allowed to be opened at the cricket club at Igatpuri, when a fee of £1 (Rs. 10) is levied on each shop. Some of the shops are allowed to sell liquor by the glass, others are restricted to a minimum of one bottle. The number of European and other foreign liquor shops chiefly depends on the number of the European population; at the same time the number of native drinkers of European liquor has of late years greatly increased. The revenue from this source amounted on an average to about £76 (Rs. 760) during the five years ending 1876-77, £45 (Rs. 450) in 1877-78, £60 (Rs. 600) in 1878-79, £50 (Rs. 500) in 1879-80, £112 (Rs. 1120) in 1880-81, and £110 (Rs. 1100) in 1881-82. The main source of the excise revenue is the consumption of country liquor made from *moha* *Bassia latifolia* flowers, most of which are gathered in the district and the rest brought from Thána and Khándesh and occasionally from Gujarát. In the case of *moha* liquor the still-head duty system was in force in part of the district for a short period before 1876-77, when the average yearly realizations amounted to £886 (Rs. 8860). In 1876-77 the still-head duty system was abandoned and the farming system introduced, by which the right of making and selling country liquor was sold by auction from year to year. Sometimes single shops were sold, and sometimes groups of shops in one or more sub-divisions. There were forty-four shops licensed for the sale of country liquor in 1877-78. The number and the position of the shops have changed little from year to year, but the grouping has varied according to the wish of the bidders. The liquor was generally distilled in the shop where it was sold, but if a license-holder had several shops he generally had one still from which all his shops were supplied. A fee of 1½d. (1 *anna*) a gallon was levied on liquor taken from one sub-division to another. A good deal of illicit distilling was said to go on in the Sahyádrí sub-divisions and in Peint where the people are much given to drinking, where *moha* is plentiful, and where the chance of detection is small. Government did not interfere with the sale price of liquor, but in the case of shops on the Nizám's frontier agreements had been taken during the two years ending 1879-80, requiring the license-holders to sell at an uniform rate of 6d. (4 *annas*) a bottle of *rási*, 1s. (8 *as.*) a bottle of *phul*, and 1s. 6d. (12 *annas*) a bottle of *bevda*.¹ Liquor was not allowed to be sold over 25° under proof. The shops were examined by the police, by a special excise or ábkári inspector on £4 (Rs. 40), and by a few police specially deputed for the purpose. The ábkári inspector who had been supplied with instruments for the purpose also tested the strength of the liquor. The amount of each farm was paid in twelve monthly instalments, and the realizations were £9072 (Rs. 90,720) in 1877-78, £10,604 (Rs. 1,06,040) in 1878-79, £11,902 (Rs. 1,19,020) in 1879-80, and

¹ *Rási* is inferior liquor about 70° under proof; *phul* is light or middling liquor from 40° to 45° under proof; and *bevda* is double distilled liquor about 25° under proof.

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Revenue and
Finance.

Excise.

£12,255 (Rs. 1,22,550) in 1880-81.¹ In 1881-82, this system of farming the privilege of making and selling country spirits by shops or sub-divisions was abandoned, and the whole district was farmed for a period of three years to a single individual on his guaranteeing a minimum yearly revenue of £12,120 (Rs. 1,21,200) to be paid in the shape of still-head duty on each gallon removed for sale from a central distillery to be built by the contractor according to plans approved by the Ábkári Commissioner, and on condition of the buildings being taken over by Government at a valuation to be made by the Executive Engineer. The still-head duty rates were at first fixed at 5s. (Rs. 2½) per gallon of strength of 25° under proof, and 3s. 4d. (Rs. 1-10-8) per gallon of strength 50° under proof, for the whole district. After a few months' experience these rates were found to be too high in some of the sub-divisions, where the people are very poor and in which, owing to the plentiful production of *moha*, the incentives to illicit distillation are great. The rates were therefore reduced in Báglán, Kalvan, and Peint to 3s. 6d. (Rs. 1½) for 25° under proof and to 1s. 6d. (12 *annas*) for 65° under proof. An establishment of one inspector on £12 10s. (Rs. 125), one head constable on £1 4s. (Rs. 12), and four constables on 16s. (Rs. 8) each a month for the distillery, and one inspector, three sub-inspectors, two head constables, and twelve constables with an additional cost of £37 10s. (Rs. 375) for inspection duty, making a total monthly cost of £54 8s. (Rs. 544), has been entertained for the management of the central distillery and the protection of the revenue.

The revenue from toddy or palm-juice has hitherto been confined to Málegaon, where a baker uses the fermented juice as yeast. A license is given every year which produced on an average £2 5s. (Rs. 22½) during the five years ending 1876-77, £6 8s. (Rs. 64) in 1878-79 and 1879-80, and £4 14s. (Rs. 47) in 1880-81. Since the 1st of August 1881, Government have authorised the levy of a tax of 1s. (8 *annas*) on each palm-tree which is tapped, and the toddy farm revenue realized in 1881-82 about £66 (Rs. 660).

Intoxicating drugs include *gúnja*, *bháng*, and every preparation and admixture of the same and every intoxicating drink or substance manufactured from hemp, grain, or other material not included in the term liquor. The drugs usually retailed are known by the names of *gúnja*, *bháng*, *charas*, *májum*, *yákuti*, *shrikhand*, *penida*, and *bhoja*, all more or less the product and preparation of the hemp *Cannabis sativa* plant. *Gúnja* is the flower and *bháng* the dried leaves of the hemp plant. *Gúnja* is used only in smoking mixed with tobacco; *bháng*, pounded with spices and sugar and diluted in milk or water, forms a palatable drink; *charas* is the juice of the hemp plant and is used in smoking; *bhoja* is an intoxicating liquid prepared by boiling the seeds of old *javári* *Sorghum vulgare*, *gulvel* *Tinospora cordifolia*, *bháng*, and *kuchala* *Strychnos nux vomica* in water; the rest are compositions of spices mixed with *bháng* boiled in clarified butter.

¹ Of the whole sum of £12,255 in 1881, Násik, with four shops, contributed £2300; Sinnar, with two shops, £385; Igatpuri, with two shops, £1070; Dindori, with four shops, £507; Niphád, with five shops, £900; Chándor, with four shops, £1143; Yeola, with two shops, £925; Málegaon, with five shops, £2150; Nándgaon, with two shops, £650; Báglán, with four shops, £1000; Kalvan, with four shops, £575; and Peint with six shops, £650.

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Excise.

The revenue from the consumption of intoxicating drugs is realised by annual auction sales of the privilege of retailing these drugs throughout the year. From the 1st of January 1881 the manufacture and sale of any of the drugs by a cultivator without a license has been prohibited. Separate forms of licenses have been prescribed for wholesale and retail sale; the annual farm system has been maintained; forms of permits for import, export, transport, and removal of the drugs have been laid down; and fees at the rate of Rs. 5 for 800 pounds (10 *mans*), and Re. 1 for every additional 160 pounds (2 *mans*) or fraction of a pound, are levied on each permit, provided that the fee is charged only once in each transaction and that no fee is levied when the drugs are transported from one place to another within the district. *Bháng* and *gánja* are brought for sale from Ahmadnagar. About twenty-three *bháng* and *gánja* shops and two *nájum* shops yielded a yearly average revenue of about £589 (Rs. 5890) during the five years ending 1876-77, £530 (Rs. 5300) in 1877-78, £462 (Rs. 4620) in 1878-79, £470 (Rs. 4700) in 1879-80, £424 (Rs. 4240) in 1880-81, and £511 (Rs. 5110) in 1881-82.

Law and Justice.

Law and Justice receipts, chiefly fines, rose from £953 to £1400 (Rs. 9530-Rs. 14,000), and charges from £8645 to £15,479 (Rs. 86,450-Rs. 1,54,790). The increase in charges is due to the payment of the Assistant Judge and his establishment, and to the additional establishment sanctioned for the service of judicial processes in the subordinate courts.

Forest.

Forest receipts rose from £2288 to £9630 (Rs. 22,880-Rs. 96,300), and expenditure from £1441 to £6282 (Rs. 14,410-Rs. 62,820). The additional expenditure is due to the increased cost of establishment, and to compensation for lands taken for forest purposes.

Assessed Taxes.

The following table shows, exclusive of the recoveries from official salaries, the amounts realized from the income tax (1870-1873) and the license tax (1878-1881). No comparison can be made owing to the different nature of the two taxes :

Násik Assessed Taxes, 1870-1882.

YEAR.	Amount.	YEAR.	Amount.
<i>Income Tax.</i>	£	<i>License Tax.</i>	£
1870-71	5006	1878-79	6466
1871-72	2659	1879-80	6295
1872-73	1603	1880-81	3244
		1881-82	3164

Post.

Post receipts have risen from £3287 to £14,342 (Rs. 32,870-Rs. 1,43,420), and charges from £3316 to £7166 (Rs. 33,160-Rs. 71,660).

Telegraph.

Telegraph receipts have risen from £498 to £963 (Rs. 4980-Rs. 9630); charges have fallen from £2230 to £963 (Rs. 22,300-Rs. 9630).

Registration.

Registration receipts have fallen from £1082 to £1076 (Rs. 10,820-Rs. 10,760), and charges from £1004 to £894 (Rs. 10,040-Rs. 8940). Before the 1st of April 1871 the receipts and charges on account of the Registration Department were shown under Law and Justice.

Balance Sheets,
1870-71 and 1881-82.

In the following balance sheets of 1870-71 and 1881-82 the figures shown in black type on both sides represent book adjustments. On the receipt side the items £25,032 (Rs. 2,50,320) and £27,880

(Rs. 2,78,800) represent the additional revenue the district would yield had none of its land been alienated. On the debit side, the items £7936 (Rs. 79,360) and £7671 (Rs. 76,710) entered under land revenue, are the rental of lands granted to village headmen or *pátils*, except those engaged solely on police duties, and to village accountants or *kulkarnis*, and other village officers and servants. The items £15,950 (Rs. 1,59,500) and £19,115 (Rs. 1,91,150) under allowances and assignments, represent the rental of the lands granted to district hereditary officers and other non-service claimants who have not accepted the terms of the *valan* settlement. The items £1145 (Rs. 11,450) and £1094 (Rs. 10,940) under police, represent the rental of lands granted to village headmen and watchmen employed on police duties. On the other hand, cash allowances are debited to the different heads of accounts according to the nature of the allowances. Thus cash grants to headmen, accountants, *Mhárs*, and other useful village servants are included in the land revenue charges. In the same way grants of cash to non-service claimants are included in the total allowance and assignment charges; and cash grants to *pátils* and watchmen employed solely on police duties are included in the police charges.

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Balance Sheets,
1870-71 and 1881-82.

NÁSIK BALANCE SHEETS, 1870-71 AND 1881-82.

RECEIPTS.				CHARGES.			
Head.	1870-71.	1881-82.		Head.	1870-71.	1881-82.	
	£ s.	£ s.			£ s.	£ s.	
Land Revenue ...	111,363 19	140,349 5		Refunds ...	1437 8	761 7	
Stamps ...	25,032 4	27,880 8		Land Revenue ...	29,290 4	27,025 0	
Excise ...	24,573 9	18,227 3			7,936 1	7671 5	
Law and Justice ...	6881 4	11,658 19		Stamps ...	913 15	675 10	
Forests ...	953 8	1400 0		Excise ...	6 9	870 0	
Assessed Taxes ...	2287 18	9630 13		Law and (Civil ...	1740 8	9625 4	
Interest ...	5096 4	2673 1		Justice. (Criminal ...	6904 14	5853 16	
Public Works ...	238 11	78 14		Forests ...	1440 19	6282 5	
Military ...	4571 3	7398 16		Assessed Taxes ...	15 0	...	
Post ...	2466 4	986 6		Administration ...	6 8	...	
Telegraph ...	3287 8	14,312 0		Ecclesiastical ...	924 14	985 0	
Jails ...	498 6	963 0		Medicine ...	1234 11	4432 16	
Registration ...	1081 16	1076 6		Allowances and Assign- ments ...	5614 5	9886 0	
Police ...	554 5	623 6			15,950 15	19115 0	
Education ...	1 4	413 1		Pensions ...	1676 3	3238 0	
Medicine ...	...	3 12		Public Works ...	35,749 18	24,871 18	
Printing ...	...	10 14		Military ...	37,425 16	26,117 16	
Miscellaneous ...	323 17	116 12		Post ...	3316 2	7165 18	
Total ...	164,077 10	210,168 8		Telegraph ...	2230 12	902 16	
Transfer Items.				Jails ...	...	482 8	
Deposits and Loans ...	18,679 4	28,279 10		Registration ...	1003 18	894 4	
Cash Remittances... ..	47,467 9	39,734 7		Police ...	10,481 5	15,891 14	
Pension Fund ...	73 2	259 15			1145 8	1094 3	
Local Funds ...	21,431 14	18,180 6		Education ...	2448 15	2866 6	
Total ...	87,651 9	86,463 7		Printing ...	358 6	27 12	
Grand Total ...	251,729 5	296,631 15		Minor Establishments ...	...	126 14	
	25,032 4	27,880 8		Local Fund Contribution.	...	2900 0	
				Cemeteries ...	7 4	24 0	
				Miscellaneous ...	1486 1	234 0	
				Total ...	145,721 15	150,806 10	
				Transfer Items.			
				Deposits and Loans ...	17,520 6	20,484 4	
				Cash Remittances... ..	77,824 17	113,891 16	
				Interest ...	116 0	161 16	
				Local Funds ...	11,887 4	8345 0	
				Total ...	107,848 7	142,882 10	
				Grand Total ...	253,070 2	293,689 6	
					25,032 4	27,880 8	

Chapter X.

Revenue and
Finance.

Local Funds.

REVENUE OTHER THAN IMPERIAL.

The district local funds, collected to promote rural education, and supply roads, water, drains, rest-houses, dispensaries, and other useful objects, amounted in 1881-82 to a total sum of £17,816 (Rs. 1,78,160). The expenditure for the same year was £15,747 (Rs. 1,57,470). This revenue is drawn from three sources, a special cess of one-sixteenth in addition to the ordinary land tax, the proceeds of certain subordinate local funds, and some miscellaneous items of revenue. The special land cess, of which two-thirds are set apart as a road fund and the rest as a school fund, yielded in 1881-82 a revenue of £11,450 (Rs. 1,14,500); smaller funds, including a ferry fund, a toll fund, a travellers' bungalow fund, and a cattle-pound fund yielded £2747 (Rs. 27,470); Government and private subscriptions amounted to £2518 (Rs. 25,180); and miscellaneous receipts, including certain items of land revenue, school fees, and interest, to £1100 (Rs. 11,000), or a total sum of £17,816 (Rs. 1,78,160). This revenue is administered by committees composed partly of officials and partly of private members. Besides the district committee consisting of the Collector, assistant and deputy collectors, the executive engineer and the education inspector as official and the proprietor of an alienated village and six landholders as non-official members, each sub-division has its committee consisting of an Assistant Collector, the *māmlatdār*, a public works officer, and the deputy education inspector as official, and the proprietor of an alienated village and three landholders as non-official members. The sub-divisional committees bring their local requirements to the notice of the district committee which prepares the yearly budget.

For administrative purposes the local funds of the district are divided into two main sections, one set apart for public works and the other for instruction. During 1881-82 the receipts and disbursements under these two heads were as follows :

Nasik Local Funds, 1881-82.

PUBLIC WORKS.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Balance, 1st April 1881 ...	2188	16 0	Establishment ...	619	9 3
Two-thirds of the Land Cess ...	7033	12 0	New Works ...	2580	8 8
Ferries ...	65	2 0	Repairs ...	3772	18 1
Cattle-pounds ...	1430	2 2½	Medical Charges ...	871	18 1
Rest-houses ...	218	8 1	Miscellaneous ...	1600	12 4
Contributions ...	829	14 2	Balance, 31st March 1882 ...	4196	0 0
Road Tolls ...	1043	12 1			
Miscellaneous ...	250	19 5½			
Total ...	13,660	6 0	Total ...	13,660	6 0

INSTRUCTION.

	£	s. d.		£	s. d.
Balance, 1st April 1881 ...	3875	2 4	School Charges ...	5148	12 0
One-third of the Land Cess ...	8316	12 1	Scholarships ...	187	8 1½
School Fees ...	830	16 2	School Houses, now ...	393	18 4
Contribution (Government) ...	1650	0 0	Do, Repairs ...	404	14 1
Do, (Private) ...	38	18 2	Miscellaneous ...	158	14 1
Miscellaneous ...	18	8 2	Balance, 31st March 1882 ...	3996	8 6½
Interest ...	4	18 3			
Total ...	10,229	15 2	Total ...	10,229	15 2

Chapter X.
Revenue and
Finance.
Local Funds.

Since 1869 the following local fund works have been carried out. To improve communications, about 500 miles of road have either been made or repaired, bridged, and planted with trees at a cost of about £52,480 (Rs. 5,24,800). To improve the water-supply and other village arrangements, at a total cost of £62,384 (Rs. 6,23,840), about 240 wells, 33 reservoirs, and 6 water troughs have been made or repaired, and 32 cattle-pounds and other miscellaneous works have been completed. To help village instruction, 34 schools have been either built or repaired at a cost of about £5645 (Rs. 56,450). For the comfort of travellers 125 rest-houses, 157 village offices or *chávdis*, and 48 travellers' bungalows have been either built or repaired at a total cost of about £8461 (Rs. 84,610).

In 1881-82 there were six municipalities, at Yeola, Sinnar, Málegaon, Násik, Trimbak, and Igatpuri. All of these have been established since 1858. The total municipal revenue in 1881-82 amounted to £8646 (Rs. 86,460. Of this sum £3167 (Rs. 31,670) were recovered from octroi dues, £2639 (Rs. 26,390) from a house tax, £743 (Rs. 7430) from a toll and wheel tax, £1381 (Rs. 13,810) from assessed taxes, and £716 (Rs. 7160) from miscellaneous sources.

Municipalities.

Under the provisions of the Bombay District Municipal Act (VI of 1873), all these municipalities are town municipalities, administered by a body of commissioners with the Collector as the President and the assistant or deputy collector in charge of the sub-division as vice-president, the commissioners being chosen in the proportion of at least two non-official to each official member. After April 1883 the municipalities of Násik, Yeola, and Málegaon will be made city municipalities.

The following statement gives for each municipality the receipts, charges, and the incidence of taxation during the year ending 31st March 1882 :

Násik Municipal Details, 1881-82.

NAME.	WHEN ESTABLISHED.	POPULATION.	RECEIPTS.					
			Octroi.	House Tax.	Tolls and Wheel Tax.	Assessed Taxes.	Miscellaneous.	Total.
			£.	£.	£.	£.	£.	£.
Yeola ...	1st August 1868 ...	17,680	1053	732	...	456	164	2405
Sinnar ...	21st April 1860 ...	7955	...	166	...	...	10	182
Málegaon ...	4th August 1863 ...	10,624	482	440	...	22	64	1017
Násik ...	1st May 1864 ...	23,537	1632	978	639	801	364	4504
Trimbak ...	1st November 1866.	3824	...	94	104	12	28	238
Igatpuri ...	1st December 1868..	6306	...	220	80	300
Total ...		69,926	3167	2639	743	1381	716	8646

DISTRICTS.

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Nasik Municipal Details, 1881-82—continued.

Chapter X.
Revenue and
Finance.
Municipalities.

NAME.	CHARGES.								
	Local				CHARGES.				
	Staff.	Safety.	Health.	Education.	Original	Repairs.	Miscellaneous.	Total.	Incidence.
	£.	£.	£.	£.	£.	£.	£.	£.	s. d.
Yeola	182	9	681	28	73	35	286	1294	2 8½
Sinnar	20	...	121	8	...	14	9	172	0 5½
Mālegaon	181	42	349	23	...	180	24	709	1 10½
Nāsik	600	210	2264	102	34	138	468	3386	3 9½
Trimbak	53	1	67	16	100	11	66	294	1 2½
Igatpuri	38	15	179	...	15	50	19	325	0 11½
Total	1141	307	3661	177	222	437	872	6823	...

CHAPTER XI.

INSTRUCTION.

In 1881-82 there were 262 Government and aided schools, or an average of one school for every 6·3 inhabited villages, with 13,254 names on the rolls and an average attendance of 9736·4 pupils or 8·72 per cent of 111,491 the male population between six and fourteen years of age.

Excluding superintendence charges, the expenditure on account of these schools amounted in 1881-82 to £6560 (Rs. 65,600), of which £2285 (Rs. 22,850) were debited to provincial and £4275 (Rs. 42,750) to local and other funds.

In 1881-82, under the Director of Public Instruction, and the Education Inspector, North-East Division, the education of the district was conducted by a local staff 423 strong, consisting of a deputy inspector with a yearly salary of £180 (Rs. 1800), an assistant deputy inspector for Násik and Ahmadnagar with a yearly salary of £90 (Rs. 900), and 421 masters and assistant masters of schools with yearly salaries ranging from £6 to £240 (Rs. 60-Rs. 2400).

In 250, of the 262 schools, Maráthi was taught; in four Maráthi and Urdu; in four English and Maráthi; one was a high school teaching English, Maráthi, Sanskrit, and Persian to the University entrance standard; and three were English-teaching schools for the children of Europeans and Eurasians at Igatpuri.

The following figures show the increase of the teaching machinery of the district during the last twenty-seven years. In 1855 there were fifteen vernacular schools with 1208 names on the rolls. In 1865-66 there were sixty schools, eight of them teaching English as well as Maráthi, with 4132 names on the rolls. In 1875-76 there were 172 schools, including a high school, and a total of 8016 pupils. In 1881-82 there were 262 schools and 13,254 pupils.

Two girls' schools were for the first time opened in 1868 at Násik and Yeola. A third was opened at Sinnar in 1878-79, and four more at Chándor, Málegaon, Nándgaon, and Trimbak in 1881-82. In the Chándor school Urdu is taught, and in the rest Maráthi. Of 321 girls, the total number of pupils in these schools in 1881-82 279 were Hindus, forty-one Musalmáns, and one was a Bhil.

Chapter XI.
Instruction.

Schools,
1881-82.

Cost.

Progress,
1855-1882.

Girls' Schools.

Chapter XI.**Instruction.**Readers and
Writers.

1881.

The 1881 census returns give for the chief races of the district, the following proportion of persons able to read and write. Of 742,875, the total Hindu population, 6699 (males 6630, females 69) or 0.90 per cent below fifteen and 1284 (males 1264, females 20) or 0.17 per cent above fifteen were under instruction; 1132 (males 1094, females 38) or 0.15 per cent below fifteen and 17,771 (males 17,627, females 144) or 2.39 per cent above fifteen were instructed; 308,968 (males 154,592, females 154,376) or 41.59 per cent below fifteen and 407,018 (males 195,865, females 211,153) or 54.78 per cent above fifteen were illiterate. Of 35,284, the total Musalmán population, 480 (males 476, females 4) or 1.35 per cent below fifteen and 95 (males 74, females 21) or 0.27 per cent above fifteen were under instruction; 83 (males 74, females 9) or 0.23 per cent below fifteen and 934 (males 925, females 9) or 2.64 per cent above fifteen were instructed; 12,985 (males 6487, females 6498) or 36.79 per cent below fifteen and 20,717 (males 10,289, females 10,428) or 58.69 per cent above fifteen were illiterate. Of 2644 Christians 292 (males 161, females 131) or 11.05 per cent below fifteen, and 28 (males 16, females 12) or 1.05 per cent above fifteen were under instruction; 52 (males 41, females 11) or 1.96 per cent below fifteen and 1173 (males 541, females 632) or 44.36 per cent above fifteen were instructed; 206 (males 122, females 84) or 15.80 per cent below fifteen and 648 (males 312, females 336) or 25.75 per cent above fifteen were illiterate.

Násik Education Return

, 1881.

Age.	HINDUS.		MUSALMÁNS.	CHRISTIANS.	
	Males.	Females.	Males.	Females.	Females.
Under Instruction—					
Below fifteen ..	6630	69	176		
Above fifteen ..	1284	20	79		
Instructed—					
Below fifteen ..	1094	38	74	161	131
Above fifteen ..	17,627	144	925	16	12
Illiterate—					
Below fifteen ..	154,592	154,376	6498	6187	212
Above fifteen ..	195,865	211,153	10,289	10,428	206
Total ..	377,072	365,800	18,341	16,953	1770
					874

Pupils by Race.

The following statement shows that of the two races of the district, the Musalmáns have the larger proportion of their boys and girls under instruction. The marked increase in the number of Musalmán pupils since 1865 (from 135 to 740) is partly due to the special efforts that have been made to increase the number of Urdu schools:

Pupils by Race, 1855-1882.

RACE.	1855-56.	Percentage.	1865-66.	Percentage.	1875-76.	Percentage.	1879-80.	Percentage.	1881-82.	Percentage.
Hindus ...	1214	0.17	3993	0.58	7356	1.06	8586	1.24	11,705	1.71
Musalmáns.	54	0.16	135	0.41	665	2.03	747	2.30	1239	3.65

Of 13,254, the total number of pupils in Government and aided schools in 1881-82, there were thirty Europeans, seventy-nine Indo-Europeans, thirty-six Portuguese, 115 or 0·86 per cent Native Christians; 2936 or 22·15 per cent Bráhmans; 258 or 1·94 per cent Kshatriyas or Rajputs; seventy-two or 0·05 per cent Káyasths or Prabhus; 162 or 1·22 per cent Lingáyats; 327 or 2·46 per cent Jains; 1087 or 8·19 per cent traders, almost all Vánis and Bhátíás; 3198 or 24·12 per cent husbandmen, chiefly Kunbis; 2017 or 15·14 per cent artisans, Sonárs, Sutárs, Lohárs, and Shimpis; 458 or 3·45 per cent shopkeepers, Gháuchis, Káchis, and Tumbolis; 199 or 1·49 per cent labourers and servants, Dhobis, Bhistis, and Bhois; 299 or 2·25 per cent depressed classes, Mochis, Dheds, Bhangis, Mángs, and Mhárs; and 358 or 2·70 per cent miscellaneous, Bháts, Vanjáris, and Bhaváds; 1289 or 9·72 per cent Musalmáns, of whom forty-four were Moghals, twenty-one Bohoris, 306 Miánás, 918 were Khojáas and Memans, and two were Patháns; twenty-two Pársis; six Beni-Israels or Indian Jews; and 306 or 2·30 per cent belonged to the aboriginal or hill tribes.

The following table prepared from special returns furnished by the Education Department, shows in detail the number of schools and pupils with the cost to Government:

Násik School Return, 1855-56, 1865-66, and 1879-80.

CLASS.	SCHOOLS.			PUPILS.					
				Hindus.			Musalmáns.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
<i>Government.</i>									
High School	...	...	1	...	...	181	...	...	5
Anglo-vernacular	...	8	5	...	1036	605	...	36	26
Vernacular { Boys	17	62	165	1214	2657	7014	54	99	702
{ Girls	...	...	5	...	...	186	...	...	5
Total	17	60	176	1214	3993	8586	54	135	738

CLASS.	PUPILS.						AVERAGE DAILY ATTENDANCE.		
	Pársis.			Total.					
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
<i>Government.</i>									
High School	...	...	4	...	...	190	...	...	134
Anglo-vernacular	...	4	...	...	1076	631	...	899	440
Vernacular	{ Boys	...	4	1268	3056	8320	910	2416	5903
	{ Girls	...	1	...	...	192	...	...	141
Total	...	4	9	1268	4132	9333	910	3345	6678

CLASS.	FEEs.			COST PER PUPIL.			RECEIPTS.		
							Government.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
<i>Government.</i>									
High School	...	...	2s to 3s	£ s. d.	£ s. d.	£ s. d.	£	£	£
Anglo-vernacular	...	...	1s to 2s	...	3 4 8½	1 1 0	...	472	89
Vernacular { Boys	3d to 6d	1d to 1s	1d to 2s	0 10 3½	0 17 ½	0 15 2	360	1138	1647
{ Girls	...	...	...	...	...	1 7 3	...	...	43
Total	...	...	...	...	...	...	360	1608	2172

Chapter XI.

Instruction.

Pupils by Race.

School Return.

1855-1880.

Násik School Return, 1855-56, 1865-66, and 1879-80.

Chapter XI.
Instruction.
School Return,
1855-1880.

CLASS.	RECEIPTS—continued.								
	Local Cess.			Municipality.			Private Individuals.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
<i>Government.</i>		£	£		£	£	£	£	£
High School	64
Anglo-vernacular	236	157	...	11	59	...	1	164
Vernacular { Boys	514	2916	...	...	10	21	65	112
Girls	84	...	...	2	...	...	56
Total	750	3157	...	11	71	24	66	306

CLASS.	RECEIPTS—continued.						EXPENDITURE.		
	Fees.			Total.			Inspection and Instruction.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
<i>Government.</i>	£	£	£	£	£	£	£	£	£
High School ...	...	...	243	...	...	859	...	...	829
Anglo-vernacular ...	...	336	45	...	1056	455	...	880	454
Vernacular { Boys ...	74	215	643	458	2060	5228	467	1277	4160
Girls ...	...	...	...	...	...	185	...	...	191
Total ...	74	681	931	458	3116	6727	467	2166	5634

CLASS.	EXPENDITURE—continued.								
	Buildings.			Scholarships.			Total.		
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
<i>Government.</i>		£	£		£	£	£	£	£
High School	12	...	...	191	...	...	1035
Anglo-vernacular	87	...	...	63	...	...	1089	454
Vernacular { Boys	912	433	...	...	...	467	2219	4593
Girls	2	...	...	...	...	...	193
Total	1029	447	...	63	194	467	3258	6275

CLASS.	COST TO								
	Government.			Local Cess.			Other Funds.		Total.
	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.	1855-56.	1865-66.	1879-80.
<i>Government.</i>	£	£	£	£	£	£	£	£	£
High School ...	...	...	506	...	...	...	...	356	602
Anglo-vernacular ...	...	471	89	...	163	157	...	...	456
Vernacular { Boys ...	359	1136	1647	...	535	2593	348	209	682
Girls ...	...	...	48	...	...	87	...	753	4593
Total ...	359	1607	2190	...	608	2537	108	750	6108

Town Schools.

A comparison of the present (1880) provision for teaching the town and the country population gives the following results :

In the town of Násik there were in 1879-80 nine Government schools with 1154 names on the rolls, and an average attendance of 899·5 pupils or 4·6 per cent of the city population. Of these schools one was a high school and eight were vernacular schools, seven for boys and one for girls. The average yearly cost of each pupil in the high school was £6 3s. 9½d. (Rs. 61-14-6) ; in the

other schools the cost varied from £1 6s. 0½d. to 5s. 8d. (Rs. 13-0-4 - Rs. 2-13-4). Since 1871, four pupils have, on an average, passed the University entrance examination from the Násik High School.¹ In addition to the schools mentioned above there were in 1879-80 three private schools belonging to the Church Mission Society at Sharanpur near Násik, one an Anglo-vernacular and two vernacular schools, one for boys and one for girls with seventy-seven names on the rolls and an average attendance of seventy pupils.

In Yeola there were in 1879-80 five schools, one a second grade Anglo-vernacular and four vernacular schools with 464 names on the rolls and an average attendance of 359. The cost of each pupil in the Anglo-vernacular school was £1 3s. 8½d. (Rs. 11-13-9) and in the vernacular schools from £1 9s. 8½d. to 2s. 8½d. (Rs. 14-13-8 - Rs. 1-5-5).

In Málegaon there were four schools, one of them a second grade Anglo-vernacular school and three vernacular schools, with 374 names on the rolls and an average attendance of 262. The cost of each pupil in the Anglo-vernacular school was £1 2s. 7½d. (Rs. 11-4-10), and in the vernacular schools from 14s. 3½d. to 9s. 8½d. (Rs. 7-2-4 - Rs. 4-13-8).

In Sinnar there were two vernacular schools with 295 names on the rolls and an average attendance of 215 pupils. The cost for each pupil in the vernacular schools varied from 13s. 10d. to 8s. 9½d. (Rs. 6-14-8 - Rs. 4-6-4). In Vinchur there was one vernacular school, with 113 names on the rolls and an average attendance of 92·3 pupils. The cost of each pupil was 17s. 8½d. (Rs. 8-13-5). In Chándor there were two vernacular schools, with 156 names on the rolls and an average attendance of 122. The cost of each pupil varied from £1 2s. 9½d. to 7s. 1½d. (Rs. 11-6-6 - Rs. 3-9-1).

Exclusive of the six towns of Násik, Yeola, Sinnar, Málegaon, Vinchur, and Chándor, the district of Násik was in 1879-80 provided with 158 schools or an average of one school for every ten inhabited villages.

The following statement shows the distribution of these schools by sub-divisions :

Násik Village Schools, 1879-80.

SUB-DIVISIONS.	Villages.	Popula- tion.	Schools (Boys).	SUB-DIVISION.	Villages.	Popula- tion.	Schools (Boys).
Málegaon	141	57,258	15	Násik	135	67,895	18
Náudgaon	88	30,230	6	Peint	239	47,033	8
Yeola	116	41,852	11	Dindori	128	68,626	11
Niphád	120	80,696	23	Kulvan	189	54,152	10
Sinnar	98	54,828	19	Báglán	160	59,051	17
Igatpuri	128	57,735	12	Chándor	106	44,468	9

Before the opening of Government schools, every large village had its private school which was generally taught by a Bráhmaṇ. Since the opening of Government schools the number of private

Chapter XI. Instruction. Town Schools.

Village Schools.

Private Schools.

¹ The details are : 1871, 2 ; 1872, 6 ; 1873, 4 ; 1874, 3 ; 1875, 5 ; 1876, 0 ; 1877, 1 ; 1878, 5 ; 1879, 5 ; 1880, 2 ; 1881, 7 ; and 1882, 7.

Chapter XI.**Instruction.****Private Schools.**

schools has (1879-80) fallen to twenty-three with an attendance of 630 pupils. Nearly one-fourth of the private schools are found in Násik city; the rest are scattered over the chief country towns. Stray Bráhmans sometimes open temporary schools in villages where there are no Government schools, but few of these villages can supply as many as ten pupils. The Bráhman teacher is paid generally in grain and sometimes in cash. His total yearly receipts probably vary from £7 4s. to £8 8s. (Rs. 72 - Rs. 84). In large villages where Government schools are now opened, teachers of this class used to earn from £10 to £15 (Rs. 100 - Rs. 150) a year and sometimes more. The managers of such schools have several sources of income. On joining the school a boy offers from 6d. to 2s. (Re. $\frac{1}{4}$ - Re. 1) and a coconut to Sarasvati, the goddess of learning. The usual rate of fees varies from 3d. to 1s. (2-8 annas) a month according to the means of the pupil's parents. The master generally gives two holidays, on the first and the last day of the month, and on these days he receives from each pupil a betelnut, a quarter of an *anna* and a handful, or *phuski*, of grain. When a boy has finished the multiplication tables he is generally promoted to the class of copy, *khanda*, writers. On promotion he pays the master a fee of from 2s. to 4s. (Re. 1 - Rs. 2). These promotions are made on lucky days such as the New Year's Day (March - April or October - November), the tenth of the first half of *Ishrin* (August-September), and *Makar Sankranti* (12th January). On the occasion of the thread or marriage ceremony of one of the pupils the teacher claims a present of a turban and a pair of waistcloths. Boys seldom stay at these schools after they are fifteen, and most of the pupils are under ten or twelve. Girls do not attend private schools. Boys of from six to eight or nine are taught the multiplication tables, and afterwards learn to write by tracing letters on a sanded board. The best of these private schools teach their pupils to read current Maráthi or *Modi* fluently and write it clearly, and give them extreme skill in mental arithmetic. The boys go to the teacher's dwellings. If his house is small the master hires or procures a place for his school.

Newspapers.

Two weekly Maráthi papers are published in Násik town, the *Násik Fritta* or Násik News of ten and the *Ganga Jahari* or the Ganges' Waves of three years' standing. Both are poorly conducted on single sheets and cost subscribers 1s. (Rs. 2) a year if paid in advance, and 6s. (Rs. 3) if paid in arrears. The circulation of each of the two papers is below 100 copies. Other papers have from time to time been started in Násik, but all have failed from want of support.

Libraries.

Besides the Násik Native General Library, which was established in 1840, there are three libraries, one at Yeola which was begun in 1866 and two in Málegaon, the Camp Library opened in 1853 and the Town Library in 1865. There are also two reading-rooms at Sinnar and at Dindori. The Násik Library is accommodated in the Collector's office which was formerly the Peshwá's palace. Besides some vernacular papers, the library subscribes for the two Bombay dailies and has about 2000 books, English and vernacular. Subscriptions varying from 6d. to 6s. (Re. $\frac{1}{4}$ - Rs. 3) amount to about

£5 (Rs. 50) a month, and the local municipality pays a yearly grant of £10 (Rs. 100). The charges amount to about £60 (Rs. 600) a year. The Yeola Library is held in a hired building. It subscribes for several vernacular papers and has about 400 volumes, mostly vernacular. The subscriptions vary from 3*d.* to 2*s.* (Re. $\frac{1}{4}$ - Re. 1) a month and yield about £12 (Rs. 120) a year, the municipality paying a yearly grant of £6 (Rs. 60). The charges come to about £10 (Rs. 100). The Málegaon Camp Library is held in a Government building. At starting, besides presents of books from English officers, the library had a donation of £5 (Rs. 50) from Lord Falkland, the Governor of Bombay, and two donations of £20 (Rs. 200) and £25 2*s.* (Rs. 251) from European and Native residents of the camp. The library subscribes for some weekly papers, English and vernacular, and has about 1100 volumes, mostly English and a few vernacular. The library has a yearly income of about £12 (Rs. 120), which is solely derived from monthly subscriptions which vary from 6*d.* to 2*s.* (Re. $\frac{1}{4}$ - Re. 1). The charges amount to about £9 (Rs. 90) a year. The Málegaon City Library is held in a hired house. It had a building of its own which was destroyed by the 1872 floods. The library subscribes for a few vernacular newspapers, and has about 300 volumes, most of them presented by Mr. G. F. Sheppard, C.S., who was the First Assistant Collector of Khándesh when the library was started. Monthly subscriptions ranging from 6*d.* to 2*s.* (Re. $\frac{1}{4}$ - Re. 1) yield a yearly income of about £10 (Rs. 400), and the Málegaon municipality pays a yearly grant of £3 12*s.* (Rs. 36). The charges amount to about £10 (Rs. 100). The Sinnar Reading-room started in 1871 subscribes for eight weekly papers; the library contains about fifty volumes. The yearly income of about £15 (Rs. 150) is derived from monthly subscriptions and a yearly municipal grant of £2 8*s.* (Rs. 24). The charges amount to about £12 (Rs. 120). The Dindori reading room contains about fifty volumes and has got about twenty subscribers, the average yearly income being £4 (Rs. 40) and the expenditure £3 12*s.* (Rs. 36).

Several societies or *sabhás* have been started in Násik. The *Násik Sárvajanik Sabha* or Public Society was started on the 15th of May 1869, under the influence of the Poona Society of the same name. Forty-two names were originally registered as members, but the number has since fallen to thirty-one. The subscription of the members is supposed to represent one day's income. The society met regularly for about a year and twice petitioned Government on municipal matters. There was a slight revival of interest in October 1880. With this exception, since 1870, the existence of the society has been little more than nominal.

On the 7th April 1875, three Deccan Bráhmans went from Násik to Sinnar and persuaded 1518 of the Sinnar people to form a public society, *sárvajanik sabha*, and sign a paper making this society their agents. Of the 1518 persons, who signed the paper, 138 were chosen members. No additions have since been made. The members are all Hindus, chiefly Bráhmans, pleaders, merchants, and large landholders. The yearly expenditure which amounts to about £5 (Rs. 50) is met by subscription. There is a standing committee,

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Instruction.

Libraries.

Societies.

*Násik Sárvajanik
Sabha.*

*Sinnar Sárvajanik
Sabha.*

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Indmāḍr Hitechhu
Sabha.

and quarterly general meetings are held. The society petitioned Government in 1876 against the Revenue Jurisdiction Bill, and in favour of repairing the Sinnar town walls. It is said to have no local influence.

On the 15th June 1880, a Landlord's Wellwishing Society, *Indmāḍr Hitechhu Sabha*, was started at Nāsik. The objects of the society are stated to be to consider the orders relating to the holders of land and other state grants, and lay their grievances before Government; to suggest changes for the benefit of these classes; and to give advice to landholders and grant-holders. The society numbers forty-five members, most of whom are local land and grant holders. The objects of the society are carried out by a sub-committee which meets once a fortnight. The expenses amount to £3 (Rs. 30) a year. They are met by contributions from four of the members. The society has thrice petitioned Government, against section 85 of the Bombay Land Revenue Code, against the levy of Local Funds Cess from the holders of grant or *indām* lands, and in favour of allowing the holders of alienated villages to name their own village officers.

Vaktritra Sabha.

The Nāsik Elocution Society or *Vaktritra Sabha* was started on the 25th of August 1878, at Nāsik, by some of the leading people of the town. The object of the society is to encourage public speaking by giving prizes to good Marāṭhi speakers. Two or three subjects, political social or religious, are announced every year by the secretary, and candidates are invited to speak on those subjects at a public meeting to be held two months after the issue of the notice. A committee of five members chosen from the audience decides the merits of the speakers, and prizes of from £2 16s. to £3 10s. (Rs. 28 - Rs. 35) are given to the successful competitors. The necessary funds are raised by private yearly subscriptions, and the subscribers are considered members of the Sabha for the time being.

Girvān Parishad.

On the 9th May 1880, a literary society called the *Girvān Parishad* or Sanskrit Society was established by Mr. Shivrām Rāmkrishna with the object of raising a class of fluent Sanskrit speakers. The society consists of a President, two vice-presidents, two secretaries, and eight permanent members. A meeting is held on the first day of every Hindu month at which Sanskrit only is spoken. At each meeting the President chooses a theme for the next meeting. Candidates who are willing to speak on the proposed theme send in their names, and, on the day of the meeting, four members form a committee and assign a certain number of marks to each speaker. At the close of the meeting the marks are shown to the President who gives a prize to the speaker to whom the largest number of marks has been awarded. The meetings of the society are popular and successful, and have revived the interest in Sanskrit which had nearly died out.¹

¹ So far nine themes have been chosen : (1) A description of the Ganges ; (2) Sanskrit Grammar ; (3) A brief description of the *Bharatiya Tirths* or sacred waters of India ; (4) A Brahman's Daily Duties ; (5) Hindu Shāstras ; (6) False evidence ; (7) The use of knowledge ; (8) The Life of Shaṅkarāchārya ; (9) What is Truth ?

CHAPTER XII.

HEALTH.

NÁSIK is one of the healthiest districts in Western India. The eastern parts are subject to great varieties of temperature, the thermometer occasionally falling below the freezing point in January and February and rising to 100° in April and May. Over the whole district the average yearly maximum temperature is about 83° and the minimum about 68°. The rainfall is heavy in the hilly tracts in the west, moderate in the centre, and uncertain and scanty in the east. Westerly winds prevail during the hot weather (March-May) and in the rainy season (June-October), and north-east and north winds during the cold months (November-March).

The commonest and most fatal disease is fever, sometimes of a malignant type.¹ Next to fevers the chief diseases are bowel complaints, bronchitis, and skin diseases. Except that guinea-worm is common during the rainy months, nothing has been recorded of the other forms of local disease.

Fever, which is most common after the close of the rainy season (October-November), is the great endemic disease causing more than fifty per cent of the total deaths. The type of fever is almost always intermittent at the beginning, and in ordinary cases remains intermittent throughout the attack for a longer or shorter period. Spasms of fever often follow one another, till the patient is reduced to great weakness accompanied by enlargement of the spleen, followed by a fatal attack of inflammation of the lungs or bowels. In the more severe seizures the fever spasms quickly change into low continual fever, under which the patient rapidly sinks to coma and death. Malarial fevers are commoner than might be expected in a district so free from marshes or large tracts of forest.² Of 145,989 or a yearly average of 11,230 deaths from fever during the thirteen years ending 1881, there were 3584 deaths in 1869, 5666 in 1870, 7788 in 1871, 12,429 in 1872, 9070 in 1873, 8501 in 1874, 11,167 in 1875, 12,008 in 1876, 14,899 in 1877, 21,360 in 1878, 11,709 in 1879, 11,481 in 1880, and 16,327 in 1881.

Of 19,544 or a yearly average of about 1503 deaths from bowel complaints during the thirteen years ending 1881, there were 988

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Health.

Climate.

Diseases.

Fever.

Bowel Complaints.

¹ The account of diseases and epidemics has been compiled from information supplied by Honorary Assistant Surgeon B. Burn.

² In Dr. Leith's opinion the prevalence of malaria is due to the layer of trap that underlies the thin surface coating of gravel and soil. The underlying rock prevents the water from draining and leaves a sodden surface soil, which under the influence of a hot sun breeds a heavy malarious heat.

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Health.

Epidemics.

Cholera.

deaths in 1869, 1181 in 1870, 1748 in 1871, 1950 in 1872, 1106 in 1873, 1337 in 1874, 1716 in 1875, 1630 in 1876, 1764 in 1877, 2010 in 1878, 1122 in 1879, 1201 in 1880, and 1791 in 1881.

During the thirteen years ending 1881 only two years 1873 and 1874 have been free from cholera. In the remaining eleven years the number of deaths averaged 1078 or 1·69 per 1000. The epidemic was fiercest in 1875 when there were 2812 deaths or 3·83 per 1000, and mildest in 1870 when there were fifty-three deaths or 0·09 per 1000. The details are :

Násik Cholera, 1869-1881.

YEAR.	Deaths.	Per thousand.	YEAR.	Deaths.	Per thousand.
1869	835	1·31	1877	1963	2·87
1870	53	0·09	1878	871	1·27
1871	1151	2·16	1879	134	0·19
1872	1893	2·81	1880	5	0·08
1873 ... ..	...	...	1881	1461	1·87
1874 ... ..	...	...	
1875	2812	3·83	Average	1078	1·69
1876	333	0·11			

In 1881, when there were 1461 or 44·61 per cent deaths out of 3275 attacks, the district was free from cholera until the 31st of July, when a case was reported from the town of Malegaon. On that day there were 14 attacks and 3 deaths. In August there were 977 attacks and 476 deaths. In September cholera continued unabated, disappearing only in Yeola and causing 420 deaths out of 1096 attacks. In October though it disappeared from Igatpuri sub-division and Malegaon cantonment it reappeared in Yeola, causing 503 deaths out of 1106 attacks. In November there was a sudden decrease though it continued in five sub-divisions causing 59 deaths out of 82 attacks. The last case occurred in Námpur in Bágán on the 30th of November. Of 147 affected by cholera out of 1629, one was in July, 39 in August, 59 in September, 47 in October, and one in November.

Since the beginning of British rule cholera has from time to time broken out with more or less severity in the town of Násik. Its impure water-supply, its low-lying and crowded quarters cut off from the breeze, and the frequent arrivals of unhealthy pilgrims make Násik specially liable to attacks of cholera. The severest outbreaks on record were in 1819-20, 1829-30, and in 1838-39. Besides those specially fatal outbreaks, the Násik hospital returns show that in fourteen years¹ cholera was epidemic, and that in two more (1857 and 1868) sporadic cases occurred. In the fourteen years when it was epidemic, cholera has broken out twice in January, once in February, twice in April, three times in May, twice in June, once in July, once in August, and once in September. The disease seems never to have appeared in March, October, November, or

¹ The years are 1846, 1849, 1850, 1851, 1854, 1859, 1860, 1864, 1865, 1869, 1871, 1872, and 1875.

December. But, at one time or another, it has prevailed during every month of the year; in June nine times, in May eight times, in July seven times, in February and April four times, in January three times, in March, August and September twice, and in October, November and December, once.

In 1846 there were 1440 deaths, about 2000 in 1854, and about 230 in 1869. Since 1870 a more accurate record has been kept of the progress of the different epidemics. In 1871, between the 28th April and the 5th July, there were 134 seizures and 45 deaths. In 1872 cholera appeared on the 25th January and lasted till the 24th February. It broke out again on the 7th of May and continued till the 28th of August. In both outbreaks there were altogether 441 seizures and 185 deaths. The Násik hospital returns for the eight years ending 1882 record 11 cases and 5 deaths in 1875, 2 cases and 2 deaths in 1876, 24 cases and 11 deaths in 1877, 25 cases and 9 deaths in 1878, no cases in 1879 and 1880, 70 cases and 9 deaths in 1881, and 140 cases and 38 deaths in 1882.

In all these outbreaks the disease seems to have been the true Asiatic malignant cholera, though the later outbreaks, perhaps from the greater care paid to the cleanness of the town, have been somewhat mild. The attacks have been slightly more frequent in the hot months than at other seasons. The heat and the scanty supply of water may have been predisposing causes; but the difference has not been sufficiently marked to prove that the hot weather specially favours the disease. Except a few sporadic cases, the town has at times been altogether free from cholera for one, two, and even four years. From August 1869 till April 1871 cholera was unknown. On the 28th of April 1871 a case occurred and was traced to travellers returning from Pandharpur, where cholera had prevailed in the previous November. The cause of the two outbreaks in 1872 could not be distinctly traced. But an examination of the death reports of the different sub-divisions showed that cholera had prevailed more or less from the time of its introduction from Pandharpur in November 1870 to November 1872, when it entirely ceased. As far as has been observed, cholera attacks all classes in all parts of the town, though on the whole the poor suffer most. In the outbreak between the 14th of May and 26th of July 1846, in a population of 23,091, of 1950 seizures 1440 were fatal or 8·4 per cent of attacks and 6·2 per cent of deaths. In the 1871 outbreak, in a population of 22,878, of 134 seizures 45 were fatal, or a percentage of 0·6 of attacks, and 0·2 of deaths. In 1872, in a population of 22,436, of 441 seizures 185 were fatal or nearly 2 per cent of attacks and 0·1 per cent of deaths.

After cholera the leading epidemics are small-pox, measles, and hooping cough. Since the beginning of British rule the district has probably never been free from small-pox. Of 7071, or a yearly average of 544 deaths from small-pox during the thirteen years ending 1881, there were 68 deaths in 1869, 64 in 1870, 164 in 1871, 2152 in 1872, 170 in 1873, 48 in 1874, 39 in 1875, 872 in 1876, 3431 in 1877, 53 in 1878, 5 in 1879, 1 in 1880, and 4 in 1881.

Chapter XII.

Health.

Epidemics.

Cholera.

Small-Pox.

Chapter XII.

Health.

Epidemics.

Measles.

Measles attract little attention. Cases are almost never brought for treatment, and are not recorded separately in the health returns.

Whooping cough occasionally prevails, and cases are sometimes brought to the Násik dispensary. But, as far as is known, the disease does not occur in a severe form.

Native Practitioners.

In cases of fever the usual treatment by native practitioners is, at the beginning of the attack, if the fever is slight, to prescribe about four ounces of warm water in three doses to produce diaphoresis and lower the system. After this about eight ounces of a decoction of *ringni* Solanum jacquini roots, *kutki* Picorrhiza kurroo, ginger, *guleel* Tinospora cordifolia, and roots of the castor-oil plant are prescribed twice a day. In severe fevers no medicine is given for nine days, and no food or drink except gruel and warm water. On the tenth day the same decoction is administered as in cases of slight fever. If coma sets in red hot irons are applied to the temples. In cases of bronchitis one-fourth part of a croton-seed steeped in cow's urine is taken to open the bowels. After this about four ounces of a decoction made of *ringni* roots, *adulsa* Justicia vasia, and *guleel* are prescribed thrice a day, and sour or oily articles of food are forbidden. For diarrhoea small quantities of *nágarmotha* or the roots of *Cyperus rotundus*, *indrajat* or the seeds of *Wrightia pubescens*, the tender leaves of *bel* Egle marmelos, honey, *shevari* Bombax malabarica gum, and *dhángti* Crislea tomentosa flowers are mixed and taken in curds thrice a day with a little molasses. In cases of dysentery the treatment begins with a dose of castor-oil and ginger tea. Then the roots of *kudu* *Wrightia antidysenterica*, the tender leaves of *bel*, *nágarmotha*, and *cálu* or the spathy leaves of *Andropogon citratus* are pounded and made into small pills which are taken three or four times a day. The patient's diet is confined to rice, pulse, and curry mixed with *kokam* *Garcinia purpurea*. For cholera, garlic, cumin-seed, *saindhar* or rock-salt, blackpepper, *pimpili* or the fruit of *Piper longa*, and asafetida are mixed and made into pills and taken with lime-juice. One or two of these pills are given daily, or oftener if necessary. Hot bricks are applied and the body is rubbed with ginger powder. The drink is a decoction of *várding* *Embellica ribes* seeds.

Hospitals.
1881.

In 1881, besides the civil hospital at Násik, there were seven dispensaries, one each at Málegaon, Yeola, Dindori, Sinnar, Satána in Báglán, Pimpalgaon in Niphád, and Peint. All of these, except the Yeola dispensary, have special buildings. In 1881, 46,836 persons compared with 48,752 in the previous year were treated in the hospital and dispensaries. Of the whole number 386 were in-door and 46,450 out-door patients against 319 in-door and 48,403 out-door in 1880. The cost was £1744 6s. (Rs. 17,443).

Násik.

The Násik civil hospital was established in 1840. In 1881 the chief diseases were intestinal worms, skin diseases, malarious fevers, syphilis, dysentery, and diarrhoea. Cholera appeared in August, September and October, and out of 70 cases 9 died. The number treated was 8631 in-door and 260 in-door patients. The cost was £838 6s. (Rs. 8383).

The Málegaon dispensary was established in 1869. The building is in good repair. In 1881 the chief diseases were malarious fevers, skin diseases, bowel complaints, and eye and lung diseases. Cholera existed in an epidemic form from July to November. The number treated was 6780 out-door and 7 in-door patients. The cost was £164 16s. (Rs. 1648).

The Yeola dispensary was established in 1868 in a hired building, and is in good repair. In 1881 the chief diseases were malarious fevers, skin diseases, respiratory affections, ophthalmia, and bowel complaints. The only epidemic was an outbreak of hooping cough. The number of persons treated was 7434, all out-patients, against 10,504 in the previous year. The cost was £170 4s. (Rs. 1702).

The Dindori dispensary was established in 1872. The building is in good repair, but quarters for the hospital assistant and a dead-house are much required. In 1881 the chief diseases were ophthalmia, malarious fevers, skin diseases, bowel complaints, and lung and throat affections. Cholera prevailed in September and October. 113 children were successfully vaccinated; and 4180 out-door and 20 in-door patients were treated. The cost was £95 10s. (Rs. 955).

The Sinnar dispensary was established in 1873. The building is in good repair. In 1881 the prevailing diseases were intestinal worms, malarious fevers, and skin diseases. 4705 out-door and eleven in-door patients were treated. The cost was £136 12s. (Rs. 1366).

The Satána dispensary was opened in 1875. The building is well situated and in good order. In 1881 the chief diseases were malarious fevers, ophthalmia, skin diseases, bowel complaints, and lung and throat affections. Cholera prevailed in an epidemic form in September and October, and out of 398 cases 152 proved fatal. 4566 out-door and 40 in-door patients were treated. The cost was £87 16s. (Rs. 878).

The Pimpulgaon dispensary was established in 1879. The building is in good order. In 1881 the chief diseases were malarious fevers, worms, ophthalmia, and skin diseases. 176 children were vaccinated; and 8055 out-door and 33 in-door patients were treated against 7668 and 20 in the previous year. The cost was £144 16s. (Rs. 1448).

The Point dispensary was established in 1863. The building is in good order, but a latrine and a dead-house are required. In 1881 the chief diseases were intestinal worms, malarious fevers, skin diseases, and ophthalmia. There was no epidemic. 91 children were vaccinated; and 1799 out-door and 15 in-door patients were treated against 2494 and 32 in the previous year. The cost was £106 10s. (Rs. 1065).

According to the 1881 census returns, 3716 (males 1952, females 1764) persons or 47 per cent of the population were infirm. Of the total number, 3397 (males 1774, females 1623) were Hindus, 149 (males 87, females 62) were Musalmáns, 10 Christians, and 160 came under the head of Others. Of 3716, the total number of infirm persons, 159 (males 102, females 57) or 4.28 per cent were of unsound mind, 2455 (males 1140, females 1315) or 66.04 per cent

Chapter XII.

Health.

Hospitals.

Málegaon.

Yeola.

Dindori.

Sinnar.

Satána.

Pimpulgaon.

Point.

Infirmitia.

Chapter XII.

Health.

Infirmities.

were blind, 508 (males 277, females 231) or 13·67 per cent were deaf and dumb, and 594 (males 433, females 161) or 10·33 per cent lepers. The details are :

Násik Infirmities, 1881.

CLASS.	HINDUS.		MUSALMA'NS.		CHRISTIANS.		OTHERS.		TOTAL.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Insane	90	51	9	1	1	1	2	4	102	57
Blind	1040	1009	53	53	3	4	14	49	1140	1315
Deaf-mutes	202	241	10	7	...	...	15	13	277	231
Lepers	392	152	15	1	1	...	25	8	433	161
Total	1774	1623	87	62	5	5	86	74	1952	1764

Cattle Disease.

Whenever the rains are scanty or irregular, great mortality of cattle occurs at the end of the following hot season.

Cattle-disease prevails more or less in every part of the district, but it is commoner and deadlier in the Dāng villages and those near the Sahyādris than in the villages further to the east. In Násik and Sinnar, when cattle are attacked with the disease called *sherpa*, the tongue becomes black and the animal loses its appetite and often dies after two or three days' illness. In Igatpuri, Dindori, and Niphád, the disease called *hírati* or *bulkāwlya* begins with copious faecal discharges. These discharges change to a dark colour and have a foul smell. The animal refuses food and drink, and dies within three days. Should it survive the third day, it will probably recover. After death the entrails are found inflamed and swollen, and the liver covered with pustules. In Māleguon, animals are attacked with the foot and mouth disease called *lāl*. There is a vesicular eruption of the lining membrane of the mouth and nostrils, and of the skin above and between the hoofs. The affected animal becomes listless and refuses food. After three days there is a running of the nose, the lower parts of the legs swell, and little bladders or vesicles are found immediately above the hoofs. About the fifth day after seizure the vesicles between the hoofs become small ulcers, which cause lameness. Ulcers are also seen on the tongue and inside of the mouth and the nostrils. If the animal is not properly taken care of, maggots appear in the nostrils and about the feet, and the animal becomes either permanently lame or dies. In 1870 about 1000 head of cattle are said to have died from this disease in the Násik sub-division.

Vaccination.

In the year 1881-82, under the supervision of the Deputy Sanitary Commissioner, Northern Deccan Registration District, including Khándesh, Násik, Ahmadnagar, Poona, and Sholápur, the work of vaccination was carried on by thirteen operators with yearly salaries varying from £16 16s. (Rs.168) to £28 16s. (Rs.288). Of the operators twelve were distributed over the rural parts of the district, one for each sub-division. The duties of the thirteenth were confined to the city of Násik. Vaccination was also carried on by the medical officers of seven dispensaries. The total number of operations performed amounted to 21,410, exclusive of

241 re-vaccinations, compared with 14,845 primary vaccinations in 1869-70, when no re-vaccination was carried on. In 1881-82 out of 18,984 infants available for vaccination 13,221 were vaccinated.

The following abstract shows the chief points of interest connected with the age and the race of the persons vaccinated :

Násik Vaccination, 1880.

YEAR.	SEX.		RELIGION.					AGE.		TOTAL.
	Males.	Females.	Hindus.	Musal- máns.	Pársis.	Chris- tians.	Others.	Under one year.	Above one year.	
1869-70 ...	7460	7385	13,305	471	3	36	1030	5178	9367	14,845
1881-82 ...	10,759	10,651	19,328	851	9	87	1135	13,530	7889	21,410

In 1881-82 the total cost of these operations was £756 16s. (Rs. 7568) or about 8½d. (5¾ annas) for each successful case. The entire charge was made up of the following items : Supervision and inspection £383 18s. (Rs. 3839), establishment £360 8s. (Rs. 3604), and contingencies £12 10s. (Rs. 125). Of these, the supervising and inspecting charges were wholly met from provincial funds. Of the rest the expense of £346 6s. (Rs. 3463) on account of rural vaccinators was borne by the local funds of the different sub-divisions, while in Násik the municipality paid the sum of £26 12s. (Rs. 266) for the services of the town vaccinator.

The total number of deaths in the thirteen years ending 1881, as shown in the Sanitary Commissioner's yearly reports, is 211,695 or an average yearly mortality of 16,284, or, according to the 1881 census, of 2·08 per cent of the whole population. Of the average number of deaths, 11,230 or 69·0 per cent were returned as due to fevers, 1078 or 6·62 per cent to cholera, 544 or 3·4 per cent to small-pox, 1503 or 9·23 per cent to bowel complaints, and 1919 or 11·78 per cent to miscellaneous diseases. Deaths from violence or accidents averaged 175 or 1·07 per cent of the average mortality of the district. Of 160 deaths from violence and accidents in 1881, ninety-one were caused by drowning, four of them suicidal, seventy-four accidental and thirteen otherwise ; one was by poisoning ; five were by hanging ; six by wounding ; four caused by wild beasts ; twenty-one by snake bites, and thirty-two by other causes. Of 21,562 or 2·76 per cent deaths in 1881, the greatest number, 2698, was in the month of October and the least, 1208, in March. Of the whole number, 4211 or 19·53 were under one year, 7634 or 35·40 between one and twenty years, 2135 or 9·90 between twenty and thirty, 1959 or 9·09 between thirty and forty years, 1655 or 7·68 between forty and fifty, 1702 or 7·89 between fifty and sixty, and 2266 or 10·51 above sixty years. During the eleven years ending 1881, the number of births was returned at 198,706, or an average yearly birth-rate of 18,046 or, according to the 1881 census, 2·31 per cent of the population. The details are :

Chapter XII.
Health.
Vaccination.

**Births and
Deaths.**
1869-1881.

DISTRICTS.

Chapter XII.

Health.

Births and Deaths.

*Nasik Births and Deaths, 1869-1881.*¹

YEAR.	DEATHS.							TOTAL BIRTHS.
	Cholera.	Small-pox.	Fevers.	Bowel Complaints.	Injuries.	Other Causes.	Total.	
1869... ..	825	68	3584	988	139	726	6310	...
1870... ..	53	61	6686	1181	223	1032	8219	...
1871... ..	1451	161	7788	1748	166	2989	13,406	13,916
1872... ..	1893	2152	12,129	1950	199	2618	21,241	13,037
1873... ..	...	179	9070	1100	183	2024	12,555	14,306
1874... ..	...	48	8501	1337	147	2136	12,169	18,628
1875... ..	2812	39	11,167	1716	189	2967	18,990	19,933
1876... ..	333	872	12,008	1630	183	2121	17,147	19,097
1877... ..	1963	3431	11,899	1764	165	2244	21,466	17,070
1878... ..	871	53	21,560	2010	176	2450	26,020	15,431
1879... ..	134	5	11,709	1122	180	1298	14,418	20,501
1880... ..	55	1	11,381	1901	169	1427	11,334	22,992
1881... ..	1061	4	16,327	1791	160	1819	21,562	23,195
Total ..	11,861	7671	115,989	19,541	2279	21,951	211,695	198,706
Average ..	1075	514	11,230	1793	175	1919	16,281	18,064

¹ The unsettled character of a large section of the population and the difficulty of collecting accurate statistics render the figures in the statement doubtful.

CHAPTER XIII.

SUB-DIVISIONS.¹

Ma'legaon, in the north-east, the largest sub-division in the district, is bounded on the north by the Pimpalner and Dhulia, and on the east by the Dhulia and Chálisgaon sub-divisions of Khándesh; on the south-east and south by Náudgaon and Chándor; and on the west by Kalvan and Bágán. Its area is about 775 square miles. In 1881 its population was 78,498 or 101 to the square mile, and its land revenue £19,971 (Rs. 1,99,710).

Of the 775 square miles, all of which have been surveyed in detail, thirty-five are occupied by the lands of alienated villages. The rest, according to the revenue survey, contains 348,117 acres or 73·52 per cent of arable land; 55,728 or 11·77 per cent of unarable land; 53,809 or 11·36 per cent of grass or *kuran*; and 15,880 or 3·35 per cent of village sites, roads, rivers, and streams. From the 348,117 acres of arable land, 11,634 have to be taken on account of alienated land in Government villages. Of the balance of 336,483 acres, the actual area of arable Government land, 226,984 or 67·45 per cent were under tillage in 1881.

North of the Girna, which runs from west to east by the central town of Málegaon, the sub-division is hilly, much of it covered with *anján*, *Hardwickia binata*. South of the Girna, except a few small bare hills near the Chándor boundary, it is flat and treeless. Most of the land in the centre and south is tilled, but in the north there is little cultivation, some of the villages being almost deserted because of their feverish climate and poor soil. There are three chief ranges of hills, in the north, in the centre, and in the south. The northern range is horseshoe-shaped and rises abruptly to a height of about 600 feet. To the east is a conical hill of equal height, on which stands the fort of Gálua. Except a cart-road under the Gálua fort, the only path across the hills northwards to Khándesh is a difficult track along a ravine through the villages of Bhadgaon and Kokani in the extreme north-west. The central range, three or four miles south of the Bori, crosses the whole sub-division from west to east. The hills are equally steep with the northern range and are passable for carts in only two places, in the west at Garhegaon on the Málegaon-Surat road, and in the east at Dahidi on the road from Málegaon to Gálua. From the middle of this second range a winding line of low hills, about 100 feet high, stretches south-east to the Girna, then turns along the Girna

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MÁLEGAON.

Area.

Aspect.

¹ The sections on Aspect, Climate, and Water have been contributed by Mr. F. L. Charles, C.S., and Mr. H. B. Cooke, C.S.

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Sub-divisions.

MÁLEGAON.

Aspect.

to the most easterly point in the sub-division, and then north, nearly following the eastern boundary. The country enclosed by this winding line forms a low tableland which is drained from west to east by the deep-cut channel of the Kanaldi. The hills are crossed in several places by cart-roads. The southern range that separates Málegaon from Chándor is crossed by the great Bombay-Ágra highway and the Málegaon-Manmád road through Chondhi. There are also several cattle paths at various points.

Climate.

Except the forest tracts in the north, which are feverish for a month or two after the rains, the climate is healthy. In March and April hot west winds blow with great force, and the temperature is much higher than in the neighbouring sub-division of Chándor. During the twelve years ending 1881 the rainfall at the central station of Málegaon averaged 22·67 inches. The details are :

Málegaon Rainfall, 1870-1881.

YEAR.	Rainfall.		YEAR.	Rainfall.		YEAR.	Rainfall.		YEAR.	Rainfall.	
	In.	Cts.		In.	Cts.		In.	Cts.		In.	Cts.
1870 . . .	41	50	1873 . . .	27	2	1876 . . .	13	13	1879 . . .	27	38
1871 . . .	14	90	1874 . . .	25	2	1877 . . .	13	17	1880 . . .	15	55
1872 . . .	52	48	1875 . . .	24	37	1878 . . .	56	75	1881 . . .	17	37

Water.

Málegaon is well supplied with water, almost every part of it being crossed by rivers and streams. The chief rivers are the Bori in the north with its tributaries, and the Girna in the centre with its tributaries the Mosam, the Parsula, the Suki, and the Pánjan. The Bori enters from Báglán a few miles north-west of Kajvâda and flows east along the valley to the south of the Gálma hills. It is a small river, with a sandy bed, cut from twenty to thirty feet below the surrounding country, and with banks thickly clothed with *anján* trees, especially on the north side. The Girna rises in the Báglán Sahyâdris, about fifty miles west of the Málegaon boundary, and receives several feeders before it enters the sub-division. It flows from west to east, nearly through the centre of the sub-division, along a wide bed in some parts rocky, in others sandy, and generally from ten to fifty feet below the level of the surrounding country. It has a considerable stream all the year round, and in the rains the floods rise suddenly and to a great height, not uncommonly damaging the villages on its banks. Two miles south of Málegaon the river is crossed by a bridge on the Bombay-Ágra road. Of its feeders, the Mosam enters from the north-west near Chutána, and flowing south-east, falls into the Girna near the town of Málegaon. Except that the stream is scantier and the channel narrower, the bed is much the same as the bed of the Girna and has a flow of water throughout the year. The Parsula and the Suki are small streams which rise in the southern hills and flow north-east; their streams continue to run throughout the year. The Pánjan, rising a few miles west of Manmád and flowing north-east, forms for about fourteen miles the south-east boundary of Málegaon and falls into the Girna at the village of Pánjan. The bed is rocky, about fifty feet below the level of the country, and the banks are steep. There are ponds or reservoirs at Dápur, Saina Budruk, Khadki, and other places, but none of them are used for irrigation. Several others

were built in 1876-77 out of local funds, as famine works, but for want of proper waste-weirs many of them have burst. Besides these there were, in 1881-82, 1440 wells, of which 78 were with steps and 1362 without steps, 19 dams, 6 *dhekudis* or water-lifts, and 19 ponds.

Fifty-four villages of this sub-division, which till 1869 formed part of Khándesh, were in 1746 given by the Peshwa to Gopálráv Shivdev with the title of Ráje Bahádúr of Málegaon. They continued in his family till the cession of Khándesh in 1818, when some of the villages were resumed by the British; the rest were resumed in 1849.

Unlike the other sub-divisions of Násik, Málegaon forms a single group of 144 villages, all of which were surveyed and settled in 1866-67. The figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 33,823 acres, in the waste of 103,229 acres, in remissions of £3030 (Rs. 30,300), and in collections of £308 (Rs. 3080) or 2·3 per cent. Compared with the average of the ten previous years the figures of the year of settlement show a rise in the occupied area of 57,738 acres, in the waste of 86,134 acres,¹ in remissions of £2957 (Rs. 29,570), and in collections of £3106 (Rs. 31,060) or 29·3 per cent. The average of the twelve years since the survey settlement, compared with the average of the ten years before the survey settlement, shows a rise in the occupied area of 73,008 acres, in the waste of 72,851 acres, in remissions of £633 (Rs. 6330), and in collections of £1618 (Rs. 16,180). Compared with the average of the ten years before the survey settlement, the returns for 1877-78 show a rise of 92,141 acres or 64·3 per cent in the tillage area and of £364 (Rs. 53,640) or 50·7 per cent in collections. During the twelve years since the survey settlement yearly remissions have been granted, the largest sums being £3032 (Rs. 30,320) in 1866-67, and £1048 (Rs. 40,480) in 1871-72.

The following statement gives the details:

Málegaon Tillage and Land Revenue, 1866-1878.

YEAR.	AREA.				REMISSIONS.			COLLECTIONS.			OUTSTANDING.			
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.		Alienated.	Unalienated.	Total.
	Assessed.	Alienated.	Total.	Assessed.	Unalienated.									
GROUP I. 144 VILLAGES, SETTLED IN 1866-67.														
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	P.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1865-66 ...	139,917	11,546	151,473	59,516	76,708	12	1	13	126,066	901	715	3677	133,662	...
1866-67 ...	173,459	11,837	185,296	163,015	122,359	30,318	...	70,318	130,690	1138	772	1141	146,741	...
1866-67 to 1865-66 ...	115,708	11,790	127,558	76,511	77,872	747	1	718	102,763	380	563	2134	105,680	...
1868-67 to 1866-67 ...	188,760	11,806	200,566	149,462	122,943	7071	...	7074	146,514	1342	1196	2808	152,160	210
1877-78 ...	208,090	11,609	219,699	128,368	125,344	6	...	6	154,734	4	3455	1105	159,318	1439

¹ The apparent increase or decrease in total area in this and other survey groups is due to the incompleteness and inaccuracy of the returns in use before the introduction of the survey.

Chapter XIII.

Sub-divisions.

MÁLEGAON.

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Sub-divisions.

MÁLGAON.

Holdings,
1880-81.

According to the 1881-82 returns, the agricultural stock in Government villages amounted to 8992 ploughs, 8142 carts, 20,775 bullocks, 23,560 cows, 9063 buffaloes, 1366 horses, 34,872 sheep and goats, and 193 asses.

In 1880-81, 7446 holdings or *khátas* were recorded with an average area of $31\frac{1}{2}$ acres and an average rental of £2 11s. $1\frac{1}{2}$ d. (Rs. 25-9-0). If equally divided among the agricultural population, these holdings would represent an allotment of $24\frac{1}{2}$ acres at a yearly rent of £2 0s. $1\frac{1}{2}$ d. (Rs. 20-1-0). If distributed among the whole population of the sub-division, the share to each would amount to $3\frac{1}{2}$ acres and the incidence of the land tax to 5s. $7\frac{1}{2}$ d. (Rs. 2-13-0).

Crops,
1880-81.

In 1880-81, of 222,397 acres held for tillage, 19,619 or 8·82 per cent were fallow or under grass. Of the remaining 202,778 acres 1083 were twice cropped. Of 203,861 acres, the area under actual tillage, grain crops occupied 162,689 or 79·80 per cent, 118,597 of them under *bájrí* *Penicillaria spicata*, 39,810 under *javári* *Sorghum vulgare*, 2699 under wheat *gahu* *Triticum æstivum*, 965 under rice *bhát* *Oryza sativa*, 577 under maize *mukka* *Zea mays*, and 41 under other cereals. Pulses occupied 14,001 acres or 6·86 per cent, 10,655 of them under *kulith* *Dolichos biflorus*, 3272 under gram *harbhara* *Cicer arietinum*, 53 under peas *vátana* *Pisum sativum*, and 21 under *tur* *Cajanus indicus*. Oilseeds occupied 18,140 or 8·89 per cent, 11,878 of them under gingelly seed *til* *Sesamum indicum*, 6621 under linseed *alshi* *Linum usitatissimum*, and 658 under other oilseeds. Fibres occupied 7619 acres or 3·73 per cent, all of them under cotton *kápus* *Gossypium herbaceum*. Miscellaneous crops occupied 1412 acres or 0·69 per cent, 564 under sugarcane *Sh. Saccharum officinarum*, 363 under chillies *mirchi* *Capsicum frutescens*, and the remaining 485 under various vegetables and fruits.

The 1881 population returns show, of 78,498 people lodged in 15,155 houses, 70,333 or 89·59 per cent Hindus, 8081 or 10·29 per cent Muslims, 69 or 0·08 per cent Christians, and 15 Parsis. The details of the Hindu castes are: 2250 Bráhmans; 58 Kshatris or Brahma Kshatris and 25 Káyasth Prabhus, writers; 10 Lásakka Vánis, 680 Jains, 167 Márvádis, 146 Játis, 19 Bhátíás, traders and merchants; 25,990 Kunbis, 4101 Játis, 1942 Rajputs, 1062 Hetkaris, and 25 Tirmális, husbandmen; 1132 Sonárs, gold and silver smiths; 1052 Sutárs, carpenters; 350 Shimpis, tailors; 516 Lohárs, blacksmiths; 314 Kunbha, potters; 166 Kásárs and 47 Tábats, copper-smiths; 44 tinkers; 18 Jingars, saddlers; 16 Otárs, metal-workers; 16 undis, masons; 963 Telis, oil-pressers; 420 Rangáris, dyers; 20 Khatris, 20 Koshtis, and 15 Ráváls, weavers; 130 drummers; 112 Bhátis, bards; 93 Kolhátis, rope-dancers; 21 Bhadshis, musicians; 1174 Nhávis, barbers; 317 Paráls, charmen; 1726 Dhangars, shepherds; 256 Gavlis, milkmen; 200 Bhois, fishers; 506 Lonáris, salt-carriers; 447 Párdhis, 180 Beldárs, stone-masons; 26 Buruds, basket and mat makers; 181 Bitharvats, stone-cutters; 920 Játs, 184 Pindháris, 1040, and 11 Komtis, labourers; 16 Khátiks, butchers;

13 Halváis, sweetmeat-makers; 6 Bhadbhunjá, grain-parchers; 4 Támbois, betelnut sellers; 8732 Bhils, 824 Kolis, 650 Vanjáris, 115 Thákurs, 61 Vadars, 293 Berads, 30 Kaikádis, and 5 Kángáris, early or unsettled tribes; 6301 Mhárs, watchmen; 1544 Chámhárs, tanners; 988 Mángs, rope-makers; 73 Bhangis, scavengers; 65 Gárúdis, snake-charmers and dancers; 44 Mochis, shoemakers; 383 Gosávis, 100 Mánbhávs, 98 Joshis, 66 Bairágis, 64 Gondhalis 51 Bharádis, 31 Gopáls, and 29 Jangams, beggars.

Na'ndgaon, one of the eastern sub-divisions, is bounded on the north by Málegaon; on the east by the Chálisgaon sub-division of Khándesh and the Daulatabad division of the Nizám's dominions; on the south by Yeola; and on the west by Chándor. Its area is about 437 square miles. In 1881 its population was 30,399 or 69 to the square mile, and its land revenue £7218 (Rs. 72,180).

Of the 437 square miles 408 have been surveyed in detail. According to the revenue survey returns, about one square mile is occupied by the lands of alienated villages. The remainder contains 162,668 acres or 62·48 per cent of arable land; 49,778 acres or 19·12 per cent of unarable land; 3414 acres or 1·31 per cent of grass, or *kuran*; 14,157 or 5·44 per cent of forests; and 30,333 acres or 11·65 per cent of village sites, roads, rivers, and streams. From the 162,668 acres of arable land, 6498 have to be taken on account of alienated lands in Government villages. Of the balance of 156,170 acres, the actual area of arable Government land, 107,403 or 68·77 per cent were under tillage in 1881-82.

Nándgaon lies from 200 to 400 feet below the level of the neighbouring sub-division of Yeola, from which it is separated by a range of low hills. From the main body of the sub-division twelve outlying villages stretch south-east towards Ellora.

Except in the few villages on the borders of the Nizám's country, which lie within the Godávari water-shed, the country slopes towards the north-east. Most of the north and west along the Pánjan and Maniád valleys is rich and level, but nearly the whole of the east and south is furrowed with small ravines and deep stream beds. In many parts of Nándgaon small plateaus rise about 250 feet above the general level; but there are no hills, except Ankai and Tankai in the extreme south-west, and the Sátmálás in the south-east. The highest of the Sátmálás is the cone-shaped Mahádev hill, which rises about 1000 feet above the plain at a point where Nándgaon, Chálisgaon, and the Nizám's dominions meet. The eastern half of the sub-division is thickly covered with *anján* trees; the western half is open with a sparse growth of bushes; and the southern hills are thickly covered with prickly pear and, except to the east of Mánikpunj, are bare of trees.

The depth of the stream beds makes cart traffic difficult, and some of the northern villages cannot be reached without making long detours. Besides a few foot-paths near Ankai and Tankai on the south-west border, the chief cart tracts across the southern hills are the Rájápur pass on the Nándgaon-Yeola road, the Mánikpunj pass on the Nándgaon-Aurangabad road, and the Pardhadi pass on the road from Náydongri to the Nizám's dominions.

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MÁLEGAON,
People,
1881.

NÁNDGAON.

Area.

Aspect.

Chapter XIII.
Sub-divisions.

NÁNDGAON.
Climate.

The climate is dry and generally healthy. Fever prevails in the cold weather, but to a less extent than might be expected from its large forest area. The south-east corner and the isolated villages beyond, lying on the plateau above the Sâtmálâs, are healthier and cooler than the rest. Except along the foot of the southern hills, where the fall is heavier, the Nándgaon average of twenty-one inches during the twelve years ending 1881 probably fairly represents the supply of rain in most parts of the sub-division. The details are:

Nándgaon Rainfall, 1870-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Inch. Cts.		Inch. Cts.		Inch. Cts.		Inch. Cts.
1870 ...	25 43	1873 ...	24 13	1876 ...	11 08	1879 ...	18 13
1871 ...	15 97	1874 ...	25 0	1877 ...	17 73	1880 ...	17 53
1872 ...	24 44	1875 ...	23 59	1878 ...	36 29	1881 ...	19 77

Water.

Nándgaon is generally well furnished with water, partly from rivers partly from wells. The chief rivers are the Pánjan and the Maniád, which, flowing from the south-west hills, with nearly parallel courses, fall into the Girna about four miles apart in the north-east corner of the sub-division. The Pánjan rises in Chándor, and flowing first south and then north-east for about forty miles, forms for eighteen miles the boundary between Málegaon and Nándgaon. The Maniád rises in the southern hills on the borders of Yeola, and, flowing north-east for about thirty miles, forms for about eight miles the boundary between Nándgaon and Chálisgaon in Khándesh. Both rivers have a good flow of water throughout the year. They are fed by a few smaller streams, of which one of the chief is the Londi which flows by the village of Nándgaon. Especially in the neighbourhood of the Girna their channels are deep-cut, between steep banks of from sixty to a hundred feet high, difficult to cross, and preventing irrigation. There are no bridges except on the Nándgaon-Aurangabad road. Besides these and other minor streams, there were, in 1881-82, 1011 wells, 36 with and 975 without steps, 3 dams, 15 *dhekudis* or water-lifts, and 2 ponds.

History.

The Nándgaon sub-division was formed, in 1869, of villages taken from the Chálisgaon and Málegaon sub-divisions then under Khándesh, and from Yeola in Násik.

Land Revenue.

To show the spread of tillage and the increase of the land revenue during the thirty-one years since the introduction of the survey in 1846-47, the eighty-three villages have to be divided into six groups: twenty-seven villages settled in 1846-47, four villages settled in 1856-57, thirty villages settled in 1862-63, nine villages settled in 1864-65, nine villages settled in 1866-67, and four villages settled in 1870-71. In the twenty-seven villages originally settled in 1846-47 and re-settled in 1876-77, the figures of the year of settlement compared with those of the year before show a rise in the occupied area of 5999 acres and in the waste of 14,589 acres, and a fall in remissions of £69 (Rs. 690) and in collections of £78 (Rs. 780). The figures of the year of settlement compared with the average of the

ten previous years show a rise in the occupied area of 7237 acres and in the waste of 14,198 acres, and a fall in remissions of £72 (Rs. 720) and in collections of £40 (Rs. 400). During the thirty years of the survey lease yearly remissions were granted, the largest sums being £53 (Rs. 530) in 1851-52 and £33 (Rs. 330) in 1853-54. Comparing the average of the ten years before the survey settlement, with the average of the thirty years of the survey lease, the result is a rise in the occupied area of 12,379 acres, in the waste of 13,427 acres, and in collections of £113 (Rs. 1130), and a fall in remissions of £94 (Rs. 940). These twenty-seven villages were re-surveyed in 1876-77. The figures of the year of revision, compared with those of the year before, show a rise in the occupied area of 2240 acres, in remissions of £233 (Rs. 2330), and in collections of £75 (Rs. 750), and a fall in the waste area of 248 acres. Again the figures of the year of revision compared with those of 1878, the latest available year, show a rise of 1102 acres in the occupied area and of £147 (Rs. 1470) in collections, and a fall in the waste area of 4762 acres and in remissions of £233 (Rs. 2330). No other group has been re-settled. In the thirty villages settled in 1862-63, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 2162 acres, in the waste of 27,171 acres, and in remissions of £61 (Rs. 610), and a fall in collections of £109 (Rs. 1090). Compared with the average of the ten previous years the figures of the year of settlement show an increase in the occupied area of 3974 acres, in the waste of 26,313 acres, in remissions of £33 (Rs. 330), and in collections of £117 (Rs. 1170). The average of the sixteen years of the survey settlement, compared with the average of the ten previous years, shows a rise in the occupied area of 13,199 acres, in the waste of 14,393 acres, and in collections of £972 (Rs. 9720), and a fall in remissions of £36 (Rs. 360). Adding to the figures of these two leading groups the details of the remaining twenty-six villages, the result for the whole sub-division is, comparing the average of the ten years before the settlement with the average of the thirty years of the survey lease, a rise in the occupied area of 38,967 acres, in the waste of 40,671 acres, and in collections of £1867 (Rs. 18,670) or 5.5 per cent, and a fall in remissions of £163 (Rs. 1630). Again, comparing the average of the ten years before the survey settlement with the figures of 1878, the latest available year, the result is an increase in the occupied area of 62,539 acres or 148 per cent, and a rise in collections of £2778 (Rs. 27,780) or 94.5 per cent.

The following statement gives the details :

Chapter XIII.
Sub-division.

NÁNDGAON.
Land Revenue.

Chapter XIII.

Sub-divisions.

NANDGAON.
Land Revenue.

Nandgaon Tillage and Land Revenue, 1846-1878.

YEAR.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDING.	
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.		
	Assessed.	Alienated.	Total.	Assessed.	Unarable.										
GROUP I.—27 VILLAGES, SETTLED IN 1846-47.															
1846-46	10,310	3569	13,915	13,303	10,919	804	139	993	6417	91	75	...	6588	...	
1846-47	16,888	3520	19,914	27,982	13,199	230	77	307	6294	427	129	...	6850	16	
1846-37 to 1845-46	9248	3429	12,677	13,794	10,173	909	31	1030	6115	62	76	1	6284	13	
1846-57 to 1875-76	11,693	3363	25,036	27,211	16,047	51	32	86	6293	648	393	143	7387	...	
1875-76	32,103	3275	35,378	11,572	25,480	3	...	3	8730	843	532	84	10,196	...	
1876-77	34,373	3245	37,618	11,324	25,050	2331	...	2331	9393	967	628	71	10,949	...	
1877-78	35,476	3245	38,720	6562	28,719	...	...	...	11,793	6	628	88	12,416	...
GROUP II.—4 VILLAGES, SETTLED IN 1856-57.															
1855-56	1535	458	1993	2018	261	212	12	224	799	27	16	3	845	...	
1856-57	2272	304	2576	3930	1444	119	...	119	681	23	14	6	723	...	
1846-47 to 1855-56	1592	379	1971	1169	203	405	9	414	811	16	12	9	848	...	
1856-57 to 1877-78	3589	335	3924	2538	1765	6	...	6	1152	44	48	24	1268	...	
1877-78	4901	329	5296	888	2007	...	...	...	1464	...	53	14	1531	...
GROUP III.—30 VILLAGES, SETTLED IN 1802-63.															
1861-62	14,857	1153	16,010	22,258	11,528	228	...	228	14,143	...	3	273	14,419	...	
1862-63	16,801	1371	18,172	40,429	26,809	839	...	839	13,191	...	28	113	13,328	...	
1852-53 to 1861-62	12,863	1335	14,198	23,116	11,610	508	...	508	12,023	...	3	135	12,161	...	
1862-63 to 1877-78	25,960	1437	27,397	37,509	31,415	148	...	148	20,906	279	142	490	21,877	...	
1877-78	30,418	1477	31,895	13,873	51,550	16	...	16	24,419	22	601	125	25,167	...	
GROUP IV.—9 VILLAGES, SETTLED IN 1864-65.															
1863-64	6222	987	7209	11,328	3973	...	...	...	5077	...	72	849	6898	...
1864-65	8128	931	9059	17,489	26,721	458	...	458	5984	16	79	640	6716	...	
1854-55 to 1863-64	5520	693	6219	8121	3819	67	...	67	5287	...	16	196	5499	...	
1864-65 to 1877-78	9776	973	10,749	14,626	27,393	52	...	52	7478	178	107	1066	8829	...	
1877-78	11,417	981	12,398	3066	37,804	...	...	...	8347	18	147	330	8837	...
GROUP V.—9 VILLAGES, SETTLED IN 1866-67.															
1865-66	3553	303	3856	2433	2512	...	...	...	1341	...	8	1	1350	...
1866-67	4318	313	4631	10,532	7047	234	...	234	1454	...	7	18	1474	...	
1856-57 to 1865-66	3306	308	3704	2324	2578	7	...	7	1234	...	7	5	1246	...	
1866-67 to 1877-78	7619	315	7934	7630	7359	20	...	20	2363	49	13	47	2871	...	
1877-78	9802	303	10,105	3698	9116	...	...	...	2644	...	18	10	2672	...
GROUP VI.—4 VILLAGES, SETTLED IN 1870-71.															
1869-70	5127	90	5217	931	603	...	...	...	4545	...	4	4	4553	...
1870-71	6651	90	5741	795	268	797	...	797	5384	...	4	63	5451	...	
1860-61 to 1869-70	3180	86	3266	908	420	36	...	36	3345	...	1	3	3367	...	
1870-71 to 1877-78	5845	97	5942	579	290	110	...	110	6189	30	27	67	6313	...	
1877-78	6063	103	6166	346	303	3	...	3	6444	...	66	24	6534	...	
Ten years before survey	35,805	6230	42,035	40,422	28,803	2012	41	2053	28,815	79	117	364	29,875	13	
Period of first survey	74,482	6520	81,002	90,093	84,769	300	32	422	44,281	1228	739	1807	48,045	...	
1877-78	98,186	6498	104,574	28,428	129,568	19	...	19	55,111	41	1413	591	67,166	...	

Stock,
1881-82.

According to the 1881-82 returns, the agricultural stock in Government villages amounted to 3163 ploughs, 1194 carts, 11,643 bullocks, 15,185 cows, 2895 buffaloes, 936 horses, 14,199 sheep and goats, and 293 asses.

In 1880-81, 3564 holdings or *khátas* were recorded with an average area of thirty-two acres and an average rental of £1 19s. 3d. (Rs. 19-10-0). If equally divided among the agricultural population, these holdings would represent an allotment of 20½ acres at a yearly rent of £1 4s. 1½d. (Rs. 12-9-0). If distributed among the whole population of the sub-division, the share to each would amount to 3½ acres and the incidence of the land tax to 4s. 7½d. (Rs. 2-5-0).

In 1880-81, of 107,761 acres held for tillage, 13,002 or 12·06 per cent were fallow or under grass. Of the remaining 94,759 acres 96 were twice cropped. Of 94,855 acres, the area under actual cultivation, grain crops occupied 78,458 acres or 82·71 per cent, 59,555 of them under *bājri* *Penicillaria spicata*, 13,240 under *jvárí* *Sorghum vulgare*, 5485 under wheat *gahu* *Triticum aestivum*, 135 under maize *makka* *Zea mays*, and 43 under rice *bhát* *Oryza sativa*. Pulses occupied 4507 acres or 4·75 per cent, 2385 under *kulíth* *Dolichos biflorus*, 2038 under gram *harbhara* *Cicer arietinum*, and 84 under *tur* *Cajanus indicus*. Oilseeds occupied 7390 acres or 7·79 per cent, 4239 of them under linseed *alshi* *Linum usitatissimum*, 2509 under gingelly seed *til* *Sesamum indicum*, and 642 under other oilseeds. Fibres occupied 3989 acres or 4·20 per cent, 3958 of them under cotton *kápus* *Gossypium herbaceum*, and 31 under brown hemp *ambádi* *Hibiscus cannabinus*. Miscellaneous crops occupied 511 acres or 0·53 per cent, 282 under chillies *mirchi* *Capsicum frutescens*, 154 under tobacco *tambákhu* *Nicotiana tabacum*, 13 under sugarcane *us* *Saccharum officinarum*, and the remaining 62 under various vegetables and fruits.

The 1881 population returns show that, of 30,399 people lodged in 5984 houses, 28,539 or 93·88 per cent were Hindus, 1794 or 5·9 per cent Musalmáns, 57 or 0·18 per cent Christians, 8 Pársis, and one a Jew. The details of the Hindu castes are: 1002 Bráhmans; 42 Thákurs or Brahma Kshatris and 5 Káyasth Prabhus, writers; 554 Jains, 219 Ládsakka Vánis, 128 Lingáyats, and 2 Bhátíás, merchants and traders; 10,847 Kunbis, 1457 Mális, 202 Rajputs, and 2 Kánadás, husbandmen; 383 Sonárs, gold and silver smiths; 271 Kumbhárs, potters; 231 Sutárs, carpenters; 229 Lohárs, blacksmiths; 126 Shimpis, tailors; 87 Kásárs, coppersmiths; 27 Gaundis, masons; 9 Ghisádis, tinkers; 6 Jingars, saddlers; 321 Telis, oil-pressers; 134 Rangáris, dyers; 69 Sális and 67 Koshtis, weavers; 35 Guravs, drummers; 359 Nhávis, barbers; 230 Parits, washermen; 1838 Dhangars, shopherds; 356 Gavlis, milk-sellers; 83 Bhois, fishers; 182 Pardoshis, 31 Kámáthis, and 16 Komtis, labourers; 61 Khátiks, butchers; 34 Beldárs, stone-masons; 20 Párdhis, hunters; 17 Halváis, sweetmeat-makers; 2 Támbolis, betelnut-sellers; 2101 Bhils, 1883 Vanjáris, 217 Kolis, 40 Vadars, 11 Kángáris, 5 Rámoshis, and 2 Kaikádis, early or unsettled tribes; 2810 Mhárs, watchmen; 659 Chámbhárs, tanners; 516 Mángs, rope-makers and servants; 92 Hálemárs and 28 Gárudis, snake-charmers and dancers; 5 Bhangis, scavengers; 227 Gopáls, 148 Gosávis, 43 Mánbhávs, 31 Jangams, 21 Bairágis, 7 Kánphátás, 5 Gondhalis, and 4 Bharádis, beggars.

Chapter XIII. Sub-divisions.

NÁNDGAON.
Holdings,
1880-81.

Crops,
1880-81.

People,
1881.

Chapter XIII.**Sub-divisions.****YEOLA.**

Yeola, in the south-east, is bounded on the north by Chándor and Nándgaon; on the east by the Daulatabad division of the Nizám's dominions; on the south by the Kopergaon sub-division of Ahmadnagar; and on the west by Niphád and Chándor. Its area is about 411 square miles. In 1881 its population was 53,282 or 128 to the square mile, and its land revenue £12,874 (Rs. 1,28,740).

Area.

Of the 411 square miles 314 have been surveyed in detail. According to the revenue survey returns these contain 161,988 acres or 80·82 per cent of arable land; 26,775 acres or 13·36 per cent of unarable land; 7068 or 3·53 per cent of grass or *kuran*; 3606 or 1·80 per cent of forests; and 992 or 0·49 per cent of village sites, roads, rivers, and streams. From the 161,988 acres of arable land, 14,368 acres or 8·87 per cent have to be taken on account of alienated lands in Government villages. Of the balance of 147,620 acres, the actual area of arable Government land, 127,749 or 86·53 per cent were under tillage in 1881-82.

Aspect.

Except a few small barren hills with red and mixed soil near the north and east, the sub-division is generally flat and the soil poor and stony black save in the south-west where it is very good. The highest point in the sub-division is the hill of Ankai in the north, which rises 3182 feet above mean sea level. Communication, even in the hilly parts, is easy, the chief roads being the section of the Málogaon-Ahmadnagar road through the Ankai pass, the road from Lásalgaon through Yeola to the Nizám's frontier, and the Niphád-Yeola road. The soil, on the whole, is poor and the agricultural wealth of the sub-division is small. But Yeola in the centre and Nagdi two miles to the east of Yeola are important towns, with a large manufacture of silks and gold braid. The people are fairly off and contented.

Climate.

Except in March April and May, when the heat is severe, the climate is healthy and pleasant. The rainfall is fairly uniform over the whole sub-division. During the twelve years ending 1881 it averaged about twenty-two inches. The details are:

Yeola Rainfall, 1870-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Ins. Cts.		Ins. Cts.		Ins. Cts.		Ins. Cts.
1870 ...	36 98	1873 ...	26 70	1876 ...	14 0	1879 ...	23 77
1871 ...	13 25	1874 ...	27 70	1877 ...	18 56	1880 ...	10 66
1872 ...	22 10	1875 ...	26 66	1878 ...	27 11	1881 ...	16 61

Water.

Water is scanty, especially in the northern villages which lie near the water-parting of the Girna and the Godávári. The Goi, which for about six miles forms the western boundary of the sub-division, is the only important river. The Gair, the Gorak, the Agasti, the Náradi, the Kol, and the Dev are small perennial streams which rise in the hills to the north and east and find their way south to the Godávári. After February the water in these streams runs very low. All the other streams are dry in the hot season, though water may be found by digging holes in the shingle. Besides these and other minor streams there were, in 1881-82, 1888 wells, 41 with and

1347 without steps, 43 dams, 21 *dhekudis* or water-lifts, and 5 ponds.

From the cession in 1818 to the introduction of the revenue survey in 1841-42 the land revenue continued to be collected by the *bigha* rate or *bighávní* system. In 1856-57 the Dhamdhere chief's villages were made *khálsa* and the revenue survey introduced into them.

To show the spread of tillage and the increase of the land revenue, during the thirty-six years since the introduction of the survey in 1841, the ninety-three villages have to be divided into three groups: one village settled in 1841-42, eighty-four villages settled in 1846-47, and eight villages settled in 1856-57.

In the eighty-four villages settled in 1846-47 and re-settled in 1876-77, the figures of the year of settlement compared with those of the year before, show a rise in the occupied area of 19,993 acres, in the waste of 1714 acres, and in collections of £816 (Rs. 8160), and a fall in remissions of £3147 (Rs. 31,470). A comparison of the figures of the year of settlement with the average of the ten previous years shows a rise in the occupied area of 21,023 acres and in the waste of 814 acres, and a fall in remissions of £1882 (Rs. 18,820) and in collections of £506 (Rs. 5060). During the thirty years of the survey lease yearly remissions were granted, the largest sums being £567 (Rs. 5670) in 1851-52 and £491 (Rs. 4910) in 1853-54. Compared with the average of the ten years before the survey the average of the thirty years of the survey lease shows a rise in the occupied area of 45,431 acres and in collections of £671 (Rs. 6710), and a fall in the waste area of 22,347 acres and in remissions of £2016 (Rs. 20,160). These eighty-four villages were revised in 1876-77. The figures for the year of revision compared with those of the year before show a rise in the occupied area of 6963 acres, in the waste of 2760 acres, and in remissions of £3327 (Rs. 33,270), and a fall in collections of £1152 (Rs. 11,520). Compared with the figures of the year of revision, the figures for 1877-78, the latest available year, show a fall in the occupied area of 1307 acres and in remissions of £3312 (Rs. 33,120), and a rise in the waste area of 1118 acres and in collections of £3216 (Rs. 32,160).

Adding to the figures of this group the details of the remaining nine settled villages, the result for the whole sub-division is, comparing the average of the ten years before the survey years with the average of the thirty years of the survey lease, a rise in the occupied area of 49,549 acres and in collections of £830 (Rs. 8300), and a fall in the waste area of 22,740 acres and in remissions of £2295 (Rs. 22,950). Again, comparing the average of the ten years before the survey settlement with the figures for the latest available year, the result is a rise in the occupied area of 77,226 acres or 101 per cent, and in collections of £3661 (Rs. 36,610) or 83.68 per cent.

The following statement gives the details :

Chapter XIII. Sub-divisions.

YEOLA.
History.

Land Revenue.

DISTRICTS.

Chapter XIII.

Sub-divisions.

YEOLA.
Land Revenue.

Yeola Tillage and Land Revenue, 1842-1878.

YEAR.	AREA.					REMISSIONS.			COLLECTIONS.					OVERTAKING.	
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.		
	Assessed.	Alienated.	Total.	Assessed.	Unarable.										
GROUP I.—ONE VILLAGE, SETTLED IN 1841-42.															
1840-41 ...	721	89	810	20	...	655	...	655	741	...	12	...	753	...	
1841-42 ...	521	54	575	23	175	...	...	...	689	...	12	...	681	...
1831-32 to 1840-41 ...	504	84	588	242	...	398	2	400	432	3	10	1	446	...	
1841-42 to 1870-71 ...	512	55	567	31	174	18	...	18	641	2	20	...	672	...	
1870-71 ...	523	67	590	20	173	...	...	...	672	3	41	...	716	...
1871-72 ...	533	61	594	...	230	237	...	237	672	3	41	2	718	...	
1877-78 ...	533	61	594	...	230	...	...	...	900	...	41	...	950	285
GROUP II.—84 VILLAGES, SETTLED IN 1846-47.															
1845-46 ...	55,017	15,328	70,345	56,885	33,720	32,582	877	33,459	20,619	150	330	557	27,658	108	
1846-47 ...	76,543	14,795	90,338	58,609	31,014	1,500	425	1985	33,822	934	377	689	35,822	395	
1836-37 to 1845-46 ...	54,202	15,113	69,315	57,785	33,862	20,212	506	20,808	40,053	147	598	84	40,882	144	
1846-47 to 1875-76 ...	100,063	13,783	114,746	35,438	31,493	529	119	648	13,919	1126	2278	273	47,506	30	
1875-76 ...	122,701	13,364	136,065	13,360	33,058	12	5	17	50,764	886	2006	224	54,840	...	
1876-77 ...	129,646	13,382	143,028	16,120	27,496	33,271	21	33,292	59,163	1062	2040	153	43,318	844	
1877-78 ...	128,330	13,382	141,712	17,238	27,688	172	1	173	71,795	600	2968	113	75,476	27,844	
GROUP III.—8 VILLAGES, SETTLED IN 1856-57.															
1855-56 ...	2159	1347	3506	3479	1008	565	27	592	3658	57	65	15	3795	2	
1856-57 ...	8025	1300	9325	3280	4168	385	6	391	2794	53	81	40	2968	...	
1846-47 to 1855-56 ...	4029	1303	5332	2426	1100	2410	44	2463	2319	47	44	15	2425	86	
1856-57 to 1877-78 ...	9364	1007	10,371	2244	4479	53	1	54	3451	86	198	46	3781	64	
1877-78 ...	10,128	918	11,046	1528	4536	...	...	...	3689	31	215	4	3939	1885
Ten years before survey ...	59,635	16,500	76,135	60,453	34,962	23,029	642	23,671	42,804	197	632	100	43,753	180	
Period of first survey ...	110,839	14,845	125,684	37,713	36,146	600	120	720	48,011	1214	2506	319	52,049	94	
1877-78 ...	139,000	14,361	153,361	18,706	32,460	172	1	173	76,393	631	3224	117	80,365	29,514	

Stock,
1881-82.

According to the 1881-82 returns, the agricultural stock in the Government villages amounted to 2538 ploughs, 1693 carts, 9868 bullocks, 7132 cows, 1270 buffaloes, 695 horses, 13,821 sheep and goats, and 222 asses.

Holdings,
1880-81.

In 1880-81, 3093 holdings or *khutás* were recorded with an average area of $46\frac{3}{4}$ acres and an average rental of £4 6s. 9d. (Rs. 43-6-0). If equally divided among the agricultural population, these holdings would represent an allotment of $14\frac{1}{2}$ acres at a yearly rent of £1 7s. $1\frac{1}{2}$ d. (Rs. 13-9-0). If distributed among the whole population of the sub-division, the share to each would amount to $2\frac{1}{4}$ acres and the incidence of the land tax to 4s. 6d. (Rs. 2 $\frac{1}{4}$).

Crops,
1880-81.

In 1880-81, of 130,434 acres held for tillage, 29,918 or 22.93 per cent were fallow or under grass. Of the remaining 100,516 acres 390 were twice cropped. Of 100,906 acres, the area under actual cultivation, grain crops occupied 91,491 or 90.67 per cent,

48,640 of them under *javri* Sorghum vulgare, 26,541 under wheat *gahu* Triticum aestivum, 16,255 under *bájrí* Penicillaria spicata, 41 under maize *makka* Zea mays, and 14 under rice *bhát* Oryza sativa. Pulses occupied 7696 acres or 7·62 per cent, 6159 under gram *harbhara* Cicer arietinum, 1438 under *kulith* Dolichos biflorus, 73 under *tur* Cajanus indicus, and 26 under *mug* Phaseolus radiatus. Oilseeds occupied 766 acres or 0·75 per cent, 118 of them under linseed *alshi* Linum usitatissimum, and 648 under other oilseeds. Miscellaneous crops occupied 953 acres or 0·94 per cent, 476 of them under chillies *mirchi* Capsicum frutescens, 86 under tobacco *tambákhu* Nicotiana tabacum, 52 under sugarcane *us* Saccharum officinarum, and the remaining 339 under various vegetables and fruits.

The 1881 population returns show that, of 53,282 people lodged in 7024 houses, 46,905 or 88·03 per cent were Hindus, 6372 or 11·95 per cent Musalmáns, 3 Christians, and 2 Pársis. The details of the Hindu castes are : 2235 Bráhmans ; 10 Káyasth Prabhus, writers ; 835 Jains, 694 Ládsakka Vánis, 271 Lingáyats, 211 Márvádís, and 24 Bhátíás, traders and merchants ; 16,707 Kunbis, 1887 Mális, 361 Rajputs, 118 Kánadás, 47 Pahádís, 12 Hetkaris, and 8 Tirmális, cultivators ; 874 Shimpis, tailors ; 864 Sonárs, gold and silver smiths ; 546 Sutárs, carpenters ; 371 Kumbhárs, potters ; 260 Lohárs, blacksmiths ; 179 Kásárs and 62 Tánbats, coppersmiths ; 47 Jingars, saddlers ; 16 Gaundis, masons ; 8 Otáris, metal casters ; 7 Patvokars, silk-tassel makers ; 5 Ghisádís, tinkers ; 2146 Koshtis, 1919 Sális, 1028 Khatris, 155 Rávals, and 53 Nirális, weavers ; 802 Telis, oil-pressors ; 319 Rangáris, dyers ; 61 Kolhátís, rope-dancers ; 47 Guravs, drummers ; 4 Joháris, jewellers ; 603 Nhávis, barbers ; 286 Parits, washermen ; 1318 Dhangars, shepherds ; 37 Gavlis, milk-sellers ; 124 Kahárs, carriers and palanquin-bearers ; 116 Bhois, fishers ; 309 Pardeshis and 25 Komtis, labourers ; 307 Lonáris, salt-carriers ; 67 Khátiks, butchers ; 48 Buruds, basket and mat makers ; 11 Beldárs, stone-masons ; 9 Halváis, sweetmeat-makers ; 5 Bhadbhunjás, grain-parchers ; 2732 Bhils, 1834 Vanjáris, 127 Thákurs, 101 Kolis, 48 Vadars, 20 Kaikádís, 15 Rámoshis, and 4 Kángáris, early or unsettled tribes ; 3680 Mhárs, watchmen ; 663 Chámhbárs and 109 Dhors, tanners ; 617 Mángs, rope-makers and servants ; 39 Gárudis, snake-charmers and dancers ; 2 Mochis, shoe-makers ; 2 Bhangis, scavengers ; 213 Gosávis, 105 Bairágis, 45 Mánbhávs, 43 Gondhalis, 40 Bharádís, and 8 Jogis, beggars.

Nipha'd, one of the southern sub-divisions, is bounded on the north by Chándor ; on the east by Yeola and the Kopargaon sub-division of Ahmadnagar ; on the south by Kopargaon and Sinnar ; and on the west by Násik and Dindori. Its area is about 411 square miles. In 1881 its population was 87,523 or 213 to the square mile, and its land revenue £29,483 (Rs. 2,94,830).

Of the 411 square miles 361 have been surveyed in detail. According to the revenue survey returns twenty-six square miles are occupied by the lands of alienated villages. The remainder contains 188,160 acres or 87·98 per cent of arable land, 10,318 or 4·83 per cent of unarable land, 3979 acres or 1·86 per cent of grass,

Chapter XII Sub-division

YEOLA.
Crops,
1880-81.

People,
1880-81.

NIPHA'D.

Area.

Chapter XIII.**Sub-divisions.****NIPHAD.***Aspect.*

129 or 0·06 per cent of forest, and 11,271 or 5·27 per cent of village sites, roads, rivers, and streams. From the 188,160 acres of arable land, 20,852 acres or 11·08 per cent have to be taken on account of alienated lands in Government villages.

Niphád is a bare slightly waving plain of deep black soil that yields rich crops of wheat and gram. The only hill is Lojar about two miles south-west of Vinchur, and the only forests are a few small *báblul* groves. Besides the Bombay-Jabalpur railway line that crosses the sub-division from south-west to north-east, made roads run four miles from Vinchur to Lásalgaon, twelve miles from Lásalgaon to Chándor, eleven miles from Niphád to Pimpalgaon Basvant, and twenty-eight miles from Niphád to Yeola. Besides these made roads the villages are joined by fair weather tracks, easily passable by carts, except at a few stream crossings. Niphád is the richest part of Násik, and the bulk of the people are prosperous.

Climate.

The climate is good, except in April and May when the heat is great. The rainfall is pretty even throughout the sub-division. At the central town of Niphád it averaged about eighteen inches during the twelve years ending 1881. The details are :

Niphád Rainfall, 1870-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Inch. Cts.		Inch. Cts.		Inch. Cts.
1870 ...	21 23	1874 ...	23 10	1878 ...	24 45
1871 ...	9 16	1875 ...	21 43	1879 ...	26 99
1872 ...	13 79	1876 ...	12 71	1880 ...	11 31
1873 ...	23 30	1877 ...	16 6	1881 ...	19 0

Water.

The water-supply is sufficient. The chief river is the Godávári which enters Niphád in the south-west, and, after passing north-east for about ten miles, turns for about twenty miles more to the south-east, leaving the sub-division at its south-east corner. In its passage through Niphád, besides by smaller streams from the right, the Godávári is joined from the left by two considerable rivers the Bánganga and the Kádva. The Bánganga rises near Rámsej in the south of Dindori, and, after a south-east course of about eighteen miles, falls into the Godávári about four miles south-west of Niphád. The Kádva, a much larger stream, rises in the extreme west of Dindori, and, after a south-east course of about forty miles, enters Niphád about five miles south-west of Pimpulgaon Basvant. In its passage through Niphád it is joined from the north by the Vadáli, the Shevlu, and the Páráshari, and, after a winding course to the south-east, falls into the Godávári about six miles south-east of Niphád. The Bánganga and the Kádva and its chief feeders, all flow throughout the year, and, by the help of dams, water a large area of land. The dam at Vadáli across the Kádva, which was built by Government in 1872, distributes water to a distance of nearly eight miles, and is freely used by the people except at the lower end where the supply is liable to fail. Except the Goi and the Pimpli, all these rivers have high banks, and all, especially the deep and rocky channelled Kádva, are difficult to cross. Besides these and other minor streams, there were in 1881-82, 3191 wells, 82 with and 3109 without steps, 60 dams, and 15 ponds.

Chapter XIII.

Sub-divisions.

NIPHAD.

Land Revenue.

Some of the Niphád villages were received in 1817 from His Highness Holkar; the rest were ceded by the Peshwa in 1818. The *bigha* rate or *bighánni* system was continued till 1840-41, when the revenue survey was introduced.

To show the spread of tillage and the rise in the land revenue in the thirty-eight years since the introduction of the survey, the 107 villages have to be divided into ten groups: fourteen villages settled in 1840-41; fifty-four villages settled in 1841-42; ten villages settled in 1842-43; one village settled in 1843-44; fourteen villages settled in 1844-45; five villages settled in 1846-47; two villages settled in 1853-54; one village settled in 1856-57; five villages settled in 1859-60; and one village settled in 1871-72. In the fourteen villages settled in 1840-41 and revised in 1871-72, the figures of the year of settlement compared with those of the year before show a fall in the occupied area of 2320 acres, in the waste of 5768 acres, in remissions of £746 (Rs. 7460), and in collections of £294 (Rs. 2940). Compared with the average of the ten years before the survey the figures for the year of settlement show a fall in the occupied area of 387 acres, in the waste of 7185 acres, and in remissions of £1032 (Rs. 10,320), and a rise in collections of £50 (Rs. 500). During the thirty-one years of the survey lease, yearly remissions were granted, the largest sums being £171 (Rs. 1710) in 1850 and £251 (Rs. 2510) in 1851-52. A comparison of the average of the ten years before the survey with the average of the thirty-one years of the survey lease, shows a rise in the occupied area of 444 acres and in collections of £475 (Rs. 4750), and a fall in the waste area of 11,934 acres and in remissions of £1052 (Rs. 10,520). These fourteen villages were revised in 1871-72. The figures for the year of revision compared with those of the year before show a rise in the occupied area of 1425 acres and a fall in the waste of 54 acres, while the collections remained almost the same. Again, compared with the figures for the year of revision, the figures for 1877-78, the latest available year, show a fall in the occupied area of 89 acres, in the waste of 12 acres, and in remissions of £1505 (Rs. 15,050), and a rise in collections of £1490 (Rs. 14,900).

In the fifty-four villages settled in 1841-42 and revised in 1871-72, the figures of the year of settlement compared with those of the year before show a rise in the occupied area of 1000 acres and a fall in the waste of 8060 acres, in remissions of £866 (Rs. 8660), and in collections of £2138 (Rs. 21,380). Compared with the average of the ten years before the settlement, the figures of the year of settlement show a rise in the occupied area of 8146 acres, and a fall in the waste of 14,851 acres, in collections of £151 (Rs. 1510), and in remissions of £2076 (Rs. 20,760). During the thirty years of the survey lease yearly remissions were granted, the largest sums being £660 (Rs. 6600) in 1850-51 and £640 (Rs. 6400) in 1853-54. A comparison of the average of the ten years before the survey with the average of the thirty years of the survey lease shows a rise in the occupied area of 23,717 acres and in collections of £711 (Rs. 7110), and a fall in the waste area of 30,119 acres and in remissions of £2055 (Rs. 20,550). These fifty-four villages were revised in 1871-72. The figures of the year of revision

Chapter XIII.**Sub-divisions.****NIPHAD.***Land Revenue.*

compared with those of the year before show a rise in the occupied area of 8818 acres and a fall in the waste area of 17 acres and in collections of £146 (Rs. 1460). The figures for 1877-78, the latest available year, compared with the year of revision, show a fall in the occupied area of 472 acres and a rise in the waste of 527 acres and in collections of £3388 (Rs. 33,880).

In the fourteen villages settled in 1844-45 and revised in 1874-75, the figures of the year of settlement compared with those of the year before show a fall in the occupied area of 2163 acres, in the waste of 1415 acres, in remissions of £134 (Rs. 1340), and in collections of £744 (Rs. 7440). Compared with the average of the ten years before the settlement the figures of the year of settlement show a fall in the occupied area of 1172 acres, in the waste of 2224 acres, in remissions of £290 (Rs. 2900), and in collections of £478 (Rs. 4780). During the thirty years of the survey lease yearly remissions were granted, the largest sums being £105 (Rs. 1050) in 1851-52 and £87 (Rs. 870) in 1853-54. A comparison of the average of the ten years before the settlement with the average of the thirty years of the survey lease shows a rise in the occupied area of 3882 acres, and a fall in the waste of 7032 acres, in remissions of £351 (Rs. 3510), and in collections of £59 (Rs. 590).

These fourteen villages were revised in 1874-75. The figures of the year of revision compared with those of the year before show a rise in the occupied area of 1983 acres and a fall in the waste of eight acres and in collections of £13 (Rs. 130). Compared with the ten years before the original survey the returns for 1877-78 show a fall in the occupied area of 73 acres and in remissions of £380 (Rs. 3800), and a rise in the waste of 40 acres and in collections of £674 (Rs. 6740).

Adding to the figures of these groups the details of the remaining twenty-five villages, the result for the whole sub-division is, comparing the average of the ten years before the settlement with the average of the thirty years of the survey lease, a rise in the occupied area of 41,464 acres and in collections of £1447 (Rs. 14,470) and a fall in the waste of 61,985 acres and in remissions of £4640 (Rs. 46,400). Again, comparing the average of the ten years before the settlement with the figures for 1878, the latest available year, the result is a rise of 65,211 acres or 56 per cent in the occupied area and in collections of £9940 (Rs. 99,400) or 83.9 per cent.

The following statement gives the details :

Niphād Tillage and Land Revenue, 1841-1878.

Chapter XIII.

Sub-divisions.

NIPHĀD.
Land Revenue.

YEARS.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDING.
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.	
	Assessed.	Alienated.	Total.	Assessed.	Unarable.									
GROUP I.—14 VILLAGES, SETTLED IN 1840-41.														
1839-40 ...	17,057	4240	21,297	11,500	1368	7863	12	7875	19,579	...	268	716	20,563	...
1840-41 ...	15,092	3285	18,977	5732	2375	410	...	410	17,293	...	279	84	17,636	14
1839-31 to														
1839-40 ...	15,181	4183	19,364	12,917	1376	10,675	55	10,730	16,115	41	237	735	17,128	1096
1840-41 to														
1840-41 ...	20,504	3301	23,805	983	2292	201	4	205	21,048	35	700	93	21,876	148
1870-71 ...	21,554	3180	24,734	140	2,204	...	...	...	21,985	46	1255	136	23,422	...
1871-72 ...	22,984	3175	26,159	86	2861	15,050	...	15,056	21,079	14	1255	173	23,421	...
1877-78 ...	22,903	3167	26,070	74	2967	...	...	...	36,861	1	1268	188	38,321	1814
GROUP II.—54 VILLAGES, SETTLED IN 1841-42.														
1840-41 ...	43,203	12,032	55,235	28,497	7292	9237	66	9303	65,242	5	789	578	66,629	3
1841-42 ...	40,608	9627	50,235	20,437	16,139	594	46	640	44,126	...	822	293	45,241	20
1831-32 to														
1840-41 ...	36,290	11,820	48,089	35,288	7341	21,223	176	21,399	45,517	186	714	337	46,754	2316
1841-42 to														
1841-42 ...	62,400	9406	71,806	5169	15,806	819	32	851	51,381	325	1929	229	53,884	343
1870-71 ...	63,109	8724	71,833	420	17,068	5	...	5	69,080	436	3077	385	69,078	...
1871-72 ...	76,854	8797	85,651	403	11,932	34,419	...	34,419	54,758	59	3077	619	58,513	...
1877-78 ...	76,423	8756	85,179	930	11,895	...	...	...	88,692	32	3079	690	92,393	11,766
GROUP III.—10 VILLAGES, SETTLED IN 1842-43.														
1841-42 ...	10,137	3151	13,288	2806	4160	188	26	214	13,962	...	211	11	14,184	55
1842-43 ...	9673	2196	11,869	2180	1606	149	14	163	11,230	...	223	32	11,485	...
1832-33 to														
1841-42 ...	7977	3182	11,159	4293	4410	2177	34	2211	10,150	...	211	42	10,403	651
1842-43 to														
1842-43 ...	10,661	2333	12,994	959	1458	43	4	47	12,052	19	601	43	12,715	6
1873-74 ...	11,427	2268	13,695	16	1340	...	...	...	12,731	6	911	151	13,832	...
1874-75 ...	11,966	2273	14,239	7	1580	6956	...	6956	12,705	2	939	91	13,737	...
1877-78 ...	11,966	2273	14,239	7	1580	...	...	...	19,659	...	939	135	20,733	195
GROUP IV.—1 VILLAGE, SETTLED IN 1843-44.														
1843-43 ...	2103	373	2536	740	993	116	...	116	2783	...	23	...	2806	...
1843-44 ...	2486	287	2773	241	387	112	...	112	1686	...	23	...	1709	...
1833-34 to														
1842-43 ...	2034	369	2403	792	1080	403	...	403	2351	...	23	28	2402	7
1843-44 to														
1843-44 ...	2424	306	2724	298	373	49	...	49	1701	7	34	1	1743	11
1873-74 ...	2712	313	3025	...	398	...	...	...	1904	...	50	...	1954	...
1874-75 ...	2950	311	3261	1	181	781	...	781	1900	...	50	...	1950	...
1877-78 ...	2924	311	3235	27	181	...	...	...	2643	...	50	...	2693	...
GROUP V.—14 VILLAGES, SETTLED IN 1844-45.														
1843-44 ...	13,285	3396	16,671	7775	5508	2006	73	2079	10,449	...	475	188	20,112	8
1844-45 ...	12,248	2280	14,568	6360	3744	640	100	740	12,139	...	420	103	12,668	230
1834-35 to														
1843-44 ...	12,251	3429	15,680	8584	5690	3565	80	3645	16,352	...	477	129	17,451	1089
1844-45 to														
1844-45 ...	17,243	2319	19,562	1552	3989	98	85	138	15,944	33	758	181	16,861	87
1873-74 ...	18,868	2375	21,233	11	3653	...	...	...	16,922	...	1053	171	18,146	...
1874-75 ...	20,851	2365	23,216	8	2609	3804	...	3804	16,846	...	1088	180	18,019	...
1877-78 ...	20,778	2865	23,143	43	2732	23,617	...	1053	94	24,764	117

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NIPHAD.

Land Revenue.

Niphad Tillage and Land Revenue, 1841-1878—continued.

YEARS.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDINGS.	
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.		
	Assessed.	Alienated.	Total.	Assessed.	Unarable.										
GROUP VI.—5 VILLAGES, SETTLED IN 1846-47.															
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1845-46 ...	6879	836	7715	2619	3718	3439	30	3469	5693	30	50	89	5862	11	
1846-47 ...	6967	656	6723	1401	2688	110	...	110	4260	50	80	44	4434	2	
1845-46 to 1846-47 ...	6281	825	7106	3179	3767	2360	15	2414	6189	20	66	11	6286	388	
1846-47 to 1875-76 ...	7232	647	7879	298	2698	141	3	144	4874	16	207	51	5148	29	
1875-76 ...	7514	641	8155	45	2576	...	...	...	5111	12	250	110	5513	...
1876-77 ...	8878	653	9531	114	2349	4225	...	4225	4582	29	250	81	4942	...	
1877-78 ...	8781	653	9134	211	2349	...	...	...	8781	...	250	59	9094	202
GROUP VII.—2 VILLAGES, SETTLED IN 1853-54.															
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1852-53 ...	708	295	931	112	106	...	...	...	819	4	49	90	992	...
1853-54 ...	655	328	963	384	665	97	4	101	434	5	43	38	522	...	
1848-44 to 1852-53 ...	547	225	772	262	412	109	17	126	645	1	32	31	709	136	
1853-54 to 1877-78 ...	999	370	1369	41	633	4	1	5	699	1	116	23	839	1	
1877-78 ...	1013	376	1419	...	627	...	...	...	725	...	112	25	892	31
GROUP VIII.—1 VILLAGE, SETTLED IN 1856-57.															
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1855-56 ...	2589	852	3441	1142	389	1465	13	1478	2782	8	77	267	3134	...	
1856-57 ...	2151	616	2767	860	393	94	...	94	2396	15	90	...	2501	...	
1840-47 to 1855-56 ...	2532	934	3466	1082	423	1335	7	1342	2857	34	53	96	3070	48	
1856-57 to 1877-78 ...	2952	624	3576	77	...	4	...	4	3031	2	249	38	3310	...	
1877-78 ...	3024	618	3642	7	...	...	...	...	3069	...	286	18	3373	...
GROUP IX.—5 VILLAGES, SETTLED IN 1859-60.															
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1858-59 ...	14,073	3852	18,525	3822	3195	8082	13	8095	13,112	140	176	453	13,881	78	
1859-60 ...	13,204	3116	16,320	4199	2345	1532	...	1532	10,278	131	228	523	11,160	742	
1840-50 to 1858-59 ...	12,436	1684	14,120	5910	3619	4202	23	4225	12,655	123	165	276	13,222	656	
1859-60 to 1875-76 ...	17,721	2495	20,216	546	2562	90	...	90	14,161	26	601	257	15,045	44	
1875-76 ...	18,305	2185	20,490	11	2,463	...	...	...	11,791	8	736	128	15,503	...
1876-78 ...	19,057	2160	21,217	...	2055	9863	...	9863	13,298	...	736	619	14,653	306	
1876-77 ...	19,057	2160	21,217	...	2055	...	...	...	23,161	...	736	50	23,947	1521
1877-78 ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
GROUP X.—1 VILLAGE, SETTLED IN 1871-72.															
	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1870-71 ...	1128	208	1336	218	...	1537	...	1537	942	6	24	198	1169	...	
1871-72 ...	960	141	1101	11	229	653	...	653	956	6	24	6	991	...	
1861-62 to 1870-71 ...	1101	208	1309	245	...	1537	...	1537	922	4	24	90	1040	...	
1871-72 to 1877-78 ...	960	141	1101	11	229	106	...	106	1502	3	24	10	1539	...	
1877-78 ...	960	141	1101	11	229	...	...	...	1609	...	24	25	1658	...
Ten years before survey															
Period of first survey	96,600	26,850	123,468	71,922	28,118	47,625	407	48,032	114,250	409	2032	1768	118,465	6381	
1877-78	143,096	21,836	164,932	9037	29,590	1555	79	1634	126,383	487	5214	876	132,940	639	
1877-78	167,850	20,320	188,670	1310	24,965	...	...	...	208,724	33	7827	1284	217,868	15,646

According to the 1881-82 returns the agricultural stock in Government villages amounted to 5061 ploughs, 2494 carts, 19,548 bullocks, 10,670 cows, 4039 buffaloes, 1415 horses, 30,235 sheep and goats, and 668 asses.

In 1880-81, 5313 holdings or *khátás* were recorded with an average area of $35\frac{2}{10}$ acres and an average rental of £5 9s. 7½d. (Rs. 54-13-0). If equally divided among the agricultural population, these holdings would represent an allotment of $12\frac{1}{10}$ acres at a yearly rent of £1 19s. 9d. (Rs. 19-14-0). If distributed among the whole population of the sub-division, the share to each would amount to $2\frac{1}{10}$ acres, and the incidence of the land tax to 6s. 9d. (Rs. 3-6-0).

In 1880-81, of 167,649 acres held for cultivation 17,931 or 10·69 per cent were fallow or under grass. Of the remaining 149,718 acres 386 were twice cropped. Of 150,104 acres, the area under actual cultivation, grain crops occupied 123,329 acres or 82·16 per cent, 66,007 of them under wheat *gahu* *Triticum æstivum*, 50,715 under *bājri* *Penicillaria spicata*, 6209 under *javāri* *Sorghum vulgare*, 324 under rice *bhāt* *Oryza sativa*, 71 under maize *makka* *Zea mays*, and three under *nugli* *Eleusine coracana*. Pulses occupied 14,444 acres or 9·62 per cent, 12,375 of them under grain *harbhara* *Cicer arietinum*, 1212 under *ulād* *Phaseolus mungo*, 456 under *kulīth* *Dolichos biflorus*, 234 under *tur* *Cajanus indicus*, 130 under *mug* *Phaseolus radiatus*, 26 under lentils *masur* *Ervum lens*, and 11 under peas *vātāna* *Pisum sativum*. Oilseeds occupied 6538 acres or 4·35 per cent, 2094 of them under linseed *alshi* *Linum usitatissimum*, 1001 under gingelly-seed *tīl* *Sesamum indicum*, and 3443 under other oilseeds. Fibres occupied 202 acres or 0·13 per cent, all under brown hemp *ambādi* *Hibiscus cannabinus*. Miscellaneous crops occupied 5591 acres or 3·72 per cent, 1749 of them under chillies *mirchī* *Capsicum frutescens*, 1648 under sugarcane *us* *Saccharum officinarum*, 793 under tobacco *tambākhu* *Nicotiana tabacum*, and the remaining 1401 under various vegetables and fruits.

The 1881 population returns show that, of 87,523 people lodged in 14,760 houses, 81,146 or 96·14 per cent were Hindus, 3353 or 3·83 per cent Musalmāns, 9 Pārsis, 9 Jews, and 6 Christians. The details of the Hindu castes are: 4015 Brāhmans; 63 Thākurs or Brāhma Kshatris and 55 Kāyasth Prabhus, writers; 1622 Jains, 711 Mārvādīs, 207 Lingáyats, 168 Lādsakka Vānis, and 10 Bhātīs, traders and merchants; 31,939 Kunbis, 2290 Mālis, 453 Rajputs, 23 Hetkaris, 18 Tirmālis, and 15 Kānādās, cultivators; 1298 Sonārs, gold and silver smiths; 971 Shimpis, tailors; 914 Sūtārs, carpenters; 617 Kumbhārs, potters; 409 Lohārs, blacksmiths; 379 Kāsārs, and 215 Tāmbats, coppersmiths; and 10 Jingars, saddlers; 8 Otāris, metal casters; 1103 Telis, oil-pressers; 725 Sālis, 232 Koshtis, 19 Rāvāls, and 2 Khatris, weavers; 114 Rangāris, dyers; 245 Guravs, drummers; 53 Kolhātis, rope-dancers; 7 Bhāts, bards; 2 Johāris, jewellers; 913 Nhāvis, barbers; 383 Parits, washermen; 2795 Dhangars, shepherds; 298 Bhois, fishers; 71 Khātiks, butchers; 51 Kāmāthis, and 18 Komtis, labourers; 51 Buruds, basket and mat makers; 29 Pātharvats, stone-cutters; 20 Halvāis, sweetmeat-makers; 15

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Sub-divisions.

NIPHAD.

[Holdings,
1880-81.Crops,
1880-81People,
1881.

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Lonáris, salt-carriers; 13 Bhandáris, palm-juice drawers; 9 Támbolis, betelnut-sellers; 4 Beldárs, stone masons; 4 Bhadbhunjá, grain-parchers; 6936 Kolis, 6317 Vanjáris, 2530 Bhils, 56 Vadars, 46 Bhámtás, 33 Vaidus, 8 Kángáris, and 6 Káthkaris, unsettled tribes; 10,987 Mhárs, watchmen; 1160 Chámbbhárs and 202 Dhors, tanners; 967 Mángs, rope-makers; 4 Bhangis, scavengers; 3 Mochis, shoe-makers; 830 Gosávis, 128 Máubháv, 118 Bharádis, 84 Jangams, 81 Jogis, 51 Gondhalis, 9 Joshis, and 4 Vásudevs, beggars.

SINNAR.

Sinnar, the southmost sub-division of the district, is bounded on the north by Násik and Niphád; on the east by Kopargaon and Sangamner; on the south by the Sangamner and Akola sub-divisions of Ahmadnagar; and on the west by Igatpuri and Násik. Its area is about 519 square miles. In 1881 its population was 66,081 or 127 to the square mile, and its land revenue was £18,174 (Rs. 1,81,740).

Area.

Of the 519 square miles, 508 have been surveyed in detail. According to the revenue survey returns, five square miles are occupied by the lands of alienated villages. The rest contains 220,642 acres or 69·28 per cent of arable land, 59,260 acres or 18·61 per cent of unarable land, 16,750 acres or 5·26 per cent of grass, 20,023 acres or 6·28 per cent of forests, and 1807 acres or 0·57 per cent of village sites, roads, rivers, and streams. From the 220,642 acres of arable land, 15,948 acres have to be taken on account of alienated lands in Government villages.

Aspect.

Sinnar is a rather bare tableland from 400 to 500 feet above the level of Násik and Niphád, sloping gently to the north and north-east, and is bounded on the south by a high range of hills which run into the Ahmadnagar district. On the north-west is an isolated range of stony hills with a temple of Khandoba on the highest point. The northern edge of the tableland is broken by three passes, in the west by the Pándurli pass with a made road leading to Igatpuri and Bhagur, in the north-west the Sinnar pass on the Násik-Poona road fit for spring carriages, and in the south-east a pass with a made road leading to Ahmadnagar. The sub-division contains soil of almost every variety. In the centre and east there is much mixed or *barad* and red or *mál*, but the Dárna valley in the north-west is of the best black soil. The people are generally poor and indebted.

Climate.

The climate is healthy. Sinnar and some other places, though made feverish in the cold weather by the large area of irrigated land, are cool and pleasant in the hot weather. The rainfall is heavier in the south and west than in the north and east. At Sinnar, which lies to the west of the centre of the sub-division, during the twelve years ending 1881 the fall averaged about 21 inches. The details are :

Sinnar Rainfall, 1870-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Inch. Cts.		Inch. Cts.		Inch. Cts.
1870 ...	53 73	1874 ...	25 27	1878 ...	35 55
1871 ...	12 45	1875 ...	25 42	1879 ...	31 55
1872 ...	16 48	1876 ...	10 72	1880 ...	16 77
1873 ...	19 15	1877 ...	16 5	1881 ...	20 59

The water-supply, especially in the east and in the hilly parts to the south, is scanty. The chief river is the Dev, which rises in the west, and flowing across the sub-division, first east, and then north-east, falls into the Godávári just beyond Sinnar limits. It flows throughout the year and waters a considerable area. The channel is deeply cut and the banks steep and difficult. The only other important river is the Jham, which, rising in the Akola hills in Ahmadnagar, crosses the south-east corner of Sinnar and falls into the Godávári ten or twelve miles below the Dev. Besides these and other minor streams, there were, in 1881-82, 2568 wells 115 with and 2453 without steps, 140 dams, 46 *dhekudis* or water-lifts, and 23 ponds.

Until 1843 the land revenue continued to be collected partly by *bigha* rates and partly by plough rates. The introduction of survey rates was begun in some villages in 1843-44 and in others not until 1848-49.

To show the spread of tillage and the increase in the land revenue since the introduction of the survey, the ninety-eight Government villages of Sinnar have to be divided into six groups, forty-three villages settled in 1843, fourteen villages settled in 1844, twenty-four villages settled in 1844, one village settled in 1845, two villages settled in 1846, and fourteen villages settled in 1848. In the forty-three Government villages, which were settled in 1843-44 and revised in 1875-76, the figures of the year of settlement compared with those of the year before show a rise in the occupied area of 4973 acres, and a fall in the waste of 9433 acres, in remissions of £433 (Rs. 4330), and in collections of £2886 (Rs. 28,860). A comparison of the figures of the year of settlement with the average of the ten previous years shows a rise in the occupied area of 5165 acres, and a fall in the waste of 7442 acres, in remissions of £1413 (Rs. 14,130), and in collections of £2051 (Rs. 20,510). During the thirty-two years of the survey lease yearly remissions were granted, the largest sums being £647 (Rs. 6470) in 1851-52 and £718 (Rs. 7180) in 1853-54. A comparison of the average of the ten years before the survey with the average of the thirty-two years of the survey lease shows a rise in the occupied area of 21,305 acres, and a fall in the waste of 26,195 acres, in remissions of £1462 (Rs. 14,620), and in collections of £1189 (Rs. 11,890). These forty-three villages were revised in 1875-76. The figures of the year of revision compared with those of the year before, that is the last year of the original survey, show a rise in the occupied area of 12,280 acres, in the waste of 820 acres, and in remissions of £1999 (Rs. 19,990), and a fall in collections of £46 (Rs. 460). A comparison of the figures of the year of revision with those of 1877-78, the latest available year, shows a fall in the occupied area of 202 acres and in remissions of £1998 (Rs. 19,980), and a rise in the waste area of 201 acres and in collections of £1976 (Rs. 19,760) or 34·6 per cent.

In the fourteen Government villages settled in 1844-45 and revised in 1874-75 the figures of the year of settlement compared with those of the year before show a fall in the occupied area of 1504 acres, in remissions of £54 (Rs. 540), and in collections of £462

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(Rs. 4620), and a rise in the waste area of 2125 acres. The figures of the year of settlement compared with the average of the ten previous years show a fall in the occupied area of 30 acres, in remissions of £73 (Rs. 730), and in collections of £301 (Rs. 3010), and a rise in the waste area of 1406 acres. During the thirty-four years of the survey lease yearly remissions were granted, the largest sums being £63 (Rs. 630) in 1844-45 and £76 (Rs. 760) in 1851-52. A comparison of the average of the ten years before the survey with the average of the thirty years of the survey lease shows a rise in the occupied area of 6058 acres and in the waste of 29,413 acres, and a fall in remissions of £127 (Rs. 1270) and in collections of £555 (Rs. 5550). These fourteen villages were resettled in 1874-75. The figures of the year of revision compared with those of the year before show a rise in the occupied area of 2954 acres, in the waste of 47 acres, and in remissions of £588 (Rs. 5880), and a fall in collections of £13 (Rs. 130). The figures of 1877-78, the latest available year of the revised settlement compared with those of the first year of revision show a fall in the occupied area of 688 acres, and in remissions of £590 (Rs. 5900), and a rise in waste of 680 acres and in collections of £560 (Rs. 5600).

In the twenty-four Government villages settled in 1844-45 and revised in 1875-76, the figures of the original settlement year compared with those of the year before show a rise in the occupied area of 3725 acres and in the waste of 1814 acres, and a fall in remissions of £700 (Rs. 7000) and in collections of £1115 (Rs. 11,150). A comparison of the figures of the original settlement year with the average of the ten previous years shows a rise in the occupied area of 1950 acres and in the waste of 4182 acres, and a fall in remissions of £626 (Rs. 6260) and in collections of £1431 (Rs. 14,310). During the thirty-one years of the original settlement yearly remissions were granted, the largest sums being £347 (Rs. 3470) in 1844-45 and £311 (Rs. 3110) in 1851-52. A comparison of the average of the ten years before the survey with the average of the thirty-one years of the survey lease shows a rise in the occupied area of 19,691 acres and a fall in the waste of 12,796 acres, in remissions of £924 (Rs. 9240), and in collections of £173 (Rs. 1730). The settlement of these twenty-four Government villages was revised in 1875-76. The figures for this year compared with those of the previous year show a rise in the occupied area of 7158 acres, in the waste of 567 acres, in remissions of £1361 (Rs. 13,610), and in collections of £12 (Rs. 120). The figures of the latest available year of the revised survey compared with those of the revision year show a rise in the occupied area of 75 acres, in the waste of 46 acres, and in collections of £1408 (Rs. 14,080), and a fall in remissions of £1361 (Rs. 13,610).

In the fourteen Government villages settled in 1848-49, the figures of the settlement year compared with those of the year before, show a rise in the occupied area of 2776 acres and in the waste of 4151 acres, and a fall in remissions of £69 (Rs. 690) and in collections of £567 (Rs. 5670). The figures of the settlement year compared with the average of the ten previous years show a

rise in the occupied area of 4339 acres and in the waste of 2635 acres, and a fall in remissions of £99 (Rs. 990) and in collections of £388 (Rs. 3880). During the thirty years of the survey lease yearly remissions were granted, the largest sums being £411 (Rs. 4110) in 1876-77, and £95 (Rs. 950) in 1848-49, and £81 (Rs. 810) in 1853-54. A comparison of the average of the ten years before the survey settlement with the average of the thirty years of survey rates, shows a rise in the occupied area of 10,114 acres, and in the waste of 494 acres, and a fall in remissions of £169 (Rs. 1690), and in collections of £43 (Rs. 430).

Adding to the figures of these groups the details of the remaining three Government villages the result for the whole sub-division is, comparing the average of the ten years before the survey settlement with the average of the thirty years of the original settlement, a rise in the occupied area of 58,525 acres, and a fall in the waste of 8992 acres, in remissions of £2684 (Rs. 26,840), and in collections of £1922 (Rs. 19,220). Again, comparing the average of the ten years before the survey settlement with the figures for the last year of the survey settlement, the result is a rise in collections of £4070 (Rs. 40,700) or 31.5 per cent.

The following statement gives the details :

Sinnar Tillage and Land Revenue, 1843-1878.

YEARS.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDINGS.	
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.		
	Assessed.	Alienated.	Total.	Assessed.	Unarable.										
GROUP I.—43 VILLAGES, SETTLED IN 1843-44.															
1842-43 ...	59,881	9409	69,290	39,064	22,131	5472	132	5604	70,997	60	974	151	72,191	207	
1843-44 ...	66,611	7652	74,263	29,631	29,314	1164	108	1272	42,297	60	809	169	43,325	202	
1833-34 to 1842-43 ...	59,902	9196	69,098	37,073	24,275	15,317	85	15,402	62,570	59	1080	128	63,837	203	
1843-44 to 1874-75 ...	83,435	9098	92,533	10,878	29,730	719	59	778	49,583	659	1483	225	51,950	51	
1874-75 ...	94,083	6589	100,672	493	29,940	2	...	2	55,186	49	1826	504	57,565	...	
1875-76 ...	106,338	6614	112,952	1313	21,684	19,995	...	19,995	54,616	136	1828	523	57,102	...	
1877-78 ...	106,150	6600	112,750	1514	21,685	17	...	17	74,504	4	1826	530	76,864	2623	
GROUP II.—14 VILLAGES, SETTLED IN 1844-45.															
1843-44 ...	11,209	3019	14,228	7611	9585	995	173	1168	13,177	36	243	130	13,586	24	
1844-45 ...	10,212	2542	12,754	9736	9464	512	118	630	8642	30	136	154	8968	17	
1834-35 to 1843-44 ...	9806	2978	12,784	8339	9529	1261	103	1364	11,530	21	318	113	11,983	506	
1844-45 to 1873-74 ...	16,742	2100	18,842	37,743	10,734	45	44	89	5624	229	481	93	6427	6	
1873-74 ...	20,278	1970	22,248	193	11,751	18	...	18	13,955	167	681	94	14,897	...	
1874-75 ...	23,243	1959	25,202	240	9444	5000	...	5000	13,857	104	681	27	14,769	...	
1877-78 ...	22,555	1959	24,514	920	9452	19,416	6	681	261	20,364	263	

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SINNAH.

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Sinnar Tillage and Land Revenue, 1843-1878—continued.

YEARS.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDING.	
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.		
	Assessed.	Alienated.	Total.	Assessed.	Unarable.										
GROUP III.—24 VILLAGES, SETTLED IN 1844-45.															
1843-44	24,350	6531	30,881	23,815	20,681	10,369	101	10,470	32,003	297	613	307	34,270	1720	
1844-45	28,568	9039	34,000	25,620	15,992	3278	194	3472	22,012	555	464	90	23,121	480	
1834-35 to 1843-44...	26,308	6348	32,656	21,447	21,227	9606	67	9736	36,332	225	474	403	37,434	754	
1844-45 to 1874-75 ...	46,254	6093	52,347	8051	15,797	470	28	498	32,884	1333	1112	379	35,708	128	
1874-75	54,476	5646	60,122	594	16,488	...	...	...	37,619	52	1491	815	39,977	88
1875-76	61,650	5621	67,280	1161	11,170	13,614	...	13,614	37,237	60	1490	1309	40,096	16	
1877-78	61,734	5621	67,355	1207	11,050	...	...	...	60,973	6	1490	1705	54,174	5994
GROUP IV.—2 VILLAGES, SETTLED IN 1846-47.															
1846-46	448	128	576	279	621	63	28	91	337	7	...	2	346	...	
1846-47	669	106	775	69	595	252	28	280	290	2	...	...	262	...
1836-37 to 1845-46...	284	123	407	322	720	52	17	69	207	1	6	6	220	29	
1846-47 to 1875-76 ...	1181	65	1246	492	1921	60	9	69	410	11	10	15	446	...	
1875-76	1665	43	1708	721	2042	...	...	...	547	12	13	23	595	...
1876-77	1590	46	1636	815	2634	37	...	37	511	5	13	10	539	157	
1877-78	1630	46	1676	775	2634	...	...	...	573	...	13	...	580	14
GROUP V.—1 VILLAGE, SETTLED IN 1845-46.															
1844-45	570	58	628	468	644	...	8	8	557	...	14	1	572	45	
1845-46	525	58	583	893	77	...	7	7	387	...	15	...	406	...	
1835-36 to 1844-45...	510	58	568	427	714	0	2	11	525	...	20	1	546	50	
1845-46 to 1877-78...	1073	53	1126	349	77	...	...	...	668	6	22	1	697	...
1877-78	1301	51	1442	26	85	...	...	...	827	...	23	12	862	...
GROUP VI.—14 VILLAGES, SETTLED IN 1848-49.															
1847-48	14,005	1397	15,402	2401	4163	1034	8	1642	16,583	51	181	26	16,844	2245	
1848-49	16,538	1640	18,178	6642	34,520	934	14	948	10,904	83	180	7	11,174	48	
1838-39 to 1847-48 ...	12,455	1384	13,839	4007	4278	1907	33	1940	14,867	23	160	5	15,055	228	
1848-49 to 1877-78 ...	22,318	1605	23,953	4501	36,742	243	3	246	13,891	10	328	308	14,626	25	
1877-78	20,719	1600	22,379	1732	38,242	3	...	3	16,039	2	379	501	16,921	214	
Ten years before survey															
Period of first survey	171,033	16,884	187,907	62,614	95,004	2077	143	1680	103,063	2330	3431	1021	109,854	210	
1877-78	220,179	16,937	236,116	6174	83,148	20	...	20	162,332	18	4412	3009	169,771	9113	

Stock,
1881-82.

According to the 1881-82 returns, the agricultural stock in Government villages amounted to 5581 ploughs, 3371 carts, 43,062 bullocks, 15,383 cows, 4687 buffaloes, 1749 horses, 34,362 sheep and goats, and 787 asses.

Holdings,
1880-81.

In 1880-81, 6277 holdings or *khátas* were recorded with an average area of thirty-seven acres and an average rental of £2 16s. (Rs. 28). If equally divided among the agricultural population, these

holdings would represent an allotment of twenty-two acres at a yearly rent of £1 13s. 6d. (Rs. 16½). If distributed among the whole population of the sub-division, the share to each would amount to 3½ acres and the incidence of the land-tax to 5s. 3d. (Rs. 2-10).

In 1880-81, of 218,144 acres held for tillage 30,347 or 13·91 per cent were fallow or under grass. Of the remaining 187,797 acres 2473 were twice cropped. Of 190,270 acres the area under actual cultivation, grain crops occupied 164,090 acres or 86·24 per cent, 99,982 of them under *bājri* *Penicillaria spicata*, 31,692 under wheat *gahu* *Triticum æstivum*, 24,246 under *javri* *Sorghum vulgare*, 2771 under *rāgi* *Eleusine coracana*, 1368 under rice *bhāt* *Oryza sativa*, 885 under *sāva* *Panicum miliaceum*, 74 under maize *makka* *Zea mays*, 3 under Italian millet *Panicum italicum*, and 769 under miscellaneous cereals. Pulses occupied 14,179 acres or 7·45 per cent, 10,702 of them under gram *harbhara* *Cicer arietinum*, 2636 under *ulid* *Phaseolus mungo*, 341 under *mug* *Phaseolus radiatus*, 284 under *tur* *Cajanus indicus*, 108 under peas *vātāna* *Pisum sativum*, 67 under *kulith* *Dolichos biflorus*, 30 under lentils *masur* *Ervum lens*, and 11 under other pulses. Oilseeds occupied 8088 acres or 4·25 per cent, 204 of them under linseed *alshi* *Linum usitatissimum*, 8 under gingelly-seed *til* *Sesamum indicum*, and 7876 under other oilseeds. Fibres occupied 225 acres or 0·11 per cent, all under brown hemp *ambādi* *Hibiscus cannabinus*. Miscellaneous crops occupied 3688 acres or 1·93 per cent, 799 of them under sugarcane *us* *Saccharum officinarum*, 1766 under chillies *mirchi* *Capsicum frutescens*, 295 under tobacco *tumbākhū* *Nicotiana tabacum*, and the remaining 828 under various vegetables and fruits.

The 1881 population returns show that of 66,081 people lodged in 14,929 houses, 64,092 or 96·99 per cent were Hindus, 1978 or 2·99 per cent Musalmāns, and 11 Christians. The details of the Hindu castes are: 2841 Brāhmāns; 15 Kāyasth Prabhus and 3 Thākurs, writers; 985 Mārvádīs, 469 Jains, 103 Ladsukka Vānis, 102 Lingāyats, and 2 Bhātīās, traders and merchants; 21,505 Kumbis, 3167 Mālis, 167 Rajputs, 97 Kānadās, 26 Tirmālis, and 22 Pāhādīs, husbandmen; 1129 Sonārs, gold and silver smiths; 964 Sutārs, carpenters; 552 Shimpis, tailors; 551 Kumbhārs, potters; 529 Lohārs, blacksmiths; 112 Kāsārs and 4 Tāmbats, copper-smiths; 16 Gaundis, masons; 13 Otāris, metal casters; 758 Telis, oil-pressers; 270 Khatris, 232 Sālis, 72 Koshtis, 64 Nirālis, and 22 Rāvāls, weavers; 55 Rangāris, dyers; 163 Guravs, drummers; 43 Kolhātis, rope-dancers; 600 Nhāvis, barbers; 448 Parits, washermen; 2356 Dhangars, shepherds; 47 Bhois, fishers; 380 Lonāris, salt-carriers; 229 Khātiks, butchers; 58 Pardeshis and 25 Komtis, labourers; 44 Pātharvats, stone-cutters; 20 Buruds, basket and mat makers; 15 Beldārs, stone-masons; 6 Kalāls, liquor-sellers; 9652 Vanjāris, 2229 Bhils, 2099 Kolis, 710 Thākurs, 139 Kāthkaris, 27 Vadars, and 825 Rāmoshis, unsettled tribes; 6308 Mhārs, watchmen; 1110 Chāmbbhārs and 76 Dhors, tanners; 542 Māngs, rope-makers and servants; 47 Hālemārs; 408 Gosāvis, 249 Bairāgis, 155 Mānbhāvs, 106 Bharādīs, 43 Gondhalis, 36 Joshis, 32 Jangams, and 18 Jogis, beggars.

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Crops,
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IGATPURI.

Igatpuri, in the extreme south-west, is bounded on the north by Násik ; on the east by Násik, Sinnar, and the Akola sub-division of Ahmadnagar ; on the south by Akola and the Sháhápur sub-division of Thána ; and on the west by Sháhápur. Its area is about 375 square miles. In 1881 its population was 68,749 or 132 to the square mile, and its land revenue £9406 (Rs. 94,060).

Area.

The 375 square miles surveyed in detail are all in Government villages. According to the revenue survey returns they contained 163,247 acres or 71·76 per cent of arable land, 18,313 acres or 8·5 per cent of unarable land, 1300 acres or 0·56 per cent of grass, 39,074 acres or 17·18 per cent of forest reserves, and 5555 acres or 2·45 per cent of village sites, roads, and river-beds. From the 163,247 acres of arable Government land 5756 or 3·5 per cent have to be taken on account of alienated lands in Government villages. Of the balance of 157,491 acres the actual area of arable Government land, 138,592, or 88 per cent, were under tillage in 1881-82.

Aspect.

Igatpuri, especially on the north-west and south, is hilly. The line of natural drainage divides it into two parts, a small section on the north and north-west that slopes west to the Vaitarna, and a larger section in the south that drains east into the Dárna. For a district which lies within the belt of hill forests Igatpuri is rather bare of trees, except in the north-east and west where are some good teak and *ain* reserves. The soil is generally poor and shallow. It is of three varieties, a rather poor black soil called *káli* at the foot and by the sides of hills, and two kinds of red or *mál* land, a poorer upland soil, and a richer variety suitable for rice.

Climate.

The climate is cool throughout the year and is healthy except in the rainy season when there is an excess of moisture. At Igatpuri, on the crest of the Sahyádris in the extreme south-west the average fall during the twelve years ending 1881 was 114 inches, a supply which is probably twice as great as in the eastern villages. The details are :

Igatpuri Rainfall, 1870-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Ins. Cts.		Ins. Cts.		Ins. Cts.
1870 ...	90 30	1874 ...	122 89	1878 ...	160 64
1871 ...	86 68	1875 ...	147 7	1879 ...	133 25
1872 ...	90 58	1876 ...	113 37	1880 ...	123 19
1873 ...	107 70	1877 ...	65 60	1881 ...	126 83

Water.

There are two leading rivers, the Vaitarna in the north-west and the Dárna in the south-east. The Vaitarna, from its source close to Trimbak, flows south about ten miles, and, turning west, cuts its way by a deep ravine through the Sahyádris hills about six miles north of the Tal pass. The Dárna in the south-east, though a smaller stream, is of more local importance. The main stream takes its rise in the south about ten miles south of Igatpuri, and, after flowing about fourteen miles north, is, near Ghoti about four miles east of Igatpuri, joined from the north by the Taki. The united stream then winds eastwards for about fifteen miles, till, on the eastern edge of the sub-division, it is met from the right by the Kádva.

The water-supply is poor. None of the rivers but the Dárna run for more than eight months in the year, and the Dárna ceases to flow at the end of the ninth. The average depth of the wells is about twenty feet, but during four months in the year they hold no water. Instead of wells most of the western villages have largo ditches whose sides are fenced by piles of stone. In some villages which have no water ditch, the people have to go more than half a mile for drinking-water. There were, in 1881-82, 398 wells, 124 with and 274 without steps, one dam, 4 *dhekudis* or water-lifts, and 16 ponds.

In 1818 when it passed to the British, Igatpuri was partly under Násik and partly under Kávnai. *Bigha* rate and plough rates continued in force in some villages till 1843-44, in others till 1852-53, and in a third group till 1859-60, when the revenue survey was introduced.

To show the spread of tillage and the increase of the land revenue since the introduction of the survey, the 123 villages can be most conveniently divided into five groups: 6 villages settled in 1840-41, 42 settled in 1842-43, 53 settled in 1843-44, 21 settled in 1844-45, and one settled in 1845-46. In the forty-two Government villages settled in 1842-43, the figures of the settlement year compared with those of the year before show a rise in the occupied area of 7849 acres and in remissions of £910 (Rs. 9100), and a fall in the waste area of 4138 acres and in collections of £588 (Rs. 5880). A comparison of the figures of the settlement year with the average of the ten previous years shows a rise in the occupied area of 9721 acres and in remissions of £828 (Rs. 8280), and a fall in the waste of 4703 acres and in collections of £107 (Rs. 1070). During the thirty-six years of survey rates yearly remissions were granted, the largest sums being £1406 (Rs. 14,060) in 1846-47, and £1402 (Rs. 14,020) in 1845-46. Compared with the average of the ten previous years the average of the thirty-six years of survey rates shows a rise in the occupied area of 19,794 acres, in remissions of £270 (Rs. 2700), and in collections of £442 (Rs. 4420); and a fall in the waste of 6015 acres. In the fifty-three Government villages settled in 1843-44, the figures of the settlement year compared with those of the year before show a rise in the occupied area of 3658 acres and a fall in the waste of 617 acres, in remissions of £626 (Rs. 6260), and in collections of £807 (Rs. 8070). The figures of the settlement year compared with the average of the ten previous years show a rise in the occupied area of 4726 acres, in the waste of 1671 acres, and in remissions of £517 (Rs. 5170), and a fall in collections of £298 (Rs. 2980). During the thirty-five years of survey rates yearly remissions were granted, the largest sums being £1389 (Rs. 13,890) in 1847-48, and £1378 (Rs. 13,780) in 1846-47. The average of the thirty-five years of survey rates, contrasted with the average of the ten previous years, shows a rise in the occupied area of 22,549 acres, in the waste of 96 acres, in remissions of £236 (Rs. 2360), and in collections of £593 (Rs. 5930). In the twenty-one Government villages settled in 1844-45, the figures of the settlement year compared with those of the year before show a rise in the occupied area of 2643 acres, and in remissions of £262 (Rs. 2620), and a fall in the waste area of 1389 acres, and in collec-

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tions of £46 (Rs. 460). Again, compared with the average of the ten previous years the figures of the settlement year show a rise in the occupied area of 3004 acres, and in remissions of £255 (Rs. 2550); and a fall in the waste area of 1147 acres, and in collections of £6 (Rs. 60). During the thirty-four years of survey rates yearly remissions were granted, the largest sums being £275 (Rs. 2750) in 1845-46 and £274 (Rs. 2740) in 1844-45. The average of the thirty-four survey years contrasted with the average of the ten previous years shows an increase in the occupied area of 7747 acres, in the waste of 4812 acres, in remissions of £95 (Rs. 950), and in collections of £197 (Rs. 1970).

Adding to the figures of these three principal groups the details for the remaining two groups the result for the whole sub-division is, comparing the average of the ten years before the survey and of the years of survey rates, a rise in the occupied area of 56,584 acres, in collections of £1406 (Rs. 14,060), and in remissions of £701 (Rs. 7010), and a fall in the waste of 2247 acres. Again, comparing the average returns of the ten years before the survey and the returns for 1877-78, the result is, including revenue from unarable land, an increase in collections of £3024 (Rs. 30,240) or 58.5 per cent.

The following statement gives the details:

Igatpuri Tillage and Land Revenue, 1840-1878.

YEARS.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDINGS.
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.	
	Assessed.	Alienated.	Total.	Assessed.	Unarable.									
GROUP I.—6 VILLAGES, SETTLED IN 1840-41.														
1839-40 ...	4143	578	5021	3065	3018	239	88	327	5887	...	70	61	6018	4
1840-41 ...	7570	489	8059	2800	1784	543	57	600	4583	...	72	27	4682	...
1839-41 to														
1839-40 ...	3942	690	4632	3220	3057	516	59	575	4882	...	99	52	5031	775
1840-41 to														
1877-78 ...	10,392	472	10,864	2110	2355	1724	23	1551	6454	38	148	46	6686	...
1877-78 ...	12,747	484	13,231	2154	3302	...	...	...	7992	68	201	44	8215	...
GROUP II.—42 VILLAGES, SETTLED IN 1842-43.														
1841-42 ...	11,708	2265	16,973	10,619	11,138	297	291	588	21,289	...	440	197	21,935	...
1842-43 ...	22,057	2185	24,822	6481	9339	9360	327	9693	15,636	...	413	...	16,049	...
1842-43 to														
1841-42 ...	12,704	2397	15,101	11,184	12,636	1184	230	1414	16,449	...	612	157	17,118	1560
1842-43 to														
1877-78 ...	33,141	1754	34,895	5169	14,068	4011	74	4115	20,493	81	821	140	21,535	7
1877-78 ...	42,733	1757	44,490	1387	19,265	...	...	...	24,981	85	1000	801	26,370	8
GROUP III.—53 VILLAGES, SETTLED IN 1843-44.														
1842-43 ...	19,715	2880	22,595	13,153	10,943	442	313	755	30,414	...	533	640	31,587	...
1843-44 ...	23,648	2605	26,253	13,770	10,213	6712	302	7014	22,938	...	546	6	23,516	...
1843-44 to														
1842-43 ...	18,529	2098	21,527	12,406	11,884	1651	191	1842	25,336	...	655	508	26,409	1417
1843-44 to														
1877-78 ...	41,500	2496	44,076	12,502	19,431	4141	66	4207	30,550	226	1222	428	32,426	7
1877-78 ...	56,275	2650	58,034	13,044	28,704	37,487	269	1473	1109	40,308	8

Igatpuri Tillage and Land Revenue, 1840-1878—continued.

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YEARS.	ARRA.					REMISSIONS.			COLLECTIONS.					OUTSTANDING.	
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.		
	Assessed.	Alienated.	Total.	Assessed.	Unarable.										
GROUP IV. - 21 VILLAGES, SETTLED IN 1844-45.															
1843-44 ...	2809	732	3541	2601	1346	25	94	119	3065	35	37	211	3348	...	
1844-45 ...	5511	673	6184	1212	985	2645	99	2744	2845	...	37	4	2886	...	
1843-44 to 1844-45 ...	2407	683	3190	2359	1111	115	82	197	2782	6	47	108	2043	122	
1844-45 to 1877-78 ...	10,187	740	10,927	7171	7001	1125	18	1143	4651	31	181	49	4912	...	
1877-78 ...	15,471	836	16,307	10,258	11,759	...	...	...	6114	...	199	158	6771	...
GROUP V. - 1 VILLAGE, SETTLED IN 1845-46.															
1844-45 ...	49	19	68	60	25	...	3	3	39	...	1	3	43	...	
1845-46 ...	95	18	113	53	18	54	3	57	27	...	1	...	28	...	
1845-46 to 1844-45 ...	28	16	44	82	27	...	4	4	33	2	1	2	38	1	
1845-46 to 1877-78 ...	386	20	406	61	612	23	...	23	133	...	9	5	127	...	
1877-78 ...	393	22	415	115	1019	...	...	...	157	...	11	39	207	...
Ten years before survey ...															
Since survey ...	37,700	6781	44,481	29,360	29,018	3466	566	4032	40,480	8	1314	827	51,029	3875	
1877-78 ...	95,602	5172	101,068	27,013	43,470	10,868	181	11,039	62,201	376	2381	668	65,680	14	
1877-78 ...	127,619	5758	133,377	29,962	61,130	...	...	...	76,914	422	2884	1051	81,871	11

According to the 1881-82 returns, the agricultural stock in Government villages amounted to 7339 ploughs, 1657 carts, 14,763 bullocks, 18,785 cows, 9181 buffaloes, 459 horses, 4432 sheep and goats, and 43 asses.

Stock,
1881-82.

In 1880-81, 71,117 holdings or *khātīs* were recorded with an average area of thirty-seven acres and an average rental of £1 5s. 7½d. (Rs. 12-13-0). If equally divided among the agricultural population, these holdings would represent an allotment of six acres at a yearly rent of 7s. 10½d. (Rs. 3-15-0). If distributed among the whole population of the sub-division, the share to each would amount to 2½ acres and the incidence of the land-tax to 3s. 1½d. (Rs. 1-9-0).

Holdings,
1880-81.

In 1880-81, of 136,614 acres held for tillage, 27,225 or 19·92 per cent were fallow or under grass. Of the remaining 109,419 acres 475 were twice cropped. Of 109,894 acres the area under actual cultivation, grain crops occupied 75,297 acres or 68·51 per cent, 34,138 of them under *nūgli* Eleusine coracana, 13,071 under rice *bhāt* Oryza sativa, 12,035 under wheat *gahu* Triticum aestivum, 9905 under *sāva* Panicum miliaceum, 4325 under *bājri* Penicillaria spicata, 1655 under *jvārī* Sorghum vulgare, 48 under maize *makka* Zea mays, and 120 under other cereals. Pulses occupied 14,764 acres or 13·43 per cent, 5928 of them under gram *harbhara* Cicer arietinum, 3582 under lentils *masur* Ervum lens, 815 under *udid* Phaseolus mungo, 1050 under peas *vātāna* Pisum sativum, 669 under *tur* Cajanus indicus, and 2720 under other pulses. Oilseeds occupied 19,672 acres or 17·90 per cent, 24 under linseed *alshi*

Crops,
1880-81.

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Linum usitatissimum and 19,648 under other oilseeds. Fibres occupied 78 acres or 0·07 per cent, all under brown hemp *ambádi* *Hibiscus cannabinus*. Miscellaneous crops occupied 83 acres or 0·07 per cent, 39 of them under sugarcane *us Saccharum officinarum*, 10 under chillies *mírchi* *Capsicum frutescens*, 4 under tobacco *tambákhu* *Nicotiana tabacum*, and the remaining 30 under various vegetables and fruits.

**People,
1880-81.**

The 1881 population returns show, of 68,749 people lodged in 11,089 houses, 65,886 or 95·83 per cent were Hindus; 1813 or 2·63 per cent Musalmáns; 837 or 1·21 per cent Christians; 134 or 0·19 per cent Pársis; 77 or 0·11 per cent Jews; and 2 Buddhists. The details of the Hindu castes are: 777 Bráhmans; 6 Káyasth Prabhus, writers; 755 Jains, 190 Márvádis, 142 Ládsakka Vánis, 46 Lingáyats, and 4 Bhátíás, traders and merchants; 18,394 Kunbis, 362 Rajputs, 278 Kánadás, 80 Mális, and 17 Tirmális, cultivators; 734 Sútárs, carpenters; 431 Sonárs, gold and silver smiths; 422 Kumbhárs, potters; 393 Lohárs, blacksmiths; 191 Shimpis, tailors; 105 Jingars, saddlers; 50 Ghisúdis, tinkers; 22 Kásárs and 14 Támбатыs, coppersmiths; 15 Gaundis, masons; 7 Otáris, metal-casters; 4 Kátáris, turners; 1138 Telis, oil-pressers; 18 Khatris and 4 Koshtis, weavers; 1 Rangári, a dyer; 216 Guravs, drummers; 27 Bháts, bards; 731 Nhávis, barbers; 333 Parits, washermen; 355 Dhangars, shephords; 44 Gavlis, milk-sellers; 70 Bhois, fishers; 292 Beldárs, stono-masons; 31 Buruds, basket and mat makers; 21 Bhandáris, toddy-drawers; 20 Khátiks, butchers; 33 Pardeshis and 18 Játs, labourers; 16 Lonáris, salt-carriers; 9 Komtis; 6 Kaláls, liquor-sellers; 13,603 Kolis, 12,382 Thákurs, 2140 Vanjáris, 298 Káthkaris, 138 Bhils, 119 Vadars, 60 Várlis, and 42 Ramoshis, unsettled tribes; 8156 Mhárs, watchmen; 534 Chámabhárs, tanners; 217 Mángs, rope-makers; 128 Gárudis and 36 Hálémárs, snake-charmers and dancers; 37 Bhangis, scavengers; 36 Mochis, shoemakers; 538 Gosávis, 252 Bairágis, 157 Bharádis, 107 Gondhalis, 36 Mánbhávs, 33 Joshis, 8 Jogis, and 7 Jangams, beggars.

NÁSÍK.

Na'sik, in the south-west of the district, is bounded on the north by Peint, Dindori, and Niphád; on the east by Niphád and Sinnar; on the south by Igatpuri; and on the west by the Sháhápur sub-division of Thána and by Peint. Its area is about 465 square miles. In 1881 its population was 94,980 or 204 to the square mile, and its land revenue was £17,391 (Rs. 1,73,910).

Area.

Of the 465 square miles 426 have been surveyed in detail. According to the revenue survey returns forty-seven square miles are occupied by the lands of alienated villages. The rest contains 185,884 acres or 76·78 per cent of arable land; 17,593 acres or 7·27 per cent of unarable land; 13,519 or 5·58 per cent of grass or *kuran*; 16,775 or 6·93 per cent of forest; and 8339 or 3·44 per cent of village sites, roads, rivers and streams. From the 185,884 acres of arable land, 19,495 or 10·4 per cent have to be taken on account of alienated land in Government villages. Of the balance of 166,389 acres, the actual area of arable Government land, 149,601 or 89·67 per cent were under tillage in 1881-82.

Aspect.

The west of the sub-division is hilly and there is a small level tract in the east, but the general character of the country is undulating. A

few villages in the extreme west lie below the Sahyádris. The hilly parts are more or less wooded, generally with poor teak. The soil is generally poor, much of it requiring rest after every two years' cropping. To the east, especially in the Dárna valley, the soil is deeper and richer.

Besides by the Bombay-Jabalpur railway and by the Bombay-Ágra highway, the sub-division is crossed by several roads from the central town of Násik. Of these one passes west to Trimbak, one north-west to Harsul and to Peint, one north to Dindori, and one, the Poona road south-east to Sinnar. In the west cart roads are rare, but in the east the country tracks are generally good in the fair season, though frequently crossed by awkward streams and rivers.

The climate varies in different places, but on the whole is healthy. The west is much cooler in the hot months and has a much heavier rainfall than the east. At Násik, which lies to the east of the centre of the sub-division, the average fall, during the twenty three years ending 1881, was 27·25 inches. The details are :

Násik Rainfall, 1860-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Inch. Cts.		Inch. Cts.		Inch. Cts.		Inch. Cts.		Inch. Cts.
1860 ...	26 82	1865 ...	20 26	1870 ...	33 1	1875 ...	32 8	1880 ...	20 87
1861 ...	32 52	1866 ...	23 67	1871 ...	20 31	1876 ...	17 7	1881 ...	22 37
1862 ...	31 96	1867 ...	27 51	1872 ...	23 11	1877 ...	19 50		
1863 ...	25 92	1868 ...	20 25	1873 ...	17 48	1878 ...	52 11		
1864 ...	20 20	1869 ...	28 51	1874 ...	35 56	1879 ...	32 23		

Except near the Sahyádris, where the people are entirely dependent on a few ponds and wells, the water-supply is good. The larger rivers not only furnish drinking water to the villages on their banks, but with the help of masonry and mud dams irrigate considerable areas. The chief rivers are the Godávari and its tributary the Dárna. The Godávari rises in the Sahyádris near Trimbak, about eighteen miles west of Násik, and, flowing north-east, receives from the north the waters of the Kikvi and the Alandi. Then, stretching slightly to the south-east it passes through the town of Násik, and a mile or two below receives the Násardi on the right, from which the chief water-supply of Násik is drawn. Below this the bed widens, but is dry for nine months in the year, except a narrow thread of water. Near Dárna Sângvi on the eastern boundary, the Godávari receives on the right the Dárna after a winding course of fifty miles. The Dárna is fed on the left by the Undohol and the Váldevi, neither of which holds much water in the hot season.

The beds of both the Godávari and the Dárna are generally broad, rocky, and hard to cross. During the rains (June-October) these rivers can seldom be passed except at Násik where there is a ford and ferry boat and at Chehedi where there is a ferry boat. Besides these and other minor streams there were, in 1881-82, 3026 wells, of which 214 were with steps and 2812 without steps, 132 dams, 68 *dhekudis* or water-lifts, and 37 ponds.

When it passed to the British in 1818, the sub-division was under the Peshwa. The land revenue continued to be realized by the

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bigha rate system till 1844-45, when the revenue survey was introduced.

To show the spread of tillage and the increase of the land revenue in the thirty-six years that have passed since the survey began to be introduced, the 108 villages of the sub-division have to be arranged under fourteen groups: three villages settled in 1842, two in 1842, one in 1842, thirty-two in 1844, ten in 1844, one in 1844, thirty in 1844, eleven in 1844, one in 1845, three in 1845, eleven in 1846, one in 1853, one in 1858, and one in 1868. In the thirty-two villages settled in 1844-45 and resettled in 1874-75, the figures of the year of settlement, compared with those of the year before, show a fall in the occupied area of 5123 acres, in remissions of £21 (Rs. 210), and in collections of £1534 (Rs. 15,340), and a rise in the waste of 2998 acres. Compared with the average of the ten previous years, the figures of the year of original settlement show a fall in the occupied area of 2047 acres, in remissions of £368 (Rs. 3680), and in collections of £843 (Rs. 8430), and a rise in the waste area of 788 acres. During the thirty years of the original settlement yearly remissions were granted, the largest sums being £142 (Rs. 1420) in 1851-52, and £125 (Rs. 1250) in 1844-45. A comparison of the average of the ten previous years, with the average of the thirty years of the settlement lease, shows a rise in the occupied area of 9470 acres, and in collections of £3 (Rs. 30), and a fall in the waste area of 10,789 acres, and in remissions of £476 (Rs. 4760). These thirty-two villages were resettled in 1874-75. The figures of the revision year, compared with those of the year before, show a rise in the occupied area of 4425 acres, in the waste of 114 acres, in remissions of £1594 (Rs. 15,940), and in collections of £12 (Rs. 120). Compared with the figures of the first year of the revision settlement, the figures of the latest available year show a fall in the occupied area of 930 acres, and in remissions of £1594 (Rs. 15,940), and a rise in the waste of 752 acres and in collections of £1621 (Rs. 16,210).

In the thirty villages settled in 1844-45, and resettled in 1877-78, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 6900 acres and in remissions of £547 (Rs. 5,470), and a fall in the waste area of 4904 acres and in collections of £25 (Rs. 250). Compared with the average of the ten previous years, the figures of the year of settlement show a rise in the occupied area of 7105 acres, in remissions of £539 (Rs. 5390), and in collections of £9 (Rs. 90), and a fall in the waste area of 4725 acres. During the thirty-three years of the survey rates yearly remissions were granted, the largest sums being £568 (Rs. 5680) in 1850-51 and £567 (Rs. 5670) in 1849-50. Compared with the average of the ten previous years, the average of the thirty-three years of the survey lease shows a rise in the occupied area of 11,817 acres, in the waste of 2864 acres, in remissions of £218 (Rs. 2180), and in collections of £276 (Rs. 2760). These thirty villages were resettled in 1877-78. The figures of the year of resettlement, compared with those of the year before, show a rise in the occupied area of 1761 acres, in the waste of 1202 acres, and in remissions £206 (Rs. 2060), and a fall in collections of £7 (Rs. 70).

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In the eleven villages settled in 1844-45, the figures of the settlement year, compared with those of the year before, show a rise in the occupied area of 1829 acres, and in remissions of £167 (Rs. 1670), and a fall in the waste area of 1350 acres and in collections of £33 (Rs. 330). The figures of the settlement year, compared with the average of the ten previous years, show a rise in the occupied area of 1802 acres and in remissions of £166 (Rs. 1660), and a fall in the waste of 818 acres and in collections of £34 (Rs. 340). During the thirty-four years of survey rates yearly remissions were granted, the largest sums being £186 (Rs. 1860) in 1850-51 and £185 (Rs. 1850) in 1848-49. Compared with the average of the ten previous years, the average of the thirty-four years of survey rates shows a rise in the occupied area of 4431 acres, in the waste of 1016 acres, in remissions of £69 (Rs. 690), and in collections of £124 (Rs. 1240).

In the eleven villages settled in 1846-47 and revised in 1876-77, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 2509 acres and in remissions of £208 (Rs. 2080), and a fall in the waste area of 2622 acres and in collections of £121 (Rs. 1210). Compared with the average of the ten previous years, the figures of the first year of survey show a rise in the occupied area of 2231 acres, and in remissions of £167 (Rs. 1670), and a fall in the waste area of 2292 acres and in collections of £56 (Rs. 560). During the thirty years of the survey lease, yearly remissions were granted, the largest sums being £52 (Rs. 520) in 1850-51 and £244 (Rs. 2440) in 1851-52. A comparison of the average of the ten years before survey, with the average of the thirty years of the survey lease, shows a rise in the occupied area of 8570 acres, in remissions of £36 (Rs. 360), and in collections of £239 (Rs. 2390), and a fall in the waste area of 474 acres. These eleven villages were revised in 1876-77. The figures of the year of revision, compared with those of the year before, show a fall in the occupied area of 245 acres, and a rise in the waste of 470 acres, in remissions of £137 (Rs. 1370), and in collections of £9 (Rs. 90). Compared with the revision year, the figures of the latest available year show a rise in the occupied area of 457 acres and in collections of £116 (Rs. 1160), and a fall in the waste area of 457 acres and in remissions of £137 (Rs. 1370). In the revision survey £138 (Rs. 1380) were remitted.

Adding to these figures the details of the remaining twenty-four villages, the result for the whole sub-division is, comparing the average of the ten previous years with the average of the latest available years of the survey rates, a rise in the occupied area of 45,157 acres and in collections of £1229 (Rs. 12,290), and a fall in the waste area of 14,525 acres and in remissions of £633 (Rs. 6330). Again, comparing the average of the ten years before the first settlement with the figures of the last year of the survey rates, the result is a rise in collections of £5826 (Rs. 58,260) or 84.9 per cent.

The following statement gives the details :

Nasik Tillage and Land Revenue, 1842-1878.

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YEAR.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDING.
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.	
	Assessed.	Alienated.	Total.	Assessed.	Unarable.									
GROUP I.—3 VILLAGES, SETTLED IN 1842-43.														
1841-42	Acres.	Acres.	Acres.	Acres.	Acres.	Ra.	Ra.	Ra.	Ra.	Ra.	Ra.	Ra.	Ra.	Ra.
1842-43	2685	1181	3869	1823	670	57	9	66	3043	...	38	104	3185	...
1842-43 to 1841-42	2676	904	3580	1029	298	70	...	70	2343	...	62	121	2517	...
1842-43 to 1873-74	2431	1157	3588	2104	679	356	4	360	2052	...	46	37	2735	56
1873-74	3180	843	4023	585	263	4	4	8	2643	6	100	64	2879	...
1874-75	3768	776	4544	64	250	...	...	...	2957	1	301	10	3269	...
1874-75	3907	784	4691	97	357	1959	...	1959	2023	2	301	13	3269	...
1877-78	3727	784	4511	277	357	...	...	...	4675	...	301	131	5107	...
GROUP II.—2 VILLAGES, SETTLED IN 1842-43.														
1841-42	793	496	1289	444	111	5	...	5	829	...	17	7	853	...
1842-43	852	355	1207	502	286	18	...	18	600	...	17	3	626	...
1842-43 to 1841-42	780	480	1260	460	111	96	1	97	769	...	17	4	790	34
1842-43 to 1874-75	1094	368	1462	262	270	4	...	4	721	3	65	8	800	...
1874-75	1358	377	1735	1	259	...	...	...	831	1	114	14	960	...
1875-76	1524	382	1910	...	140	679	...	679	829	1	114	30	974	...
1877-78	1528	383	1910	...	140	...	...	...	1408	...	114	...	1522	...
GROUP III.—1 VILLAGE, SETTLED IN 1842-43.														
1842-43	3855	1012	4867	535	1230	111	...	111	3426	...	23	...	3449	...
1843-44	3590	815	4435	809	1325	200	...	200	2264	...	23	28	2316	...
1843-44 to 1842-43	2084	1042	4026	960	1230	472	...	472	2948	...	24	2	2974	10
1843-44 to 1873-74	3952	858	4810	457	1293	21	...	21	2595	9	121	5	2730	1
1873-74	4394	898	5282	...	1278	...	...	...	2753	5	234	17	3009	...
1874-75	4903	874	5777	11	811	2309	...	2309	2732	...	234	3	2989	...
1877-78	4891	874	5765	...	811	...	...	...	5050	...	234	2	5292	...
GROUP IV.—32 VILLAGES, SETTLED IN 1844-45.														
1843-44	28,523	8707	37,230	17,214	22,724	1390	79	1469	39,023	171	742	229	40,165	78
1844-45	25,682	6425	32,107	20,212	12,041	1057	198	1255	23,131	398	838	153	2,4820	117
1844-45 to 1843-44	25,396	8758	34,154	19,424	23,417	4859	74	4038	32,268	107	779	105	33,249	959
1844-45 to 1873-74	37,278	6346	43,624	8635	11,642	92	81	173	30,373	926	1736	242	33,277	10
1873-74	41,370	6286	50,656	500	12,622	6	...	6	33,789	798	2469	1313	38,369	58
1874-75	48,819	6262	55,081	614	10,682	15,944	...	15,944	34,688	980	2468	346	38,491	...
1877-78	47,800	6261	54,151	1366	10,874	...	...	...	50,278	1513	2468	444	54,703	...
GROUP V.—10 VILLAGES, SETTLED IN 1844-45.														
1843-44	9010	7801	16,811	10,403	12,591	1498	663	2161	12,233	98	392	1108	13,826	30
1844-45	9636	6310	15,952	9634	4927	770	117	887	8383	208	287	1463	10,331	9
1844-45 to 1843-44	9531	7793	17,324	9397	18,049	3683	66	3749	10,951	67	345	514	11,877	518
1844-45 to 1874-75	15,979	6239	22,218	4331	4903	51	29	80	13,016	456	1273	680	10,055	18
1874-75	20,103	6389	26,492	487	4723	...	...	...	16,161	230	2331	199	18,921	4
1875-76	21,590	6304	27,894	772	4674	7970	...	7970	16,263	325	2381	280	19,169	...
1877-78	20,907	6297	27,204	1370	4600	...	...	...	23,382	360	2328	549	27,119	81
GROUP VI.—1 VILLAGE, SETTLED IN 1844-45.														
1843-44	323	117	442	430	360	15	...	15	238	...	6	...	238	...
1844-45	373	96	464	119	...	...	...	...	175	...	2	...	177	...
1844-45 to 1843-44	297	117	414	466	360	18	...	18	263	...	4	2	269	11
1844-45 to 1875-78	535	88	673	183	75	5	...	5	305	4	14	5	328	...
1875-78	711	89	800	297	147	...	...	...	393	8	23	...	424	...
1876-77	790	92	882	317	205	101	...	101	392	8	23	...	423	...
1877-78	800	92	892	307	205	...	...	...	504	...	23	4	531	...

Chapter XIII.**Sub-divisions.****PEINT.****Aspect.**

forests; and 6811 or 2·56 per cent village sites, roads, rivers, and streams. From the 194,105 acres of arable land six have to be taken on account of alienated lands. Of the balance of 194,099 acres, the actual area of arable Government land, 186,452 or 96 per cent were under tillage in 1881-82.

Peint differs from the rest of Násik, as, both in appearance and climate, it belongs to the Konkan rather than to the Deccan. Except a gently waving belt, two to three miles broad, along the foot of the Sahyádris, Peint is a network of narrow ridges and deep-cut ravines. The hills, which are fairly covered with small timber in the west but are bare along the eastern border, rise in many cases above the level of the crest of the Sahyádris. But the general height of the country is about 600 feet below the Deccan tableland. There is abundance of forest land, and excellent teak is found in some parts, but the trees, as a rule, are small. The chief forms of tillage are rice-planting in the valleys, and the growth of coarse grains on the gentler slopes. From the crest of the Sahyádris, its billowy ranges and green patches of tillage look varied and picturesque. But in the country itself, the narrowness and sameness of the ravines, the bareness of the teak coppice, and the poverty of the villages have a desolate and monotonous effect. Among the numerous spurs which roughen the surface, one main range in the north stretches south-west to within twenty miles of the coast forming the water-parting between the Damanganga and the Pár rivers. There are three varieties of soil, a deep rich black along the sides of rivers, a red hill soil like Konkan soil in the Sahyádris and other uplands, and a mixed black and red between the uplands and the valleys.

There are only three cart roads; from Násik to Harsol through the Vághera pass; from Násik to Peint through the Ambegaon or Sával pass which is kept in good repair; and from Harsol along the foot of the Sahyádris to Karanjúli on the Násik-Peint highway. Except along these three roads no carts can travel. In the west travelling is difficult even for laden cattle, and the ravines are so steep and narrow that long detours have to be made.

Climate.

The climate is trying and unhealthy. It combines the extremes of heat and cold, and the narrow thickly-wooded valleys, drenched during the rains, are laden with fever except in April and May when the heat is oppressive. Thermometer readings in 1874-75 and 1875-76 showed maximums of 83° and 94° and minimums of 76° and 65°, or a mean maximum of 88° and a mean minimum of 70°. In the valleys the temperature is much higher, often in April and May over 100°, with strong hot winds. At the central station of Peint, the average rainfall during the twelve years ending 1881 was about ninety-three inches. The details are:

Peint Rainfall, 1874-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Ins. Cts.		Ins. Cts.		Ins. Cts.		Ins. Cts.
1870 ...	90 12	1873 ...	79 50	1876 ...	Not avail.	1879 ...	108 8
1871 ...	69 79	1874 ...	Not avail.	1877 ...	able.	1880 ...	88 22
1872 ...	110 80	1875 ...	able.	1878 ...	117 73	1881 ...	88 20

The chief rivers are the Damanganga, the Pár, and the Nár, which, fed by smaller mountain streams, flow along rocky beds at the foot of woody ravines several hundred feet deep. The only reservoir which holds water throughout the year is at Peint. Villages not on the banks of rivers or streams draw their water from wells, which are little better than holes scraped to catch the outflow of some small spring. Except in the villages on the banks of the larger rivers, most of these wells run dry during April and May. There were, in 1881-82, 428 wells, of which 19 were with steps and 419 without steps, and 7 ponds.

Complete revenue details are not available for the 225 Peint villages for any year before 1865-66, when the survey was introduced. Under its Hindu chiefs its revenue amounted, in 1864-65, to £1928 (Rs. 19,280), and its remissions to about £232 (Rs. 2320). In 1865-66, the settlement year, the revenue increased from £1928 to £2809 (Rs. 19,280-Rs. 28,090) and the remissions fell from £232 to £7 (Rs. 2320-Rs. 70). The occupied area amounted to 190,829 acres and the waste to 3288 acres. The average revenue collections, during the ten years before the survey, amounted to £1490 (Rs. 14,900) and the remissions to £206 (Rs. 2060). In the thirteen years of the survey rates yearly remissions were granted, the largest sums being £17 (Rs. 170) in 1869-70 and £16 (Rs. 160) in 1870-71. Compared with the figures of the year of settlement, the average of the thirteen years of survey rates shows a fall in the occupied area of 6713 acres, in remissions of £1 (Rs. 10), and in collections of £79 (Rs. 790), and a rise in the waste area of 6721 acres. Compared with the average of the thirteen survey years, the figures of 1877-78, the latest available year of survey rates, show a fall in the occupied area of 1128 acres and in remissions of £7 (Rs. 70), and a rise in the waste area of 1101 acres and in collections of £28 (Rs. 280). A comparison of the first year of settlement with the figures of the latest available year (1877-78), shows that the occupied area has fallen by 7841 acres, that the waste area has risen by 7822 acres, that remissions have fallen to nothing, and that the collections have fallen by £51 (Rs. 510).

The following are the details :

Peint Tillage and Land Revenue, 1865-1878.

YEAR.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDING.
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.	
	Assessed.	Alienated.	Total.	Assessed.	Unarable.									
GROUP I.—225 VILLAGES, SETTLED IN 1865-66.														
	Acres.	Acres.	Acres.	Acres.	Acres	Rs.	Ra.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1864-65 ...	...	...	...	...	...	2319	...	2319	19,263	...	18	...	19,281	...
1865-66 ...	190,823	6	190,829	3288	72,066	75	...	75	28,044	...	12	89	28,096	...
1865-66 to 1864-65 ...	...	...	...	...	...	2060	...	2060	14,881	...	18	5	14,904	...
1865-66 to 1877-78 ...	184,110	6	184,116	10,009	72,069	67	...	67	26,095	...	12	296	27,303	...
1877-78 ...	182,982	6	182,988	11,110	72,078	27,239	...	12	336	27,587	...

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Holdings,
1880-81.

According to the 1881-82 returns, the agricultural stock in Government villages amounted to 2524 ploughs, 47 carts, 7351 bullocks, 11,047 cows, 2197 buffaloes, 239 horses, and 2778 sheep and goats.

In 1880-81, 3816 holdings or *khátás* were recorded with an average area of $48\frac{2}{3}$ acres and an average rental of 15s. 9d. (Rs. 7-14-0). If equally divided among the agricultural population, these holdings would represent an allotment of $24\frac{2}{3}$ acres at a yearly rent of 7s. 10½d. (Rs. 3-15-0). If distributed among the whole population of the sub-division, the share to each would amount to $31\frac{2}{3}$ acres, and the incidence of the land tax to 1s. 3d. (10 annas).

Crops,
1880-81.

In 1880-81, of 185,410 acres held for tillage 36,290 or 19·57 per cent were fallow or under grass. Of the 149,120 acres under tillage, grain crops occupied 90,827 acres or 60·90 per cent, 62,258 of them under *náchni* Eleusine coracana; 20,061 under *sáva* Panicum miliaceum; 8505 under rice *bhát* Oryza sativa; and 3 under wheat *gachu* Triticum aestivum. Pulses occupied 29,571 acres or 19·83 per cent, 18,215 of them under *udil* Phaseolus mungo; 9333 under *tur* Cajanus indicus; 1655 under *kulith* Dolichos biflorus; and 368 under gram *harbhara* Cicer arietinum. Oilseeds occupied 28,722 acres or 19·26 per cent.

People,
1881.

The 1881 population returns show, of 55,144 people lodged in 10,333 houses, 54,590 or 98·99 per cent Hindus, 540 or 0·97 per cent Musalmáns, 13 Pársis, and 1 Christian. The details of the Hindu castes are: 174 Bráhmans; 90 Thákurs or Brahma Kshatris and 13 Káyasth Prabhus, writers; 117 Lingáyats, 30 Jains, and 15 Ládsakka Vánis, traders and merchants; 26,208 Kunbis, 140 Rajputs, and 39 Hetkaris, husbandmen; 58 Shimpis, tailors; 37 Sonárs, gold and silver smiths; 33 Kumbhárs, potters; 28 Lohárs, blacksmiths; 4 Kásárs, copper-smiths; 1 Sutár, a carpenter; 133 Telis, oil-pressers; 1 Khatri, a weaver; 40 Ghadshis, musicians; 1 Gurav, a drummer and a temple servant; 14 Nhávis, barbers; 209 Dhangars, shepherds; 76 Gavlis, milk-sellers; 27 Buruds, basket and mat makers; 16,592 Kolis, 9353 Várlis, 238 Káthkaris, 215 Vanjáris, 139 Vadars and 9 Bhils, early or unsettled tribes; 337 Mhárs, watchmen; 29 Chámblhárs, tanners; 147 Hálemárs and 21 Mángs, rope-makers and servants; 20 Gosávis and 2 Bairágis, beggars.

History.

In the sixteenth century Peint formed part of the possessions of the Rája of Bágglán. A certain Jáv, on being appointed manager or *kamávísár* of Peint, changed his family name Povár to Dalvi, a Bágglán word for minister or manager.¹ His grandson Krishna Bhik Dalvi, while nominally continuing to hold the office of Dalvi, under the Bágglán chief, assumed the title of Rája. Krishna had three sons one illegitimate and two legitimate. To Rám Dalvi, the elder of the legitimate sons, was left the management of the

¹ Mr. H. E. Goldsmid's Report on the Peint State (1839). Bom. Gov. Sel. XXVI. (New Series), 108. In the genealogical table presented to Mr. H. E. Goldsmid by the last descendant of the family the first ancestor is Kukáji Povár of Dharne; his son Krishna Povár assumed the name of Dalvi, and his son Laxdir was raised to the chieftainship with the title of Abdul Momin *alias* Laxdir Dalpatráv.

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whole district, except the sub-division or *pargana* of Harsol, and to Bhik Dalvi, the younger legitimate son was left Harsol, some garden land near Peint, and the headship of two villages in Dindori. Laxdir, the illegitimate son, who was the eldest of the family, was sent with the family standard and a party of twenty-five horsemen to serve the Báglán chief at Mulher. On his father's death Laxdir returned from Mulher, and usurping the management of the whole district confined his brothers and murdered the state manager or *kárbhári*. He afterwards set his brothers free and the three shared the management of the state. Bhik Dalvi, the second legitimate son, died without issue. In 1636 Báglán became tributary to the Moghals. Shortly after this, Laxdir went into rebellion and prince Aurangzeb sent an officer named Shaikh Mansur to seize and take him to Delhi.¹ Three years passed before the officer was able to capture the insurgent chief. At last, Laxdir was caught by stratagem, and with his wife, his son Kukáji, and his brother Rám Dalvi, was taken to Delhi, where the three male prisoners were sentenced to death. While waiting execution Rám Dalvi cured the emperor's daughter of asthma, and obtained a remission of the sentence. All of them became Muhammadans, and the state was conferred on Rám Dalvi now called Abdul Rem and on Laxdir or Abdul Momin, who was also called Laxdir Dalpatráv.² After this the Moghal Government does not seem to have interfered with the principality.

Rám Dalvi's wife and her two sons Ratan Dalvi and Lakhán Dalvi, who were living with her mother, escaped being carried to Delhi and remained Hindus. After his return from Delhi, Laxdir or Abdul Momin had two illegitimate sons Chinnáji and Nánú Miáh. He arranged that on his death the state should be divided into two equal parts, one to be enjoyed by his heirs and the other by the Hindu sons of Rám Dalvi. After some time Laxdir and Rám Dalvi were killed in a battle with some Kolis at a village named Mohari in Dindori, and were buried in the same tomb at Melusker. They were succeeded by their five sons, the three Musalmáns holding jointly one half of the country and the two Hindus the other half. Kukáji, Laxdir's eldest son, to put an end to a quarrel between himself and Ratan Dalvi, the son of Rám Dalvi, adopted and made a Musalmán of Ratan Dalvi's younger son Harising. On Kukáji's death, his younger brother Chinnáji usurped the whole state, and sent Harising back to his father. Ratan Dalvi, with his Hindu son Mohansing and the Musalmán Harising, having been deprived of their proper share, went to live with their relations the Tokes at Abhona. Laxdir II., Chinnáji's successor, promising to restore his half share, persuaded Mohansing,

¹ The remains of the fort which this officer built during the siege of Peint, are still known as Mansurgadi.

² The state was granted in *sháhának*, a tenure which corresponds with personal *saranjam* or *jáhgir*. Bom. Gov. Sel. XXVI. 94. According to another account, Krishna Dalvi left but one son, who with his wife and child was taken to Delhi and made sole proprietor. But this does not agree with a paper in the possession of a Násik priest or *updhya* written by Laxdir himself.

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the surviving Hindu son of Ratan Dalvi, to return to Peint, and the two remained in peaceful possession of the state, until Mohansing was killed in a fight with some Kolis at Harsol. As Mohansing's son Parvatsing was only two and a half years old, Laxdir II. gave Á'ubái, his brother's widow, a deed or *sanad* conferring on her orphan son half of the Harsol sub-division and allotting to herself three villages in Peint.¹ Parvatsing never took possession of his estate, as he and his mother, though Hindus, lived with Laxdir as members of his family. On reaching the age of eighteen, Parvatsing demanded his share from Chinnáji Dulpatráv the son and successor of Laxdir II; Chinnáji refused, and Parvatsing petitioned the Peshwa Mádhavráv Ballál (1761-1772), who summoned both parties before him, decided in favour of Parvatsing, and sent an officer to make the division.² Parvatsing remained in possession of his share for two years, when he was dispossessed by the Muhammadan party. The Peshwá's government does not seem to have interfered till 1778-79, when Chinnáji, endeavouring to break through the terms of an agreement by which he had mortgaged his estate to Dhondú Mahádev the Peshwá's *kamávishár* at Násik, was put in confinement and his district attached.³ In 1790-91 the Peshwa determined to keep the fort of Khirai in his own hands, with an assignment for its support of nineteen villages estimated to yield a yearly revenue of about £500 (Rs. 5000).⁴ He agreed to restore the rest of the estate to the chief, on condition that he paid by nine yearly instalments £17,500 (Rs. 1,75,000), including £2500 (Rs. 25,000) the amount of the debt incurred to Dhondú Mahádev, £12,500 (Rs. 1,25,000) of *nazarána* or succession fee, and £2500 (Rs. 25,000) of interest.⁵ Chinnáji died in 1796, leaving two widows, one of whom named Rájkuvarbái, with

¹Two of these were Nurguda and Chelmuka.

²According to another (Musalmán) account, Mohansing served as a *sipdhi* under Laxdir II. After his death, in consideration of the loss his family had sustained and their helpless state, Laxdir bestowed on his widow and orphan son two villages, of which they remained in peaceful possession for upwards of forty years. In 1771 the two chief hereditary *kárbháris*, Mahádev Malhár and Rájáram Narhar, quarrelled with Karámatji the uncle of Chinnáji, and took revenge by furnishing Parvatsing with forged documents and instigating him to claim a share of the state on the plea that he was sprung from the same stock as Karámatji. By playing into one another's hand the *kárbháris* succeeded in extorting from Chinnáji a paper conceding all that had been claimed by Parvatsing and in obtaining from the Peshwá's officers letters granting Parvatsing half of the principality. In 1790 this intrigue was exposed, and the Peshwa issued an order recalling the decree passed by his officers. But Chinnátsing, Parvatsing's successor, remained aloof and managed to keep the original decree. A document has lately (1839) come to light, in which Parvatsing promised a large reward to the *kárbháris* if he succeeded in establishing his claim. Bom. Gov. Sel. XXVI. (New Series), 118.

³The original *sháhádnak* or *jáhgir*, continuing to be hereditarily enjoyed, was regarded by the Peshwá's government as a *samsthán* or chiefship, which, though subordinate and tributary, had acquired more or less independent authority. Bom. Gov. Sel. XXVI. 95.

⁴These villages were not kept by the British when Peint was restored to the Chief in 1818. In 1837 they yielded a revenue of £170 (Rs. 1700).

⁵As the Government share of £17,500 (Rs. 1,75,000) was transferred to Dhondú Mahádev in clearance of a debt due to him by the Peshwa, reference to the Poona accounts does not show whether Chinnáji fulfilled the terms of his agreement. It is understood on the authority of an old *kárbhári* of Dhondú Mahádev's, that the security of Hari Pandurang Garbe was taken from Chinnáji, and consequently the *subhedár* recovered the whole of the money. Bom. Gov. Sel. XXVI. 110.

an adopted son Laxdir III., continued in possession for a few years. Then Himmatsing, the son of the Hindu claimant Parvatsing, entered the district with a body of men obtained from his brother-in-law, Mánáji Phakde, who had then great influence with the Peshwa. The small mud fort at Peint was taken without difficulty and Himmatsing remained for some time in power. In 1799 a party of troops, sent by Pándurang Dhondú the son of Dhondú Mahádev and the Peshwá's governor of Trimbak, surrounded and burnt the fort. Himmatsing was saved with difficulty and most of his followers were burnt to death. The chief was deposed and Peint placed under an agent of the Peshwa. Of the sequestered revenue, according to one account, £280 (Rs. 2800) were assigned for the support of the chief and £120 (Rs. 1200) for that of his Hindu rivals, and according to another account £250 (Rs. 2500) were assigned to the chief and £150 (Rs. 1500) to his rivals.¹

In 1814 Rájkuvarbái collected some men, and, with her son Laxdir III., attempted to drive the Peshwá's officers out of Peint. The assailants were attacked and defeated by a detachment of the Peshwá's troops who happened to be on outpost duty at Kopargaon. Rájkuvarbái was taken prisoner and confined for a short time in the forts of Kurang and Trimbak. Laxdir escaped to Balsár, and remained there until the British troops had reduced the greater part of the Peshwá's territories. In 1818, during Captain Briggs' advance to Trimbak, Laxdir gave him much assistance in dispersing hostile bands of Maráthás and Kolis. In return for this assistance, and because he believed that Peint had been forcibly seized by the Peshwá's officer at Násik, Captain Briggs recommended that Laxdir should be confirmed in his possessions. Laxdir paid the British, as his ancestors had paid the Peshwás, a yearly tribute of £350 (Rs. 3500). The chief showed himself weak and unprincipled, and, under the evil influence of two ministers Bálábhái and Hayátkhán, was soon deeply in debt. During Laxdir's lifetime, Nilkanthráv, the brother of Himmatsing, the representative of the Hindu branch of the family, received from Government a yearly allowance of £350 (Rs. 3500), of which £200 (Rs. 2000) were paid in cash, and villages yielding £150 (Rs. 1500) were assigned to him on account of the balance. Of this £18 (Rs. 180) were paid by Nilkanthráv to his sister-in-law Kamalábái. Laxdir III. died in 1837, leaving one legitimate daughter named Nurjahán, who was then seventeen years old. The state thus became an escheat to Government, as Muhammadan law and usage are against the daughter of a Muhammadan chief succeeding to the management of such a state.² Government wished to restore the principality, and, with this object, sought to procure for the Begam a husband qualified to manage the state. This project was frustrated by the Begam, who insisted on marrying an

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¹ According to the Musalmán account (Bom. Gov. Sel. XXVI. 120) this arrangement was due to the power of Himmatsing's relation Mánáji Phakde. It is also said that, in 1801, Laxdir III. being anxious to free the state from attachment, and surrounded by treacherous *kárbháris*, was cajoled into signing a document admitting the truth of all that his opponent had advanced.

² Mr. W. J. Turquand, Acting Sub-Collector of Násik, 1854.

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individual whom the minister Hayátkhán brought from a distance, with the view of retaining the influence he had exercised under Laxdir III. The Begam afterwards lost her eyesight from small-pox. Government allowed her a life pension equal to two-thirds of the net revenue of the estate, which was placed under the charge and administration of Mr. W. J. Turquand,¹ the Sub-Collector of Násik, where the Begam generally lived. Laxdir's younger brother Daulatráv died before him, leaving a widow Surajkuvar, who till her death enjoyed the revenue of one village. During the 1857 mutinies a serious disturbance took place at Peint, organized by Bhagvantrav or Bháu Rája, the son of Nilkanthráv, the representative of the Hindu branch of the family. The rising was crushed and Bhagvantráv, with about fifteen of his followers, was hanged at Násik on the 19th of December 1857.² On the death of the Begam in 1878, Peint became part of the Násik district. Since Peint has passed under British management roads, schools, and vaccination have been introduced. The forest has also been largely cleared, though this is a doubtful gain as its timber was the chief wealth of the state. The land was surveyed and the revenue settled in 1865-66. As has been noticed in the Land Administration Chapter, the land revenue system is partly the ordinary holding or *rayatvári* tenure, and partly a plough-cess. The ordinary tenure is in force in lands surveyed in detail, and a plough or hoo cess in uplands which have been surveyed in block. Under the plough-cess system the village headman is responsible for the whole state demands, and the husbandmen are his tenants-at-will. The power of selling or otherwise disposing of land is the same as under the survey tenure. The assessment is generally paid in money. Revenue instalments fall due on the first of January and the first of March. The revenue collecting agency is the village headman and accountant, the same as in other parts of Násik. The Government dues are punctually paid and remissions are seldom asked for.

DINDORI.

Dindori, one of the western sub-divisions, is bounded on the north by Kalvan and the Saptashring hills; on the east by Chándor and Niphád; on the south by Násik; and on the west by the Sahyádrí hills and Peint. Its area is about 528 square miles. In 1881 its population was 72,290 or 137 to the square mile and its land revenue £15,387 (Rs. 1,53,870).

Area.

Of the 528 square miles 509 have been surveyed in detail. According to the revenue survey returns, four square miles are occupied by alienated villages. The rest contains 260,201 acres or 80·52 per cent of arable land, 23,721 acres or 7·34 per cent of unarable land, 34,472 acres or 10·67 per cent of grass, 1595 acres or 0·49 per cent of forest, and 3156 acres or 0·98 per cent of village sites, roads, and river beds. From the 260,201 acres of arable

¹ In 1852-53 the gross revenue of the state amounted to about £3400 (Rs. 34,000). In the Poona revenue records the arable area of the state was roughly estimated at 96,550 *bighás*. Of these 33,490 were cultivated at the introduction of the leasing system in 1849, 29,060 were fallow, and 34,000 were waste. The rest of the state was unarable hill lands and forests.

² Details of the Peint disturbance are given under the History Chapter; 201,202.

Government land, 27,903 acres or 10·7 per cent have to be taken on account of alienated land in Government villages. Of the balance of 232,298 acres, the actual area of arable Government land, 182,500 or 78·56 per cent were under tillage in 1881-82.

Most of Dindori is hilly. The hills, and a large stretch of high-land in the north-east near Vani, are thinly covered with small teak and other trees, but, especially towards the west, the southern slopes of the Saptashring hills are surprisingly bare even of brush-wood. In the west most of the soil is red or *mál*, changing to black towards the east and south. Except near some of the rivers, it is generally shallow and poor. In the north and west travelling is difficult. There are a few cart tracks, but most of the traffic is by horse or bullock back. The only cart roads through the northern hills are the Sával pass leading to Peint and Balsár and the Aivan pass leading to Kalvan.

The climate is feverish from the end of October to the middle or end of January. The heat is never great, and in April and May the climate is usually pleasant and healthy. The rainfall is abundant and seldom fails. It is heaviest along the western and northern hills. At Dindori, a little to the south of the centre, the average rainfall during the twelve years ending 1881 was twenty-six inches. The details are :

Dindori Rainfall, 1870-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Inch. Cts.		Inch. Cts.		Inch. Cts.
1870...	26 56	1874 ...	28 10	1878 ...	41 30
1871 ...	19 33	1875 ...	34 70	1879 ...	42 41
1872 ...	22 12	1876 ...	19 5	1880 ...	21 41
1873...	22 65	1877 ...	19 6	1881 ...	25 40

In spite of the abundant rainfall several parts of Dindori are often badly off for water. All the streams rise within Dindori limits, and none of them are large. The chief are the Kádva, which, rising near the meeting of the Sahyádri and Saptashring hills, crosses Dindori from north-west to south-east. On its way it receives the Kalvan from the right and the Punambe from the left. In addition to the Kádva and its feeders in the south-east corner, the Bánganga rises near Rámsej and flows south-east to the Godávári. Besides these streams, which flow throughout the year, there are many brooks and streamlets which run dry early in the hot weather. Across the Kádva, about four miles south-east of Dindori, at a cost of about £4270 (Rs. 42,700), Government have built a dam 1206 feet long. The work was completed in 1872, but the water-supply is so small that it has been found necessary to supplement the original scheme by a series of storage reservoirs. Besides the irrigation from the Kádva a small area of land in two villages is watered from the Bánganga. Except the Bánganga the rivers have high banks, and, in the case of the Kádva, a rocky channel adds to the difficulty of the crossing. The east and centre are the only parts which are fairly provided with wells. Many villages draw their drinking water from a hole with a muddy spring at the bottom, and cattle have often to be driven several miles to water. Besides these rivers and streams

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there were, in 1881-82, 770 wells 153 with steps and 617 without steps, 85 dams, 27 *dhekudis* or water-lifts, and 21 ponds.

In 1818, when Dindori passed to the British, the land revenue was collected partly by *bigha* rates and partly by plough rates. This continued till the revenue survey was introduced in 1842-43 in the plain or *desh* villages, and in 1844-45 in the hill or *dung* villages.

To show the spread of tillage and the increase of land revenue in the thirty-five years since the introduction of the revenue survey, the 121 villages of the sub-division have to be arranged in nine groups: fifteen villages settled in 1842, twenty-three villages settled in 1843, four villages settled in 1844, eighteen villages settled in 1845, forty-five villages settled in 1845, nine villages settled in 1846, four villages settled in 1846, one village settled in 1851, and two villages settled in 1853. In the fifteen villages settled in 1842-43 and re-settled in 1874-75, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 2667 acres, in the waste of 1084 acres, and in remissions of £75 (Rs. 750), and a fall in collections of £417 (Rs. 4170). A comparison of the figures of the year of settlement, with the average of the previous ten years, shows a rise in the occupied area of 4840 acres, and a fall in remissions of £51 (Rs. 510), in collections of £195 (Rs. 1950), and in the waste of 103 acres. During the thirty-two years of survey rates yearly remissions were granted, the largest sums being £80 10s. (Rs. 805) in 1842-43 and £30 12s. (Rs. 306) in 1851-52. A comparison of the average of the thirty-two years of survey rates, with the average of the ten years before the survey, shows a rise in the occupied area of 7926 acres, and a fall in the waste of 3653 acres, in remissions of £127 (Rs. 1270), and in collections of £5 (Rs. 50). The survey of this group of fifteen villages was revised in 1874-75. The figures for this year, compared with those of the year before, show a rise in the occupied area of 3374 acres, in remissions of £510 (Rs. 5100), and in collections of £151 (Rs. 1510), and a fall in the waste of 8 acres. The figures for 1877-78, the latest available year, compared with those of 1874-75, show a fall in the occupied area of 845 acres and in remissions of £510 (Rs. 5100), and a rise in the waste of 843 acres and in collections of £457 (Rs. 4570).

In the twenty-three villages settled in 1843-44 and re-settled in 1874-75, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 4529 acres and in remissions of £37 (Rs. 370), and a fall in collections of £711 (Rs. 7110) and in the waste of 139 acres. A comparison of the year of settlement, with the average of the previous ten years, shows a rise in the occupied area of 8531 acres, and a fall in remissions of £258 (Rs. 2580), in collections of £248 (Rs. 2480), and in the waste of 3081 acres. During the thirty-one years of survey rates yearly remissions were granted, the largest sums being £137 (Rs. 1370) in 1851-52 and £98 (Rs. 980) in 1843-44. A comparison of the thirty-one years of survey rates, with the average of the ten years before the survey, shows a rise in the occupied area of 14,705 acres and in collections of £256 (Rs. 2560), and a fall in the waste of

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3957 acres and in remissions of £345 (Rs. 3450). The settlement of these twenty-three villages was revised in 1874-75. The figures of this year, compared with those of the previous year, show a rise in the occupied area of 6338 acres, in remissions of £1028 (Rs. 10,280), and in collections of £476 (Rs. 4760), and a fall in the waste of 5 acres. The figures for 1877-78, the latest available year, compared with those of the first revision year, show a rise in the waste of 941 acres and in collections of £1093 (Rs. 10,930), and a fall in the occupied area of 950 acres.

In the eighteen villages surveyed in 1845-46 and re-settled in 1875-76, the figures of the year of settlement, compared with those of the year before, show a fall in the occupied area of 376 acres, in the waste of 8272 acres, in remissions of 2s. (Rs. 1), and in collections of £22 (Rs. 220). A comparison of the figures of the year of settlement, with the average of the ten previous years, shows a fall in the occupied area of 750 acres, in the waste of 7672 acres, in remissions of £21 (Rs. 210), and in collections of £76 (Rs. 760). During the thirty years of survey rates yearly remissions were granted, the largest sums being £55 (Rs. 550) in 1859-60 and £34 (Rs. 340) in 1851-52. A comparison of the average of the thirty years of survey rates, with the average of the ten previous years, shows a rise in the occupied area of 4287 acres and in collections of £261 (Rs. 2610), and a fall in the waste of 4840 acres and in remissions of £15 (Rs. 150). These eighteen villages were re-settled in 1875-76. The figures of the year of revision, compared with those of the year before, show a rise in the occupied area of 334 acres, and in remissions of £88 (Rs. 880); and a fall in collections of £33 (Rs. 330), and in the waste of 561 acres. The figures for 1877-78, the latest available year, contrasted with the year of revision, show a rise in the occupied area of 886 acres, and in collections of £154 (Rs. 1540).

In the forty-five Government villages settled in 1815-46, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 8029 acres; and a fall in the waste of 17,109 acres, in remissions of £5 (Rs. 50), and in collections of £440 (Rs. 4400). A comparison of the year of settlement, with the ten previous years, shows a rise in the occupied area of 11,192 acres, and a fall in the waste of 16,797 acres, in remissions of £66 (Rs. 660), and in collections of £309 (Rs. 3090). During the thirty-three years of survey rates, yearly remissions were granted, the largest sums being £323 (Rs. 3230) in 1859-60 and £58 (Rs. 580) in 1853-54. A comparison of the average of the thirty-three years of survey rates, with the average of the ten years before the survey, shows a rise in the occupied area of 25,391 acres, in the waste of 16 acres, and in collections of £688 (Rs. 6880); and a fall in remissions of £51 (Rs. 510).

Adding to the figures of these four leading groups, the details of the remaining twenty villages, four of which were settled in 1844-45, thirteen in 1846-47, one in 1851-52, and two in 1853-54, the result for the whole sub-division, comparing the average returns of the ten years before the survey and of the thirty-three years of survey rates, is a rise in the occupied area of 58,243 acres, and in collections

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of £1228 (Rs. 12,280), and a fall in the waste of 13,436 acres and in remissions of £554 (Rs. 5540). Again, comparing the average returns of the ten years before the survey and the returns for 1877-78, the result is a rise of 90,111 acres or 88 per cent in the occupied area and of £4661 (Rs. 46,610) or 62·9 per cent in the collections.

The following statement gives the details :

Dindori Tillage and Land Revenue, 1842-1878.

YEAR.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDING.
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.	
	Assessed.	Alienated.	Total.	Assessed.	Unarable.									
GROUP I.—15 VILLAGES SETTLED IN 1842-43.														
1841-42	Acres	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1842-43	13,918	4327	18,245	7583	6277	57	...	57	15,054	92	317	777	16,840	...
1843-36 to	17,326	3580	20,912	8067	6674	805	...	805	11,406	97	324	845	12,672	...
1841-42	11,805	4267	16,072	8770	6351	1314	5	1319	13,306	76	318	923	14,623	206
1841-42 to	20,505	3403	23,908	6117	6206	38	8	46	13,019	383	758	343	14,574	...
1873-74	21,568	3496	25,064	870	5097	...	...	...	11,578	365	1150	55	16,148	...
1873-74	27,040	3468	31,408	862	3680	6101	...	6101	16,284	168	1149	61	17,662	3
1877-78	27,097	3466	30,563	1703	3697	...	...	...	20,500	446	1145	45	22,220	473
GROUP II.—23 VILLAGES SETTLED IN 1843-44.														
1842-43	24,705	9918	34,621	12,065	12,860	604	9	613	31,577	159	533	882	36,151	...
1843-44	29,993	9157	39,150	11,926	13,344	975	3	978	27,494	227	538	784	29,043	...
1843-36 to	30,700	9919	30,619	15,007	13,080	3515	47	3562	29,569	118	519	1316	31,522	35
1842-43	36,970	8354	45,324	6050	12,870	108	...	108	30,997	1190	1625	270	34,082	6
1843-44 to	41,642	6071	47,713	627	13,831	55	...	55	33,025	1681	2719	213	37,538	9
1873-74	47,034	8117	55,151	622	10,105	10,337	...	10,337	38,405	854	2710	127	42,296	27
1873-78	46,983	8118	55,101	1663	10,121	...	...	...	48,212	2197	2710	112	53,231	941
GROUP III.—4 VILLAGES SETTLED IN 1844-45.														
1843-44	1366	647	2013	969	285	...	...	...	1302	...	16	10	1328	...
1844-45	1495	539	2034	1128	396	9	...	9	896	...	13	...	909	...
1836-36 to	1236	634	1870	897	294	39	4	43	1113	...	17	24	1154	...
1843-44	2414	533	2947	1715	1323	6	2	8	1108	...	118	27	1313	2
1844-45 to	3047	555	3602	1792	2083	...	...	...	9447	...	169	2	1618	37
1877-78														
GROUP IV.—18 VILLAGES SETTLED IN 1845-46.														
1844-45	7681	3851	11,532	13,869	5709	1	...	1	4043	76	90	56	4264	...
1845-46	7897	3250	11,146	5697	11	...	...	...	3901	66	61	13	4041	...
1836-36 to	8137	3769	11,906	13,269	5710	211	1	212	4234	48	100	416	4798	62
1844-45	12,924	3369	16,183	8429	5132	35	23	58	6157	272	618	95	7442	...
1845-46 to	14,340	3259	17,599	11,772	10,209	...	...	...	7143	121	937	13	8214	...
1874-75	14,586	3347	17,933	11,211	12,281	880	...	880	6823	104	874	20	7881	4
1876-76	15,476	3344	18,819	10,313	12,293	...	...	...	8118	427	874	7	9426	42
1877-78														
GROUP V.—45 VILLAGES SETTLED IN 1845-46.														
1844-45	23,575	9107	32,682	27,419	10,731	59	26	85	15,133	213	302	536	16,134	...
1845-46	33,124	7687	40,711	10,310	1255	...	31	31	11,391	179	138	27	11,736	...
1836-36 to	20,447	9079	29,519	27,107	10,784	655	41	696	18,467	156	274	926	14,823	78
1844-45	47,018	7892	54,910	27,123	15,561	138	43	181	19,063	840	1534	276	21,703	32
1845-46 to	56,108	8008	64,111	39,006	28,014	23,425	345	2163	64	26,987	88
1877-78														

Dindori Tillage and Land Revenue, 1842-1878—continued.

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YEAR.	AREA.					REMISSEIONS.			COLLECTIONS.					OUTSTANDINGS.
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.	
	Assessed.	Alienated.	Total.	Assessed.	Unarable.									
GROUP VI.—9 VILLAGES SETTLED IN 1846-47.														
1845-46	5380	1506	6886	3310	2573	...	6	6	2835	...	40	31	2006	...
1846-47	5772	1457	7229	1863	1260	...	11	11	2140	...	32	1	2173	...
1846-37 to 1845-46	4900	1617	6517	2969	2644	82	11	93	2722	...	46	77	2845	10
1846-47 to 1877-78	8302	1536	9838	7050	3333	11	4	15	3129	26	256	52	3465	2
1877-78	10,899	1597	12,496	9721	5629	...	...	...	3824	...	362	...	4186	10
GROUP VII.—4 VILLAGES SETTLED IN 1846-47.														
1845-46	715	343	1058	1166	628	...	...	...	339	...	...	7	346	...
1846-47	572	339	911	306	82	...	5	5	240	...	2	2	244	...
1846-47 to 1845-46	682	323	1005	1209	628	23	...	23	303	...	2	14	319	1
1846-47 to 1874-75	1166	364	1530	793	545	6	2	8	453	1	57	18	528	...
1874-75	1410	381	1791	1415	961	...	...	...	673	7	88	10	678	...
1875-76	1472	406	1878	1149	1436	78	...	78	554	4	88	14	660	...
1877-78	1824	411	1935	1126	1404	...	...	...	653	...	88	...	741	...
GROUP VIII.—1 VILLAGE SETTLED IN 1851-52.														
1850-51	1560	346	1306	420	308	...	...	...	1074	...	23	1	1098	...
1851-52	1605	346	1951	396	277	...	...	...	1098	...	23	1	1122	...
1851-52 to 1850-51	1362	345	1707	559	358	2	...	2	975	...	53	1	1029	...
1851-52 to 1877-78	1870	254	2124	337	327	3	...	3	982	...	61	12	1055	...
1877-78	1779	254	2033	430	540	...	...	...	948	...	80	6	1034	...
GROUP IX.—2 VILLAGES SETTLED IN 1853-54.														
1852-53	2345	628	2973	1050	1441	4	...	4	2811	8	46	28	2893	...
1853-54	2304	499	2893	1518	1254	73	...	73	1601	8	46	23	1677	...
1853-54 to 1852-53	2202	718	3010	1094	1441	20	1	21	2782	3	45	88	2918	6
1853-54 to 1877-78	3082	522	3604	831	1230	3	...	3	1970	4	155	19	2148	1
1877-78	3151	525	3676	753	1236	...	...	...	1993	...	191	5	2189	...
he] 71,561 30,664 102,225 70,881 41,290 5861 110 5971 68,471 401 1374 3785 74,031 453														
217 160,468 67,445 43,527 348 82 480 77,319 2715 5174 1113 86,311 48														
339,06,408 65,017 ... 109,210 3415 7782 231 120,038 1591														

According to the 1881-82 returns, the agricultural stock in Government villages comprised 6396 ploughs, 2319 carts, 20,671 bullocks, 21,290 cows, 2200 goats, 1329 horses, 8077 sheep and goats, and 380 asses.

Stock,
1881-82.

In 1880-81, 6886 holdings or *khátas* were recorded with an area of 30½ acres and an average rental of £2 2s. 6d. (Rs. 21-½) equally divided among the agricultural population, these would represent an allotment of 20½ acres at a yearly rent

Holdings,
1880-81.

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DINDORI.
Crops,
1880-81.

of £1 8s. (Rs. 14). If distributed among the whole population of the sub-division, the share to each would amount to $3\frac{1}{2}$ acres and the incidence of the land-tax to 4s. 3d. (Rs. 2-2-0).

In 1880-81, of 183,554 acres held for tillage, 31,338 or 17·07 per cent were fallow or under grass. Of the 152,216 acres 1071 were twice cropped. Of 153,287 acres, the area under actual cultivation, grain crops occupied 93,014 or 60·68 per cent, 37,195 of them under wheat *gahu* Triticum æstivum, 23,399 under *nágli* Eleusine coracana, 14,592 under *bájri* Penicillaria spicata, 11,379 under *sáwa* Panicum miliaceum, 4999 under rice *bhút* Oryza sativa, 770 under *javári* Sorghum vulgare, 75 under maize *makka* Zea mays, 11 under Italian millet *rála* Panicum italicum, and 594 under other cereals. Pulses occupied 24,308 acres or 15·85 per cent, 14,432 of them under gram *harbhara* Cicer arictinum, 5188 under *ulid* Phaseolus mungo, 1722 under lentils *masur* Ervum lens, 1504 under *tur* Cajanus indicus, 798 under *kulith* Dolichos biflorus, 589 under peas *vátána* Pisum sativum, 39 under *mug* Phaseolus radiatus, and 36 under other pulses. Oilseeds occupied 32,241 acres or 21·03 per cent, 28,524 of them under gingelly seed *til* Sesamum indicum, 27 under linseed *alshi* Linum usitatissimum, and 3690 under other oilseeds. Fibres occupied 438 acres or 0·28 per cent, all under Bombay hemp *tág* or *san* Crotalaria juncea. Miscellaneous crops occupied 3286 acres or 2·14 per cent, 1374 of them under sugarcane *us* Saccharum officinarum, 1080 under chillies *mirchi* Capsicum frutescens, 180 under tobacco *tambákhu* Nicotiana tabacum, and the remaining 652 under various vegetables and fruits.

People,
1881.

The 1881 population returns show, that of 72,290 people lodged in 12,558 houses, 71,080 or 98·32 per cent were Hindus and 1210 or 1·67 per cent Musalmáns. The details of the Hindu castes are: 1733 Bráhmans; 9 Thákurs or Brahma Kshatris and 5 Káyasth Prabhus, writers; 703 Jains, 146 Ládsakka Vánis, 91 Márwádís, and 22 Lingáyats, traders and merchants; 26,279 Kunbis, 1213 Mális, 137 Rajputs, and 38 Hotkaris, husbandmen; 971 Shimpis, tailors; 629 Sonárs, gold and silver smiths; 605 Sutárs, carpenters; 399 Kumbhárs, potters; 190 Lohárs, blacksmiths; 23 Kásárs, copper-smiths; 17 Ghisádís, tinkers; 14 Jingars, saddlers; 8 Otáris, metal-casters; 1393 Telis, oil-pressers; 60 Koshtis, 33 Sális, and 6 Ráváls, weavers; 12 Rangáris, dyers; 149 Guravs, drummers; 49 Kolhátis, rope-dancers; 428 Nhávis, barbers; 128 Parits, washermen; 444 Dhangars, shepherds; 156 Gavlis, milk-sellers; 10 Bhois, fishers; 74 Beldárs, stone-masons; 23 Pardeshis and 15 Komtis, labourers; 19 Khátiks, butchers; 7 Pátharvats, stone-cutters; 22,130 Kolis, 2567 Vanjáris, 212 Bhils, 144 Vadars, 74 Várlis, and 27 Thákurs, early or unsettled tribes; 7747 Mhárs, watchmen; 720 Chámbhárs, tanners; 520 Mángs, rope-makers and servants; 24 Hálemárs and 3 Gárudis, snake-charmers and dancers; 222 Gosávis, 126 Bairágis, 109 Chitrakathis, 53 Gopáls, 48 Mánbhávs, 30 Gondhalis, 23 Pánguls, 22 Jangams, 20 Bharádis, 14 Jogis, and 7 Joshis, beggars.

KALVAN.

Kalvan, in the north-west of the district, is bounded on the north by Báglán; on the east by Málegaon; on the south by the Saptashring range and Dindori and Chándor; and on the west by the Surat

Dangs and the Surgána state. Its area is 554 square miles. In 1881 its population was 58,486 or 105 to the square mile, and its land revenue £9277 (Rs. 92,770).

Of the 554 square miles 393 have been surveyed in detail. According to the revenue survey returns, twelve square miles are occupied by alienated villages. The rest contains 142,627 acres or 58·40 per cent of arable land; 13,294 acres or 5·44 per cent of unarable land; 78,931 acres or 32·32 per cent of grass; 9388 acres or 3·84 per cent of village sites, roads, and river beds. From the 142,627 arable acres, 10,856 acres or 7·6 per cent have to be taken on account of alienated land in Government villages. Of the balance of 131,771 acres the actual area of arable Government land, 99,332 acres or 75·4 per cent were under tillage in 1880-81.

The west is full of steep bare hills, without any forest and with no tillage except in the bottoms of valleys. Towards the east the country, though flatter and better tilled, is divided by a spur that runs south-east from the Sahyádris with steep scantily wooded sides and flat tops. In the south rises the high and rugged Saptashring range with its lower slopes fringed with teak. Neither the northern nor the central range has hills of notable height or form. But in the south, where the Sahyádris sweep eastward and form the Saptashring hills, there are several strange and isolated peaks including Achla and Tahola. About ten miles further, Saptashring is the central hill of the range, with a flat top about a mile and a half long, from which a narrow and lofty ridge rises into several wild and picturesque peaks. Further east are several smaller peaks, among them Dhodap with a notable cleft cut clean across the ridge. Saptashring and Dhodap are both hill forts.

Travelling is difficult except east and west along the main valleys, up which carts can, but not without great difficulty, be taken to Hátgad in the extreme west. The only cart roads across the southern or Saptashring range are through the Rahud pass in the west, and the Ahivat pass close to Saptashring. Of the central ranges, the more southerly, between the Ahivat pass and Abhona, is crossed by the Chinchbári, which is passable for carts, and from Kanási, three miles west of Abhona, a cart track crosses the more northerly of the central ranges by the Lahan pass. Through the northern range the Bhilband, or Katar pass, leads from Gandra to Dáng and thence to Bágán, and the Pimpal pass leads from Kalvan to

Chapter XIII. Sub-divisions.

KALVAN.
Area.

Aspect.

Climate.

Especially in the west the climate is more feverish than in any other part of the district. The villages which lie below the Sahyádris are as a rule healthy. Surat Dángs, plagued with fever throughout the year, except for two or three months in the hot weather. Above the Sahyádris a belt about twelve miles broad as far as Abhona is exceedingly feverish from the end of the rains till the middle of the year. Further east the country is more open and fever less common. Except for its feverishness the climate in the west is pleasant, and Saptashring and the other hill tops are always cool. The annual rain is usually abundant and almost never fails. It varies greatly, being heaviest in the west and gradually growing

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Sub-divisions.

KALVAN.

lighter towards the east. At Kalvan, which is fairly central, the average fall, during the eight years ending 1881, was 32 inches. The details are :

Kalvan Rainfall, 1874-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Ins. Cts.		Ins. Cts.		Ins. Cts.
1874... ..	30 42	1877	13 30	1880	24 21
1875... ..	31 74	1878	70 58	1881	20 37
1876... ..	16 10	1879	56 43		

Water.

Except in the twelve villages below the Sahyádris in the west the water-supply is abundant. The chief rivers are the Girna and its tributary the Punad. The Girna is formed by several streams, which rise in the south-west corner of Kalvan. It flows nearly east, and quickly growing in volume and breadth, at Kalvan, about twenty miles from its source, it flows between high bare banks, a river about 100 yards wide. The Punad rising in the north-west hills, with a wide bed and between high banks, flows south-east for about fifteen miles till it joins the Girna at Bej four miles below Kalvan. Two other streams which join the Girna from the south are of some size and local importance. The Márkandi, rising below the hill of Saptashring, after a north-easterly course of eleven miles, falls into the Girna near Kalvan, and, further to the east, with several sources in the hills between Dhodap and Chándor, the Kosthu flows north-east for about twelve miles and falls into the Girna near Kalvan. The other streams on the right, and all the feeders on the left, have very short courses of not more than a few miles. Except during the rains all these rivers and streams are passable, though the steepness of the banks and the depth of the channels make the crossing very difficult for carts. There are no large ponds or reservoirs, but the channels, both of the larger and of the smaller streams, are dammed in many places, the largest dam being on the Girna at Abhona. Besides these, there were, in 1881-82, 486 wells of which 86 were with steps and 400 without steps, 59 dams, 25 *dhekudis* or water-lifts, and 42 ponds.

History.

Till 1869 when they were transferred to Násik, Kalvan and Báglán formed the old Báglán sub-division of Khándúsh. In 1874, Kalvan was separated from Báglán and made a distinct sub-division.

Land Revenue.

To show the spread of tillage and the increase of the land revenue during the thirty-two years since the introduction of the survey in 1842, the 159 villages of the sub-division have to be divided into three groups, eleven villages settled in 1845-46, twenty-nine villages settled in 1867-68, and 119 villages settled in 1868-69. In the twenty-nine villages settled in 1867-68, the figures of the settlement year, compared with those of the year before, show a rise in the occupied area of 5242 acres, in the waste of 3973 acres, and in remissions of £153 (Rs. 1530); and a fall in collections of £475 (Rs. 4750). Compared with the average of the ten years previous to the survey settlement, the figures for the settlement year show an increase in the occupied area of 8321 acres, in the waste of 7339 acres, and in remissions of £141 (Rs. 1410); and a fall in collections of £131

DISTRICTS.

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Sub-divisions.

KALVAN.
Land Revenue.

Kalvan Tillage and Land Revenue, 1845-1878—continued.

YEAR.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDINGS.	
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.		
	Assessed.	Alienated.	Total.	Assessed.	Unarable.										
GROUP II.—20 VILLAGES SETTLED IN 1807-08.															
1800-07 ...	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1807-08 ...	30,272	5,345	34,007	12,037	6020	61	...	61	33,504	...	308	229	34,041	...	
1807-08 to 1808-07 ...	35,357	3862	30,249	16,610	23,444	1595	...	1595	28,731	...	340	219	29,290	...	
1807-08 to 1808-07 ...	27,150	3772	30,928	9271	5273	184	...	184	30,177	...	251	175	30,003	...	
1807-08 to 1877-78 ...	42,645	3876	40,521	9415	24,044	281	...	281	31,271	...	359	729	32,365	43	
1877-78 ...	43,905	3938	47,843	7945	24,569	8	...	8	81,712	...	358	370	32,440	444	
GROUP III.—119 VILLAGES SETTLED IN 1808-09.															
1807-08 ...	38,179	6303	44,482	38,621	12,311	38	...	38	41,729	121	533	1588	43,971	...	
1808-09 ...	52,842	7110	59,954	28,763	74,501	4901	2	4903	31,844	61	834	869	33,692	...	
1808-09 to 1809-08 ...	35,054	6252	42,201	39,236	12,722	376	4	380	38,632	51	417	700	39,800	...	
1808-09 to 1877-78 ...	56,146	6937	63,083	25,090	77,779	1188	...	1188	36,356	105	728	961	38,150	...	
1877-78 ...	56,880	6953	63,842	23,938	78,713	1375	...	1375	35,804	...	720	652	37,076	202	
Ten years before survey ...	65,640	10,827	76,467	52,137	19,202	597	4	601	60,000	51	676	925	71,552	...	
Period of first survey ...	102,308	11,591	113,899	38,356	103,006	1473	3	1470	68,872	112	1233	1731	71,948	43	
1877-78 ...	106,172	11,084	117,856	36,026	112,085	1383	...	1383	69,071	...	1271	931	71,873	046	

Stock,
1881-82.

According to the 1881-82 returns, the agricultural stock in Government villages amounted to 6695 ploughs, 1256 carts, 9885 bullocks, 11,684 cows, 4682 buffaloes, 1072 horses, 19,303 sheep and goats, and 482 asses.

Holdings,
1880-81.

In 1880-81, 4941 holdings or *khátas* were recorded with an average area of $24\frac{1}{4}$ acres and an average rental of £1 16s. $4\frac{1}{2}$ d. (Rs. 18-3-0). If equally divided among the agricultural population, these holdings would represent an allotment of $10\frac{3}{8}$ acres at a yearly rent of 14s. 3d. (Rs. 7-2-0). If distributed among the whole population of the sub-division, the share to each would amount to $2\frac{9}{40}$ acres the incidence of the land-tax to 3s. 3d. (Rs. 1-10-0).

Crops,
1880-81.

In 1880-81, of 108,950 acres held for tillage 9618 were fallow or under grass. Of the remaining 200,000 were twice cropped. Of 101,336 acres under actual cultivation, grain crops occupied 66,490 or 65 per cent, 41,585 of them under *bājri* *Penicillaria*, 18,899 under *nāgli* *Eleusine coracana*, 6645 under wheat *Triticum aestivum*, 6164 under *javāri* *Sorghum vulgare*, 2089 under rice *bhāt* *Oryza sativa*, 1559 under *sāva* *Panicum miliaceum*, 786 under Italian millet *rāla* *Panicum italicum*, 742 under maize *makka* *Zea mays*, and 27 under other cereals. Pulses occupied 88,256 acres or 44 per cent, 8542 of them under *kulīth* *Dolichos biflorus* under gram *harbhara* *Cicer arietinum*, 1125 under *udid* *F mungo*, 740 under lentils *masur* *Ervum lens*, and 673 under *vātāna* *Pisum sativum*. Oilseeds occupied 14,536 acres or 14 per cent.

cent, 2405 of them under linseed *alshi* *Linum usitatissimum*, 1818 under gingelly seed *til* *Sesamum indicum*, and 10,313 under other oilseeds. Fibres occupied 1154 acres or 1·13 per cent, all of them under brown hemp *ambádi* *Hibiscus cannabinus*. Miscellaneous crops occupied 894 acres or 0·88 per cent, 553 of them under sugarcane *us* *Saccharum officinarum*, 122 under chillies *mirchi* *Capsicum frutescens*, and the remaining 219 under various vegetables and fruits.

The 1881 population returns show that of 58,186 people lodged in 10,352 houses, 57,749 or 98·73 per cent were Hindus and 737 or 1·25 per cent Musalmáns. The details of the Hindu castes are: 1002 Bráhmans; 31 Thákurs or Brahma Kshatris and 10 Káyasth Prabhus, writers; 1073 Lúdsakka Vánis, 190 Jains, 20 Lingáyats, 2 Márvádís, and one Bhátia, traders and merchants; 29,207 Kumbis, 1640 Mális, 130 Rajputs, 11 Hetkaris, 9 Kánadás, and 7 Tirmális, husbandmen; 536 Sonárs, gold and silver smiths; 448 Shiupis, tailors; 341 Sutárs, carpenters; 224 Lohárs, blacksmiths; 208 Kumbhárs, potters; 66 Kásárs and 4 Tánbats, coppersmiths; 15 Ghisádís, tinkers; 15 Otáris, metal-casters; 896 Telis, oil-pressers; 42 Rangáris, dyers; 14 Sális, weavers; 34 Guravs, drummers; 32 Kolhátis, rope-dancers; 374 Nhávis, barbers; 73 Parits, washermen; 804 Dhangars, shepherds; 13 Gavlis, milk-sellers; 62 Bhois, fishers; 96 Beldárs, stone-masons; 56 Pátharvats, stone-cutters; 20 Khátiks, butchers; 15 Kaláls, liquor-sellers; 14 Párdhis, hunters; 13 Halváis, sweetmeat-makers; 14,085 Bhils, 764 Kolis, 369 Várlis, 279 Vanjáris, 108 Káthkaris, 2 Rámoshis; 61 Kángáris, and 52 Vadars, early or unsettled tribes; 2861 Mhárs, watchmen; 605 Chámbárs and 16 Dhors, tanners; 300 Mángs and 11 Hálemárs, rope-makers and servants; 179 Gosávis, 119 Bharádís, 71 Bairúgis, 41 Mánbhávs, 38 Jangams, 15 Gondhalis, 11 Chitrakathis, 11 Gopáls, and 3 Jogis, beggars.

Báglá'n, one of the northern sub-divisions, is bounded on the north by the Pimpalner sub-division of Khándesh; on the east by Málegaon; on the south by Kalvan; and on the west by the Dharapur stato and the Songad division of the Gaikwár's territory. Its area is about 619 square miles. In 1881 its population was 64,875 or 104 to the square mile, and its land revenue £14,933 (Rs. 1,49,350).

Of the 619 square miles 591 have been surveyed in detail. According to the revenue survey returns, twenty-five square miles are occupied by alienated villages. The rest contains 218,215 acres or 60·25 per cent of arable land, 25,136 acres or 6·94 per cent of unarable land, 106,565 acres or 29·42 per cent of grass or *orkuran*, 12,260 acres or 3·39 per cent of village sites, roads, and river beds. From the 218,215 arable acres, 11,692 acres, or 5·31 per cent have to be taken on account of alienated land in Government villages. Of the balance of 206,523 acres the actual area of arable Government land, 167,156 or 80·93 per cent were under tillage in 1881-82.

West Báglán is crowded with steep narrow ridges running nearly east and west. The hill sides are fairly clothed with mango, *khair* *Acacia catechu*, *sádada* or *ain* *Terminalia tomentosa*, *jámbhul* *Eugenia jambolana*, *salai* *Boswellia thurifera*, and *dhávda* *Canocarpus latifolia*, and, except in a western belt about

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eight miles broad, with toak. Most of the ridges are crowned by perpendicular ledges of rock, and the tops of many of them are fortified, the chief being Sálér in Baroda territory in the extreme west and Mulher about ten miles east of Sálér. Between the ridges lie narrow valleys generally seamed by deep torrent beds. To the east and south the country grows flatter and more open with here and there isolated groups of steep flat-topped hills. Even in the level parts much of the land is fallow and covered with brushwood. In the north three cart roads and bullock tracks lead to Pimpalner in Khándesh. The cart roads are, beginning from the west, about twelve miles from the Sahyádris, the Sail pass, a well made road from the large village of Taharabad, by Dasvel towards Pimpalner; the Pisol pass four miles east of the Sail pass; and the Rahud pass in the extreme east of Báglán. The tracks fit for bullocks that pass north into Pimpalner, are Chevati on the west four miles from the Sahyádris, and Hindul about half way between Pisol and Rahud. The rest of the northern border is impassable for carts and too steep for cattle. On the west the only pass is Bábulna about two miles north of Sálér. It is much used for carrying wood from the Dángs to the Násik markets. South-west two cart-roads cross to Kalvan through the Bhilhand and the Pimpalner passes. In the body of the sub-division it is difficult to travel except east and west. Many of the glens between the chief villages have been cleared and made passable for carts, but the long ridges of hills which run east and west make it impossible for carts to cross from north to south except along the made roads. In the east the country is generally open, and travelling is easy.

Climate.

For a month or two after the rains (October-November), the climate is feverish especially in the west. At other seasons Báglán is healthy and the hot weather is cool with a strong west wind. In the west, over a belt about fifteen miles broad, the average rainfall is about 100 inches. But at Satána in the south-east, during the twelve years ending 1881, the average fall was 20·33 inches. The details are :

Báglán Rainfall, 1870-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Ins. Cts.		Ins. Cts.		Ins. Cts.		Ins. Cts.
1870	17 90	1873	18 39	1876	10 87	1879	22 90
1871	11 64	1874	37 20	1877	10 34	1880	...
1872	23 91	1875	39 18	1878	21 97	1881	...

Water.

The chief river is the Mosam. It rises in the west close to the Sahyádris, flows east, then turns to the south-east. During the course is broken by dams with long reaches above each. During the rest of its course the river is shallow. The bed is mostly sandy and the banks generally steep. Many small streams join it both from the north and the south, those on the north bank flowing south-east and those on the south, north-east. The only other river of importance is the Satána, whose branches rise in the south-west hills, and, after flowing nearly parallel

for twelve miles, join their waters above Satána, and fall into the Girna to the south-east. The Girna enters Báglán near Thengoda in the south-west and flows east between high banks along a channel about 200 yards broad. Except a few close to the Sahyádris, most Báglán villages have a good supply of river or stream water. Except the Girna, the channels of the chief rivers and of many of the smaller streams are crossed by dams. There are no ponds or reservoirs, but wells are plentiful where the river supply is scanty. In 1881-82, there were about 1225 wells, 104 with and 1121 without steps, 49 dams, 9 *dhekudis* or water-lifts, and 9 ponds.

The route from the Deccan through Báglán to the Gujarát coast has been a line of traffic from remote times. At the end of the thirteenth century Báglán is mentioned as a district dependent on Gujarát, bordering on the dominions of Rámdev, the Devgiri king.¹ In 1297, Ráy Karan, the last of the Anhilvada kings of Gujarát, on his defeat by Ulugh Khán, Alá-ud-Din's general, with the help of Rámdev of Devgiri, for several years maintained his independence in Báglán.² In 1306, Alá-ud-Din's general Malik Káfur encamped on the borders of the Deccan, and sent Ráy Karan an order to deliver up his daughter Devaldevi, then a girl of thirteen years.³ Ráy Karan refused to give up his daughter, and, as a last resource, in spite of the objections to marrying her to a Maráthha, agreed to the proposal of Rámdev of Devgiri that she should form an alliance with his son Shankaldev. Ulugh Khán, the Gujarát general, was ordered to force his way through the Báglán hills. For two months Ráy Karan defeated all his attempts, but at last the Musalmáns prevailed. Ráy Karan was defeated and forced to fly, leaving his elephants, tents, and equipage on the field.⁴ Ulugh Khán pursued him without success. While halting for two days within a march of Devgiri, some 300 of his troops went without leave to see the caves of Ellora. On the way they fell in with a party of Hindu horsemen, and, after a sharp fight, secured the lady whom they were escorting, and found that she was the princess Devaldevi. She was carried in triumph to Delhi and became the wife of Khizr Khán, Alá-ud-Din's son.⁵ In the same year, when Rámdev of Devgad agreed to hold his territory as a tributary of Delhi, his power was extended to Navsári in Gujarát. This must have included

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¹ Briggs' Ferishta, I. 327. According to the Tattva, one of the books on Jyotish Shástra or Hindu Astronomy, Báglán, with Kalvan and Khándesh, is represented as the northern boundary of Maháráshtra, the extent of Rámdev's dominions. Grant Duff's Maráthás, 1-2.

² Briggs' Ferishta, I. 327.

³ Devaldevi was Ráy Karan's daughter by the beautiful and witty Kauládevi who was taken captive on the defeat of Ráy Karan in 1297 and carried to Alá-ud-Din (Briggs' Ferishta, I. 327, 329). On hearing of Malik Káfur's expedition into the Deccan Kauládevi begged the king to give orders that Devaldevi should be secured and brought to Delhi. Briggs' Ferishta, I. 365, 366.

⁴ Elliot and Dowson, III. 157, 163. Mr. Forbes (Rás Mála, 217) says: 'History records no more of the unfortunate Karan. He died probably a nameless fugitive.' It seems probable that he remained a refugee at Rámdev's court.

⁵ The story of the loves of Devaldevi and Khizr Khán is told (1325) in a Persian poem by Amir Khusrú Dehlvi (Briggs' Ferishta, I. 369). Devaldevi's after-life was full of trouble. In 1316 her husband was blinded and put to death by Malik Káfur, and, after Malik Káfur's overthrow she was taken to the harem of Mubárik Khilji, her husband's brother and successor. Four years later her new husband was in turn killed by the slave Malik Khusrú. Briggs' Ferishta, I. 390-399.

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the possession of Bāglán.¹ In 1317, after the overthrow of the Hindu prince of Devgiri, Bāglán at least in name became subject to the Musalmán rulers of Devgiri or Daulatabad. In 1347, in the disturbances which ended in the Deccan becoming independent of Northern India, the Bahmani kings seem to have lost hold of Bāglán.² In 1366, in the reign of Muhammad Shāh Bahmani I., the Bāglán chief is mentioned as making common cause with, and sending troops to help, the rebel Bairām Khān Mazindarāni who was causing disturbances near Daulatabad. The Bāglán chief, with many supporters, accompanied Bairām Khān to Paithan, but, on hearing of the Bahmani king's approach, deserted the cause and fled.³ A few years later, in 1370, when Malik Rāja, the founder of the Fārūki dynasty, established himself in Khándesh, he marched against Rāja Baharji, the Bāglán chief, and forced him to pay a yearly tribute to Delhi.⁴ This Bāglán chief claimed to be of the stock of the Kanaúj Rāthods⁵ and to have been settled in Bāglán since A.D. 300.⁶ They claimed to have at first been independent, coining their own money, and stated that they afterwards lost their power, and paid tribute to Gujarāt or to the over-lord of the North Deccan, whichever happened to be the stronger. Each chief on succession took the title of Baharji.⁷ At the close of the fourteenth century, on the establishment of the Musalmán dynasty of Ahmadabad, Bāglán seems to have become tributary to Gujarāt. In 1429, Ahmad Shāh Bahmani I., who was then at war with Gujarāt, laid the country waste, and unsuccessfully attempted to take the fort of Tambola.⁸ About 1490 it is noticed that, under the able government of two brothers Malik Wagi and Malik Ashraf, who were in power in Daulatabad, the robbers who infested Bāglán were brought under subjection, and the roads, for the first time, were safe enough for merchants and travellers to pass without guards.⁹ In 1499 Ahmad Nizāmshāh, the founder of the Nizāmshāhi dynasty, compelled the Bāglán chief to pay him tribute.¹⁰ After the conquest of Ahmadnagar by Bahādurshāh in 1539, Bāglán seems to have been

¹ Briggs' Ferishta, I. 369.

² Briggs' Ferishta, II. 429.

³ Briggs' Ferishta, II. 319, 323, and Scott's Deccan, I. 32-33.

⁴ The first tribute included five large and ten small elephants, besides pearls, jewels, and money. Briggs' Ferishta, IV. 282.

⁵ Tod (Annals of Rājasthān, II. 2) places the Rāthods at Kanaúj as early as 470. Cunningham (Arch. Sur. Rep. I, 150) makes their conquest of Kanaúj as late as about 1070.

⁶ See the Maasiru-l-Omara in Bird's Gujarāt, 122. Rāshtrakutās were settled in other parts of the Deccan in the fourth and fifth centuries. Bühler in Ind. Ant. VI. 60. The connection between the different branches of the great Rāthod tribe has not been fully made out. It is doubtful whether the Rāshtrakutās or Rattās of Mālkhet, about twenty-three miles south-east of Kulbarga, were a Dravidian tribe who as conquerors gained a place among the northern Kshatrias, or were northern Rajputs of the same stock as the Rāthods of Kanaúj (470-1193). In the beginning of the ninth century, the Rāshtrakuta king Govind III. (785-810), who conquered from North Gujarāt to the Tungabhadra and raised his family to imperial power, dated two grants from Mayurkhandi, the modern Mārkinda near Vani in Dindori.

⁷ Maasiru-l-Omara in Bird's Gujarāt, 122. In 1370 when he paid tribute to Delhi (Briggs' Ferishta, IV. 282), in 1529 when he came to Bahādurshāh (Bird's Gujarāt, 122), in 1573 when he paid tribute to Akbar (Bird's Gujarāt, 123), and in 1787 when he was conquered by Aurangzeb—(Orme's Historical Fragments, 170), the Bāglán chief is called Baharji. The origin of the title is not explained.

⁸ Briggs' Ferishta, I. 414. See Watson's Gujarāt, 86.

⁹ Briggs' Ferishta, I. 200.

¹⁰ Briggs' Ferishta, I. 204.

under Gujarát control, as in 1548 the Báglán chief is mentioned as serving the Gujarát king with 3000 horse.¹

In 1573, when Gujarát was conquered by the Emperor Akbar, Baharji of Báglán came with 3000 horse and paid his respects to the emperor at Surat. He afterwards did good service by handing over the emperor's rebel brother-in-law Mirza Sharaf-ud-din Husain whom he seized on his way through Báglán.² Báglán is described in the Ain-i-Akbari (1590) as a mountainous well peopled country between Surat and Nandurbár. The chief was of the Ráthod tribe and commanded 8000 cavalry and 5000 infantry. Apricots, apples, grapes, pineapples, pomegranates and citrons grew in perfection. It had seven forts, two of which, Mulher and Sálér, were places of unusual strength.³

When he conquered Khándesh in 1599, Akbar attempted to take Báglán. Pratápsáh, the chief, was besieged for seven years, but as there was abundance of pasture, grain, and water, and as the passes were most strongly fortified and so narrow that not more than two men could march abreast, Akbar was in the end obliged to compound with the chief, giving him Nizámpur, Daita, and Badur with several other villages.⁴ In return Pratápsáh agreed to take care of merchants passing through his territory, to send presents to the emperor, and to leave one of his sons as a pledge at Burhánpur.⁵ The chief was said to have always in readiness 4000 mares of an excellent breed and one hundred elephants. He is also said to have coined *mahmudis*.⁶

In 1629-30 Khája Abul Hasan, who was sent with 8000 horse to recover Násik, Trimbak, and Sangamner from Khán Jahán Lodi, marched through Báglán and the chief met him with 400 horse.⁷ A grant, dated 1635, shows that Báglán was afterwards ruled by one Bhairámsháh, Pratápsáh's successor.⁸

In 1637 Báglán was attacked by Aurangzeb. The chief submitted and was made commander of 3000 horse. He received the grant of Sultánpur and of Rámnagar in Dharampur on paying a yearly tribute of £10,000 (Rs. 1,00,000).⁹ Báglán was famous for its temperate climate, its streams, and the abundance of its trees

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¹ Bird's Gujarát, 122. ² Bird's Gujarát, 123. ³ Gladwin's Ain-i-Akbari, II. 73.

⁴ The chief's head-quarters were at Jaitápur, a village near the Mulher fort, which in former times is said to have been a large place, the Telis' houses alone numbering 700. It is now nearly deserted though there are remains of numerous buildings. Mr. F. L. Charles, C. S.

⁵ Ogilby (1670, Atlas V.) shows Báglán as the territory of Duke Pratápsáh.

⁶ Finch in Kerr's Voyages, VIII. 278 and Harris' Voyages, I. 85. Hawkins (1608) speaks of the chief of Oruly (Karoli four miles south-east of Sálér) as lord of a province between Daman, Gujarát, and the Deccan (Kerr's Voyages, VIII. 228). In 1609 the chief of Sálér and Mulher furnished 3000 men towards the force that was posted at Rámnagar in Dharampur to guard Surat from attack by Malik Ambar of Ahmadnagar. Watson's Gujarát, 68.

⁷ Bádháh Náma in Elliot and Dowson, VII. 24-25.

⁸ Bom. Gov. Sel. XXVI (New Series), 110. The grant is dated *Budhvir Poush Shuddha 8th, Shaka 1557* (1635 A.D.). In it Bhairám Sháh confers on a Bráhma named Mor Jeshi, as named land, belonging to Kasba Kanasi of the Báglán Pránt, as can be cultivated with one plough, and a well situated therein. Ditto.

⁹ Orme's Historical Fragments, 170. Mulher was called Aurangabad and Sálér Sultánpur. Scott's Deccan, II. 27.

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and fruits. It was 200 miles long and 160 broad, with thirty petty divisions and about 1000 villages. It was bounded on the north by Sultánpur and Nandurbár; on the east by Chándor; on the south by Trimbak and Násik; and on the west by Surat and the territory of the Portuguese.¹ According to the traveller Tavernier (1640-1666), Báglán, under which he included North Konkan except the Portuguese territory, was enriched by the passage of the great stream of traffic between Surat and Golkonda. The country was full of banian, mango, *moha*, cassia, *khajur* or wild date, and other trees. There were vast numbers of antelopes, hares, and partridges, and towards the mountains were wild cows. Sugarcane was grown in many places and there were mills and furnaces for making sugar. The ways were safely guarded.²

In 1670 Moro Trimal, one of Shiváji's officers, took Sálér. In 1672 Sálér was besieged by Muhábad Khán, but a force, sent by Shiváji to raise the siege, after severe fighting, succeeded in driving off the Moghals. In 1684, Prince Muhammad Azam gained the fort by promises and presents. In 1723, the Nizám established himself as an independent ruler in the Deccan; and, under him, there was a commandant at Mulher and a governor of Báglán. In 1751, Sálér and Mulher are mentioned as the chief places in Báglán, where Baglanique, half Maráthi and half Gujaráti, was spoken.³ In 1795, after the battle of Kharda in Ahmadnagar, Báglán was ceded by the Nizám to the Peshwa, and along with Khándesh, formed the charge of a Sarsubhedár, named Báláji Sakhárám, who took a prominent part in the Bhil massacres of that time. The fort of Sálér is said to have been given by the Peshwa for dress money to Ráni Gahinábái, the wife of Govindráv Gaúkwár, who, after the battle of Dhodap (1768), remained for some time as a state prisoner at Poona and afterwards ruled at Buroda from 1793 to 1800. After the Peshwá's defeat, Báglán passed to the British, by the surrender of the fort of Mulher, on the 3rd of July 1818. Till 1869 Báglán formed part of Khándesh, when it was transferred to Násik. In 1875, Báglán, with its two petty divisions of Jáykheda and Abhona, was divided into two sub-divisions, Báglán with its head-quarters at Satána, and Kalvan.

Land Revenue.

To show the spread of tillage and the increase of the land revenue during the ten years since the introduction of the survey in 1868, the 141 villages have to be divided into three groups, fifty-nine villages settled in 1867-68, eighty-one villages settled in 1867-68, and one village settled in 1869-70. In the fifty-nine villages settled in 1868-69, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 10,263 acres, in the waste of 31,594 acres, and in remissions of £596

¹ Bádsháh Náma in Elliot and Dowson, VII. 24-25. Peint formed part of the possessions of the Rája of Báglán, who appointed a Maráthá of the Povár family to manage it with the title of Dalvi. Soon after the conquest of Báglán, a rebellious member of the Peint family was sent to Delhi by order of Aurangzeb and sentenced to death. While awaiting execution the prisoner cured the Emperor's daughter of asthma, and, on embracing Islám, received a grant of Peint. Abhona, in Kalvan, is also mentioned as having a chief of its own, named Toke. Bom. Gov. Sel. XXVII (New Series), 108.

² Tavernier in Harris, II. 359, 384, and 385. See also Thevenot's Voyages, V. 292.

³ Anquetil du Perron, Zend Avesta, cclx.

(Rs. 5960), and a fall in collections of £1138 (Rs. 11,380). A comparison of the figures of the year of settlement with the average of the ten previous years, shows a rise in the occupied area of 13,973 acres, in the waste of 36,605 acres, and in remissions of £609 (Rs. 6090), and a fall in collections of £570 (Rs. 5700). During the eleven years of survey rates yearly remissions have been granted, the largest sums being £693 (Rs. 6930) in 1867-68 and £404 (Rs. 4040) in 1876-77. A comparison of the average of the eleven years since the survey settlement, with the average of the ten years before the survey rates, shows a rise in the occupied area of 26,288 acres, in the waste of 13,996 acres, and in remissions of £60 (Rs. 600), and a fall in collections of £33 (Rs. 330).

In the eighty-one villages settled in 1868-69, the figures of the year of settlement compared with those of the year before, show a rise in the occupied area of 17,368 acres, in the waste of 16,813 acres, and in remissions of £336 (Rs. 3360), and a fall in collections of £930 (Rs. 9300). A comparison of the figures of the year of settlement, with the average of the ten previous years, shows a rise in the occupied area of 19,629 acres, in the waste of 17,853 acres, and in remissions of £305 (Rs. 3050), and a fall in collections of £552 (Rs. 5520). During the ten years since the survey settlement, yearly remissions have been granted, the largest sums being £352 (Rs. 3520) in 1868-69 and £58 (Rs. 580) in 1870-71. A comparison of the average of the ten years since the survey with the average of the ten years before the survey shows a rise in the occupied area of 31,118 acres, in the waste of 5622 acres, and in remissions of £7 (Rs. 70), and a fall in collections of £12 (Rs. 120).

Adding to the figures of these two principal groups the details of the one remaining village, the result for the whole sub-division is, comparing the average returns of the ten years before the survey and of the ten years since the survey, a rise in the occupied area of 58,232 acres, in the waste of 18,933 acres, in remissions of £68 (Rs. 680), and in collections of £169 (Rs. 1690) or 1·41 per cent. Again, comparing the average returns of the ten years before the survey and the returns for 1877-78, the result is an increase in the tillage area of 64,789 acres or 64 per cent, and in collections of £249 (Rs. 2490) or 2·08 per cent.

The following statement gives the details:

Bāglān Tillage and Land Revenue, 1867-1878.

YEAR.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDING.
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.	
	Assessed.	Alienated.	Total.	Assessed.	Unarable.									
GROUP I.—59 VILLAGES SETTLED IN 1867-68.														
1868-67	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1867-68	61,497	6444	67,941	24,707	8821	967	...	967	67,563	...	500	1828	69,886	...
1867-68 to 1866-67	71,803	6901	78,204	56,301	55,556	6930	...	6930	56,822	...	531	1150	58,503	...
1867-68 to 1866-67	57,198	7079	64,231	19,696	5842	840	...	840	62,688	...	410	1115	64,208	...
1867-68 to 1877-78	83,854	6665	90,519	33,692	56,548	1445	...	1445	61,795	288	486	1305	63,874	526
1877-78	88,492	6617	95,109	28,826	67,593	49	...	49	68,306	8	485	604	64,499	5367

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Baglán Tillage and Land Revenue, 1867-1878—continued.

YEAR.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDINGS.	
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.		
	Assessed.	Alienated.	Total.	Assessed.	Unarable.										
GROUP II. —81 VILLAGES SETTLED IN 1868-69.															
1867-68	36,503	4912	41,417	30,008	2724	153	...	153	55,472	9	185	2370	58,036	...	
1868-69	53,526	5259	58,785	36,911	86,064	3517	...	3517	46,579	3	339	1810	48,731	...	
1868-69 to 1867-68	34,122	5034	39,156	19,058	3133	461	...	461	52,546	2	272	1432	54,252	...	
1868-69 to 1877-78	65,120	5154	70,274	21,680	87,417	531	...	531	51,118	412	403	2109	54,132	5	
1877-78	67,113	5143	72,256	22,382	87,767	103	...	103	52,181	26	629	1143	53,870	48	
GROUP III. —ONE VILLAGE SETTLED IN 1869-70.															
1868-69	...	37	37	824	94	...	...	...	2500	...	3	...	2503	...
1869-70	914	43	957	8	158	...	...	...	2504	...	4	...	2508	...
1869-69 to 1868-69	...	37	37	810	94	...	...	...	1600	...	2	...	1602	...
1869-70 to 1877-78	823	40	863	125	165	7	...	7	3648	3	43	56	3750	...	
1877-78	810	38	848	139	166	...	...	...	4128	...	54	94	4276	...
Ten years before survey	91,320	12,101	103,424	39,561	9369	1301	...	1301	116,829	2	694	2547	120,062	...	
Since survey	149,797	11,850	161,656	58,497	144,128	1983	...	1983	116,561	703	1622	3470	121,756	681	
1877-78	156,415	11,798	168,213	51,317	145,526	146	...	146	119,614	34	1068	1841	122,557	5411	

Stock,
1881-82.

According to the 1881-82 returns, the agricultural stock in Government villages amounted to 6658 ploughs, 2789 carts, 19,208 bullocks, 22,342 cows, 5049 buffaloes, 2190 horses, 30,732 sheep and goats, and 306 asses.

Holdings,
1880-81.

In 1880-81, 6658 holdings or *khátis* were recorded with an average area of $26\frac{3}{10}$ acres and an average rental of £2 2s. 6d. (Rs. 21-4-0). If equally divided among the agricultural population, these holdings would represent an allotment of $1\frac{1}{2}$ acres at a yearly rent of £1 2s. 9d. (Rs. 11-6-0). If distributed among the whole population of the sub-division, the share to each would amount to $2\frac{3}{8}$ acres and the incidence of the land tax to 4s. 9d. (Rs. 2-6-0).

Crops,
1880-81.

In 1880-81, of 164,901 acres held for tillage 19,138 or 11·60 per cent were fallow or undergrass. Of the remaining 145,763 acres 1428 were twice cropped. Of 147,191 acres, the area under actual cultivation, grain crops occupied 106,578 or 72·40 per cent, 83,121 of them under *bājri* *Penicillaria spicata*, 15,286 under *javāri* *Sorghum vulgare*, 4121 under wheat *gahu* *Triticum aestivum*, 1394 under *rāgi* *Eleusine coracana*, 1058 under rice *bhāt* *Oryza sativa*, 837 under maize *makka* *Zea mays*, 115 under *sāva* *Panicum miliaceum*, 23 under Italian millet, *rāla* *Panicum italicum*, and 623 under other cereals. Pulses occupied 22,882 acres or 15·54 per cent, 18,451 of them under *kulith* *Dolichos biflorus*, 3807 under gram *harbhara* *Cicer arietinum*, 250 under *udid* *Phaseolus mungo*, 232 under peas *vātāna* *Pisum sativum*, and 142 under lentils *masur* *Ervum lens*. Oilseeds occupied 15,475 acres or 10·51 per cent, 5766 of them under gingelly seed *nī*

Sesamum indicum, 3429 under linseed *alshi* Linum usitatissimum, and 6280 under other oilseeds. Fibres occupied 500 acres or 0·34 per cent, 450 of them under cotton *kápus* Gossypium herbaceum, and 50 under Bombay hemp *tág* or *sun* Crotalaria juncea. Miscellaneous crops occupied 1756 acres or 1·19 per cent, 1410 of them under sugarcane *us* Saccharum officinarum, 143 under chillies *mírchí* Capsicum frutescens, two under tobacco *tambákhu* Nicotiana tabacum, and the remaining 201 under various vegetables and fruits.

The 1881 population returns show, that of 64,875 people lodged in 13,059 houses 63,197 or 97·41 per cent were Hindus and 1678 or 2·58 per cent Musalmáns. The details of the Hindu castes are: 2098 Bráhmans; 14 Káyasth Prábhús, writers; 1500 Ládsakka Vánis, 276 Jains, 44 Márvádís, and 22 Lingáyats, traders and merchants; 22,329 Kunbis, 5118 Málís, 1760 Rajputs, 13 Hetkaris, and 6 Tirmálís, cultivators; 947 Sonárs, gold and silver smiths; 846 Shimpis, tailors; 635 Sutárs, carpenters; 431 Kumbhárs, potters; 413 Lohárs, blacksmiths; 231 Kásárs, and 10 Támbats, coppersmiths; 61 Otáris, metal-casters; 12 Jingars, saddlers; 696 Telis, oil-pressers; 272 Khatris, 160 Sálís, and 23 Ráváls, weavers; 168 Rangáris, dyers; 257 Guravs, drummers; 57 Bháts, bards; 30 Kolhátís, rope-dancers; 780 Nhávis, barbers; 208 Parits, washermen; 955 Dhangers, shepherds; 35 Gavlis, milk-sellers; 342 Bhois, fishers; 170 Beldárs, stone-masons; 110 Párdhis, hunters; 101 Lonáris, salt-carriers; 76 Pátharvats, stone-cutters; 64 Khátiks, butchers; 49 Buruds, basket and mat makers; 35 Támbolis, betelnut-sellers; 17 Halváis, sweetmeat-makers; 4 Bhadbhunjáts, grain-parchers; 3 Kaláls, liquor-sellers; 2 Pendháris, labourers; 13,949 Bhils, 1017 Kolis, 159 Vanjáris, 88 Káthkaris, 86 Thákurs, 35 Vadars, 21 Kaikádís, and 5 Rámoshís, early or unsettled tribes; 3970 Mhárs, watchmen; 1188 Chámbhárs and 26 Dhors, tanners; 469 Mángs, rope-makers and servants; 32 Gárudís, snake-charmers and dancers; 7 Bhangis, scavengers; 371 Gosávis, 146 Bairágís, 137 Gondhalís, 36 Mánbhávs, 31 Joshis, 21 Jangams, 17 Bharádis, and 6 Kánphátás, beggars.

Cha'ndor, or CHÁNDVAD, in the centre of the district, is bounded on the north by Kalvan and Málegaon; on the east by Nándgaon and Yeola; on the south by Niphád; and on the west by Dindori. Its area is about 384 square miles. In 1881 its population was 50,899 or 132 to the square mile, and its land revenue £11,735 (Rs. 1,17,350).

Of the 384 square miles, 339 have been surveyed in detail. According to the revenue survey, nineteen square miles are occupied by the lands of alienated villages. The remainder contains 155,274 acres or 75·56 per cent of arable land, 22,349 acres or 11·1 per cent of unarable land, 17,172 acres or 8·38 per cent of grass or *kuran*, 3790 or 1·85 per cent of forests, and 6378 or 3·11 per cent of village sites, roads, rivers, and streams. From the 155,274 acres of arable land, 18,378 acres or 11·8 per cent have to be taken on account of alienated lands in Government villages. Of the balance of 136,896, the actual area of arable Government land, 123,589 or 97·56 per cent were under tillage in 1881-82.

Chapter XIII. Sub-divisions.

BÁGLÁN.

Crops,
1880-81.

People,
1881.

CHÁNDOR.

Area.

Chapter XIII.**Sub-divisions.****CHÁNDOR.***Aspect.*

Except the eastern corner which is roughened by bare hills and drains east to the Girna, Chándor is a waving plain sloping gently south to the Godávári. In the centre and south near the Parsula and the Gbi rivers, the soil is a rich deep black which yields heavy crops of wheat and gram. In other parts the soil is poor and shallow.

The chief roads are the Bombay-Ágra highway that crosses the district from south-west to north-east, the Satána-Chándor road through the Bávur pass, the Chándor-Lásalgaon road, and in the east the Málegaon-Ahmadnagar road that passes through Manmád. The villagers are generally much in debt; but some places have a good show of comfort and some accumulation of capital.

Climate.

The climate is healthy, but after February in the hilly east the heat is excessive. Near the northern range of hills the rainfall is heavier than in the south. At Chándor, which is central but nearer the north than the south, during the twelve years ending 1881 the rainfall averaged 28 inches. The details are:

Chándor Rainfall, 1870-1881.

YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.	YEAR.	Rainfall.
	Inch. Cts.		Inch. Cts.		Inch. Cts.		Inch. Cts.
1870 ...	41 81	1873 ...	36 85	1876 ...	12 97	1879 ...	41 5
1871 ...	17 54	1874 ...	27 25	1877 ...	14 1	1880 ...	23 7
1872 ...	32 16	1875 ...	36 12	1878 ...	34 10	1881 ...	19 58

Water.

Except in the hills where there is sometimes a scarcity, Chándor is fairly supplied with water. Besides small streams and springs, there were, in 1881-82, 1790 wells, 124 with and 1666 without steps, 228 dams, 30 *dhekudis* or water-lifts, and 91 ponds.

History.

Before the introduction of British rule Chándor was held by His Highness Holkar as a gift or *saranjám* from the Peshwa. The *mundábandi* or plot-rate and then the *bigha* rate were continued till 1840-41 when the revenue survey was introduced.

Land Revenue.

To show the spread of tillage and the increase of the land revenue during the thirty-five years since the introduction of the survey in 1842, the 107 villages have to be divided into nine groups, eighteen villages settled in 1841-42, forty-five villages settled in 1842-43, one village settled in 1845-46, twenty-three villages settled in 1846-47, one village settled in 1847-48, one village settled in 1853-54, one village settled in 1856-57, three villages settled in 1859-60, and four villages settled in 1868-69. In the eighteen villages settled in 1841-42 and re-settled in 1871-72, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 1471 acres, and a fall in remissions of £76 (Rs. 760), in collections of £389 (Rs. 3890), and in the waste of 2131 acres. Compared with the average of the ten years before the settlement, the figures of the year of settlement show a rise in the occupied area of 3855 acres, and a fall in remissions of £196 (Rs. 1960), in collections of £122 (Rs. 1220), and in the waste of 4388 acres. During the thirty years of survey rates yearly remissions were granted, the largest sums being £75 (Rs. 750) in 1851-52 and £14 (Rs. 140) in 1841-42. A comparison of the average of the thirty

years of survey rates, with the average of the ten years before the survey, shows a rise in the occupied area of 9221 acres and in collections of £172 (Rs. 1720), and a fall in remissions of £205 (Rs. 2050) and in the waste of 9628 acres. This group of eighteen Government villages was re-surveyed in 1871-72. The figures of the year of revision compared with the year before show a rise in the occupied area of 2100 acres and in remissions of £716 (Rs. 7160), and a fall in the waste of 54 acres and in collections of £2 (Rs. 20). Compared with the figures of the year of revision, the figures of 1877-78, the latest available year, show a fall in the occupied area of 427 acres and in remissions of £716 (Rs. 7160), and a rise in the waste of 423 acres and in collections of £699 (Rs. 6990).

In the forty-five villages settled in 1842-43 and re-settled in 1874-75, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 5159 acres and in the waste of 3161 acres, and a fall in remissions of £234 (Rs. 2340) and in collections of £550 (Rs. 5500). A comparison of the figures of the year of settlement, with the average of the ten previous years, shows a rise in the occupied area of 10,274 acres, and a fall in remissions of £294 (Rs. 2940), in collections of £90 (Rs. 900), and in the waste of 1269 acres. During the thirty-two years of survey rates yearly remissions were granted, the largest sums being £125 (Rs. 1250) in 1851-52 and £42 (Rs. 420) in 1842-43. Compared with the average of the ten years before the survey, the average of the thirty-two years of survey rates, shows a rise in the occupied area of 23,315 acres and in collections of £427 (Rs. 4270), and a fall in remissions of £325 (Rs. 3250) and in the waste of 13,359 acres. These forty-five villages were re-surveyed in 1874-75. The figures of the year of revision, compared with those of the year before, show a rise in the occupied area of 10,597 acres, in remissions of £1112 (Rs. 11,120), and in the waste of 1364 acres, and a fall in collections of £75 (Rs. 750). Compared with the figures of the year of revision, the figures of 1877-78, the latest available year, show a fall in the occupied area of 2095 acres and in remissions of £1112 (Rs. 11,120), and a rise in the waste of 1590 acres and in collections of £938 (Rs. 9380). During the four years of the revised settlement yearly remissions were granted, the largest sums being £1112 (Rs. 11,120) in 1874-75 and £297 (Rs. 2970) in 1876-77.

In the twenty-three villages settled in 1846-47 and re-settled in 1876-77, the figures of the year of settlement, compared with those of the year before, show a rise in the occupied area of 8180 acres and in the waste of 3584 acres, and a fall in remissions of £164 (Rs. 1640) and in collections of £116 (Rs. 1160). Compared with the average of the ten previous years, the figures of the year of settlement show a rise in the occupied area of 8032 acres and in the waste of 3799 acres, and a fall in remissions of £140 (Rs. 1400) and in collections of £126 (Rs. 1260). During the thirty years of survey rates yearly remissions were granted, the largest sums being £100 (Rs. 1000) in 1851-52 and £62 (Rs. 620) in 1853-54. Compared with the average of the ten previous years, the

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average of the thirty years of survey rates shows a rise in the occupied area of 13,825 acres and in collections of £96 (Rs. 960), and a fall in remissions of £159 (Rs. 1590) and in the waste of 1792 acres. Compared with the figures of the previous year, the figures of the year of revision show a rise in the occupied area of 3253 acres and in remissions of £769 (Rs. 7690), and a fall in the waste of 412 acres and in collections of £127 (Rs. 1270). In the first year of the revision survey, £769 (Rs. 7690) were remitted. Again comparing the figures of the year of revision with 1877-78, the latest available year, the result is a fall in the occupied area of 395 acres and in remissions of £769 (Rs. 7690), and a rise in the waste of 357 acres and in collections of £747 (Rs. 7470).

Adding to the figures of these three principal groups the details of the remaining six groups, one of four, one of three, and the rest of one village each, the result for the whole sub-division is, comparing the average of the ten years before the survey settlement and of the thirty years of survey rates, a rise in the occupied area of 54,689 acres and in collections of £981 (Rs. 9810) or 20·8 per cent, and a fall in remissions of £1138 (Rs. 11,380) and in the waste of 28,997 acres. Again, comparing the average of the ten years before the survey and the returns for 1877-78, the result is an increase of 89,036 acres or 1·46 per cent in the occupied area and of £4292 (Rs. 42,920) or 91·05 per cent in collections.

The following statement gives the details:

Chandor Tillage and Land Revenue, 1841-1878.

YEAR.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDINGS.	
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.		
	Assessed.	Alienated.	Total.	Assessed.	Unarable.										
GROUP I.—18 VILLAGES SETTLED IN 1841-42.															
1840-41 ...	Acres.	Acres.	Acres.	Acres.	Acres.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1841-42 ...	9330	3132	12,471	9968	1747	864	42	900	11,310	19	173	35	11,537	19	
1831-32 to 1840-41 ...	10,048	2904	13,042	7837	4059	127	15	142	7420	5	220	6	7661	...	
1841-42 to 1870-71 ...	7000	3027	10,087	12,225	1813	2077	24	2101	8610	66	191	7	8874	265	
1870-71 ...	16,289	3019	19,308	2597	3010	44	10	54	10,076	56	444	18	10,594	...	
1871-72 ...	18,923	2865	21,788	261	3768	...	...	...	11,478	6	684	6	12,174	...
1871-72 ...	21,028	2860	23,888	267	2697	7162	...	7162	11,452	6	684	15	12,167	...	
1877-78 ...	20,603	2858	23,461	630	2706	...	...	...	18,395	1	684	69	19,149	136
GROUP II.—45 VILLAGES SETTLED IN 1842-43.															
1841-42 ...	20,227	10,448	30,675	19,409	19,322	2647	111	2758	23,223	36	440	35	23,734	...	
1842-43 ...	25,760	10,074	35,834	22,570	28,976	337	79	416	16,473	1110	456	197	18,336	29	
1832-33 to 1841-42 ...	15,366	10,194	25,560	23,839	10,552	3274	80	3354	12,513	118	454	49	19,135	706	
1842-43 to 1873-74 ...	39,469	9417	48,875	10,230	28,190	58	48	106	20,906	1238	1168	89	23,401	2	
1873-74 ...	43,813	8401	57,214	1985	28,147	...	...	...	24,197	466	1745	863	27,371	19
1874-75 ...	58,389	9372	67,811	3299	26,418	11,116	...	11,116	28,672	659	1744	447	28,522	22	
1877-78 ...	56,390	9386	66,716	4899	26,915	34,013	...	1769	145	35,906	86	

Chāndor Tillage and Land Revenue, 1841-1878—continued.

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YEAR.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDINGS.	
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.		
	Assessed.	Alienated.	Total.	Assessed.	Unarable.										
GROUP III.—ONE VILLAGE SETTLED IN 1845-46.															
1844-45	149	143	292	234	112	...	5	5	49	...	2	...	51	...	
1845-46	264	86	350	...	...	...	6	6	50	...	...	...	50	...
1845-46 to 1844-45	169	131	300	213	122	1	2	3	61	1	2	...	64	1	
1845-46 to 1875-76	350	104	454	143	236	2	1	3	87	53	17	12	160	...	
1875-76	503	121	620	...	609	...	...	...	138	...	24	95	257	...
1876-77	602	147	809	...	588	149	...	149	86	...	24	130	240	51	
1877-78	662	147	809	...	688	...	...	...	235	...	24	130	389	...
GROUP IV.—23 VILLAGES SETTLED IN 1846-47.															
1845-46	10,452	4004	14,456	14,713	1793	1789	147	1930	8742	68	201	73	9081	26	
1846-47	18,640	6996	22,636	18,297	9567	187	103	290	7625	136	197	64	7923	19	
1846-47 to 1845-46	10,642	3962	14,604	14,498	1839	1557	133	1090	8939	21	210	11	9181	139	
1846-47 to 1875-76	24,670	3759	28,429	12,706	9749	73	26	99	9278	220	559	83	10,140	6	
1875-76	32,051	3705	35,756	4324	10,725	...	...	...	11,469	114	716	143	12,442	...
1876-77	35,281	3741	39,002	3912	9631	7691	...	7691	10,301	142	715	8	11,166	30	
1877-78	34,873	3741	38,614	4269	9559	...	...	...	17,839	13	715	11	18,638	289
GROUP V.—ONE VILLAGE SETTLED IN 1847-48.															
1846-47	303	86	479	432	...	95	3	98	501	8	8	1	518	143	
1847-48	408	162	570	271	31	...	...	...	266	...	11	1	284	78
1847-48 to 1846-47	296	82	378	533	...	40	4	53	382	6	7	...	395	112	
1847-48 to 1877-78	650	97	753	63	25	3	1	4	376	1	15	...	392	14	
1877-78	728	82	810	...	23	...	...	...	410	...	19	...	429	9
GROUP VI.—ONE VILLAGE SETTLED IN 1853-54.															
1852-53	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1853-54	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1843-44 to 1852-53	...	...	...	...	...	...	...	...	...	...	...	...	...	...
1853-54 to 1877-78	404	114	518	525	508	2	...	2	104	5	7	2	118	...	
1877-78	700	98	798	241	613	...	...	...	164	...	7	...	171	...
GROUP VII.—ONE VILLAGE SETTLED IN 1856-57.															
1855-56	699	165	864	707	105	133	20	153	744	8	7	...	759	...	
1856-57	665	133	838	1136	137	9	...	9	365	12	21	...	398	...	
1846-47 to 1855-56	867	165	1032	420	105	454	15	469	482	9	12	...	508	11	
1856-57 to 1877-78	1385	187	1572	406	205	1	...	1	574	6	44	4	628	...	
1877-78	1716	187	1903	72	211	...	...	...	651	...	48	...	699	...
GROUP VIII.—3 VILLAGES SETTLED IN 1859-60.															
1858-59	7097	2179	9186	3926	291	5599	17	5616	8740	155	61	176	9132	...	
1859-60	8685	2266	10,891	4495	6778	...	...	2278	6980	89	78	88	7135	...
1849-50 to 1858-59	6015	2198	8213	4797	321	4110	6	4116	8490	151	72	137	8859	96	
1859-60 to 1875-76	12,491	2090	14,580	799	6775	138	...	138	10,734	54	393	210	11,581	4	
1875-76	13,285	2099	15,284	92	6778	...	...	...	11,283	15	484	166	11,898	...
1876-77	14,791	1990	16,781	524	4774	8023	...	8023	11,052	11	484	49	11,598	428	
1877-78	14,730	1990	16,720	551	4808	14,043	...	484	2	14,529	546	

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Chandor Tillage and Land Revenue, 1841-1878—continued.

YEAR.	AREA.					REMISSIONS.			COLLECTIONS.					OUTSTANDING.	
	Occupied.			Unoccupied.		Government.	Alienated.	Total.	Occupied.	Unoccupied.	Alienated.	Unarable.	Total.		
	Assessed.	Alienated.	Total.	Assessed.	Unarable.										
GROUP IX.—4 VILLAGES SETTLED IN 1808-09.															
1807-68 ...	405	90	495	149	338	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1868-69 ...	028	96	724	276	1317	20	...	20	103	...	...	...	103	...
1868-69 to ...	386	77	463	150	339	1	...	1	128	...	...	1	129	...
1868-69 to ...	731	96	827	168	1412	2	...	2	140	8	...	3	151	...	
1877-78 ...	746	96	842	111	1541	...	...	...	145	...	...	...	145	...
Ten years before survey ...	40,801	19,836	60,637	56,684	24,091	11,523	264	11,787	45,613	372	948	205	47,138	1324	
Since survey ...	68,434	18,892	115,326	27,687	51,020	323	86	409	52,265	1641	2647	421	56,974	26	
1877-78 ...	131,088	18,585	149,673	10,763	46,864	...	...	...	85,955	14,3749	337	90,055	1066	...

Stock,
1881-82.

According to the 1881-82 returns, the agricultural stock in Government villages amounted to 3764 ploughs, 1659 carts, 16,232 bullocks, 10,043 cows, 4171 buffaloes, 864 horses, 16,317 sheep and goats, and 226 asses.

Holdings,
1880-81.

In 1880-81, 3530 holdings or *khutás* were recorded with an average area of $43\frac{3}{10}$ acres, and an average rental of £3 5s. 7½d. (Rs. 32-13-0). If equally divided among the agricultural population, these holdings would represent an allotment of $17\frac{3}{10}$ acres, at a yearly rent of £1 6s. 6d. (Rs. 13-4-0). If distributed among the whole population of the sub-division, the share to each would amount to $3\frac{1}{10}$ acres, and the incidence of the land tax to 4s. 7½d. (Rs. 2-5-0).

Crops,
1880-81.

In 1880-81, of 133,765 acres held for tillage, 15,738 acres or 11·76 per cent were fallow or under grass. Of the remaining 118,027 acres, 460 were twice cropped. Of the 118,487 acres under actual cultivation, grain crops occupied 96,115 or 81·11 per cent, 75,907 of them under *bājri* *Panicum spicatum*, 12,055 under wheat *gahu* *Triticum æstivum*, 6754 under *jvārī* *Sorghum vulgare*, 572 under *sāva* *Panicum miliaceum*, 480 under rice *bhāt* *Oryza sativa*, 337 under *rāgi* *Eleusine coracana*, and 10 under Italian millet *rāla* *Panicum italicum*. Pulses occupied 14,350 acres or 12·11 per cent, 8391 of them under gram *harbhara* *Cicer arietinum*, 2945 under *kulith* *Dolichos biflorus*, 2660 under *udid* *Phaseolus mungo*, 227 under *mug* *Phaseolus radiatus*, 114 under peas *vātāna* *Pisum sativum*, 7 under *tur* *Cajanus indicus*, and 6 under lentils *masur* *Ervum lens*. Oilseeds occupied 5652 acres or 4·77 per cent, 31 under gingelly-seed *til* *Sesamum indicum*, and 5621 under other oilseeds. Fibres occupied 113 acres or 0·09 per cent, all under brown hemp *ambādi* *Hibiscus cannabinus*. Miscellaneous crops occupied 2257 acres or 1·90 per cent, 764 of them under sugarcane *us* *Saccharum officinarum*, 223 under chillies *mirchi* *Capsicum frutescens*, 59

under tobacco *tambákhu* *Nicotiana tabacum*, and the remaining 1211 under various vegetables and fruits.

The 1881 population returns show that of 50,899 people lodged in 8904 houses, 48,416 or 95·12 per cent were Hindus, 2414 or 4·74 per cent Musalmáns, 61 or 0·12 per cent Christians, 4 Pársis, and 4 Jews. The details of the Hindu castes are: 1845 Bráhmans; 6 Káyasth Prabhus, and 2 Thákurs or Brahma Kshatris, writers; 657 Jains, 367 Ládsakka Vánis, 226 Lingáyats, 81 Márvádis, and 7 Bhátíás, traders and merchants; 20,385 Kunbis, 1646 Mális, 471 Rajputs, 54 Tirmális, 41 Hetkaris, and 34 Kánadáas, husbandmen; 696 Sonárs, gold and silver smiths; 537 Sutárs, carpenters; 443 Shimpis, tailors; 364 Lohárs, blacksmiths; 258 Kumbhárs, potters; 68 Kásárs, coppersmiths; 36 Jingars, saddlers; 10 Otáris, metal-casters; 728 Telis, oil-pressers; 111 Sális, 100 Khatris, and 34 Koshtis, weavers; 35 Rangáris, dyers; 70 Guravs, drummers; 26 Joháris, jewellers; 13 Kolhátis, rope-dancers; 556 Nhávis, barbers; 291 Parits, washermen; 1591 Dhangars, shepherds; 28 Gavlis, milk-sellers; 2 Bhois, fishers; 301 Pardeshis, labourers; 87 Khátiks, butchers; 64 Beldárs, stone-masons; 21 Halváis, sweetmeat-makers; 29 Buruds, basket and matmakers; 16 Pátharvats, stone-cutters; 3 Kámáthis, labourers; 3674 Bhils, 1954 Kolis, 1541 Vanjáris, 61 Kángáris, 41 Vaidus, 37 Kaikádis and 13 Rámoshis, early or unsettled tribes; 6619 Mhárs, watchmen; 938 Chámbhárs and 46 Dhors, tanners; 444 Mángs, rope-makers; 13 Mochis, shoe-makers; 10 Bhangis, scavengers; 237 Gosávis, 173 Bairágis, 70 Mánbhávs, 68 Jangams, 65 Jogis, 44 Bharádis, 25 Gondhalis, and 3 Joshis, beggars.

Chapter XIII. Sub-divisions.

CHÁNDOR.
People,
1881.

CHAPTER XIV.

PLACES OF INTEREST.

Chapter XIV. **Achla fort**, the west-most in the Chándor range, about twenty miles north of Dindori, was described by Captain Briggs, in 1818, as a large hill, little different from other hill forts in the same range. The ascent was fairly easy till near the top where it was steep and craggy. The foundation of a wall ran round part of the hill near the doorway, but it was either never finished or had fallen. There was no building and no place to keep ammunition except a thatched guard-house.¹ Achla was one of the seventeen fortified places which surrendered to Colonel McDowell on the fall of Trimbak in 1818.²

ACHLA FORT.**AHIRGAON.**

Ahirgaon, ten miles north-west of Niphád, with, in 1881, a population of 945, is interesting as the place where, two years after his escape from Thána jail, Peshwa Bájiráv's favourite Trimbakji Denglia, the murderer of Gangádhār Shástri, was recaptured in 1818.³ Acting on private information Captain Briggs, the Political Agent in Khándesh, sent a party of Irregular Horse under Captain Swanston to Ahirgaon, and they moved with such speed and secrecy that the house in which Trimbakji was hiding was surrounded before suspicion was aroused. When the house was surrounded Trimbakji, who was lying on a cot, fled to the upper storey and hid under straw. He was soon discovered and seized without resistance.⁴ On his capture Trimbakji was taken to

¹ Captain Briggs' report, dated 20th June 1818, in Ahmadnagar Collector's File, VI. Inward Miscellaneous.

² Blacker's Marátha War, 322 note 2.

³ An account of Trimbakji's escape from the Thána jail is given in Bombay Gazetteer, XIV. 350.

⁴ Captain Swanston's report, 29th June 1818, in Pendhári and Marátha War Papers, 367; Asiatic Journal, VII. 69; Grant Duff's Maráthas, 675.

Mr. W. B. Hockley, First Assistant Collector, Ahmadnagar (1819), gives the following account of Trimbakji's capture in Pandurang Hari, II. 69-71. 'In the evening the informer Nána came back and told me Trimbakji was in his secret abode. He made sure of this, because he had watched several men into the building of whose faces he had a perfect recollection, and he thought, from the preparations and bustle he observed, that matters were arranging for his removal. This being the case, not a moment was to be lost; and we proceeded to the tent of the English Resident and obtained an audience. I desired Nána to enter, awaiting myself the result of the conference on the outside. He very soon came back, and the Resident immediately began to issue orders. The cavalry officer was sent for, and a second came with him. After a short conversation they went away, and quickly returned at the head of two hundred men accompanied by torch-bearers. Nána was mounted and desired to lead the way. We followed him across ravines and broken ground until we came to an ancient stone building in a ruinous state and thatched with straw. Nána now advised that half the men should dismount, and that twenty of them should endeavour to obtain an entrance, by a way he would point out, into the

Chándor, and was afterwards sent as a prisoner to Chunárgad in Bengal.¹

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A fair or *uras* is held at Ahirgaon on the fourth of the bright half of *Kártik* (October-November) in honour of a Musalmán saint. It is attended by about 700 people.

Ahivant² or the **Serpent Fort**, in the Chándor range, about fifteen miles north of Dindori, was described by Captain Briggs in 1818 as a large and shapeless hill, remarkably bleak and unhealthy. It was accessible both from Khándesh and Gangthadi. The road from Khándesh was good and easy. The Gangthadi route was remarkably

AHIVANT FORT.

courtyard of the palace. The officers declared if he played any tricks with them he should be shot through the head on the spot. Nána vowed fidelity, and led the way. Not a torch was lighted, though care was taken to have them ready to light the moment the word was given. We passed through a cow-shed, the wall of which being of mud was broken down in a moment. We were now in the yard, where we heard the bells of bullocks jingling, a sign that the people of the place were on the point of leaving. Proceeding straight forwards we came to an elephant whose keepers were fast asleep. The sagacious animal, aware that strangers were near him, rattled his chains and set up a tremendous yell which awoke his keepers, and gave the first alarm to the inmates of the place. The torches were at once lit to the consternation of the people of the house. Some of Trimbakji's men resisted our advance, and a short but obstinate fight ensued, ending in their speedy destruction. Others, throwing open the great doors, attempted to fly, but were cut off and killed by the English horse stationed without. Still no Trimbakji made his appearance. Nána led the way to the interior of the building, where we found the wives of Trimbakji and many other women, all of whom begged for mercy, which was granted them. They swore on being questioned, that Trimbakji had left two days before. We were not to be so easily deceived. Nána still led on through passages and dark rooms, until we came to an iron door, which was forced open. Still Trimbakji could not be found. Nána himself was now at a loss, but determined on searching every hole and chamber. We climbed a small narrow staircase leading to a tower, and were stopped by a single man armed with a spear, who prevented our going higher. Sounds were heard from above as if some one was trying to break through the wall, and we had no doubt it was Trimbakji himself. The English officer grew impatient, for every knock seemed to bring the object of our search nearer to freedom. The spear prevented our ascending, and it was so rapidly thrust down and drawn back, that we could only see the hand that guided it at considerable intervals. At length one of the troopers rushed forwards, and received the point of the weapon in his breast. The man who held the spear having some difficulty in drawing it out, exposed his body to one of the English officers who fired his pistol and the spearman fell dead. The trooper was removed, and we pushed forward into a store-room above, where we could see nothing but straw on the floor, with several heaps of charcoal and firewood. Not doubting that some one lay hid in the straw, the officers gave orders to set it on fire. A groan was heard from the straw and the once formidable Trimbakji Denglia appeared and quietly surrendered.

The writer of the Summary of the Marátha and Pendhári Campaign gives the following details (pp. 221-226). 'On the rout and dispersion of Bájiráo's army by General Doveton and Colonel Adams near Nágpur in April 1818, Trimbakji deserted his master and was willing to accept the general terms of Mr. Elphinstone's proclamation. He accordingly retired to the village where his father-in-law lived, and having bought some bullocks, carts, and ploughs, with a view of abandoning his public life, he meant to pass the rest of his life in peace and obscurity. But Trimbakji was not long in the village when the resentment of a woman for some injury done to her husband prompted her to revenge. She made a long march to Chándor and arranged that the secret of Trimbakji's hiding place should reach Captain Briggs' ears. Captain Briggs at once wrote to Captain Swanston to push on to Ahirgaon. Trimbakji's private property, which was captured with him, amounted, according to one account to £6000, and according to another to £4000. The property was assigned as prize-money to Captain Swanston's Irregular Horse.'

¹ Grant Duff's *Maráthas*, 676.

² Captain Briggs writes the names Eywunta, Blacker Eyewuttah, and the later maps Iwautta and Lawatta.

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steep being entirely a watercourse, almost impassable in the rains. A sort of rough but useless dam was built across the ravine to turn off the water. After passing the ravine the road turned off and was then assisted by steps.¹ There were two small arches intended for doors and a little very ruinous wall near the arches. On the hill there was a ruinous storehouse built of stone and mortar. The water-supply in the fort was ample. There were five militia-men or *sibandis* on the hill.²

AMBEGAON.

Ambegaon, thirteen miles west of Dindori, with, in 1881, a population of 582, has a richly carved Hemādpanthi temple of Mahādev forty feet by thirty-six. The roof and portions of the walls have fallen.³

ANANDVELI.

A'nandveli, a small village of 309 people, about three miles west of Nāsik, close to a beautiful reach of the Godāvari, is interesting as the place to which in 1764 the Peshwa Raghunāthráv retired when his nephew Mádhavráv insisted on his right to command. It was here that Ánandibái, the widow of Raghunāthráv, was removed from Kopargaon in 1793 and died in the next year. Her two sons Bájiráv (afterwards the last Peshwa) and Chimnájí Appa and her adopted son Amritráv remained at Anandveli until, in 1795, on the prospect of hostilities with Nizám Ali, they were taken to the hill fort of Shivner in Junnar.⁴

ANJANERI.

Anjaneri,⁵ a flat-topped mass of hill (4295) in the Nāsik sub-division, is almost detached from its western neighbour Trimbak by the chief pass leading into west Igatpuri, and falls eastward into the plain in a short and low chain of bare hills. The general direction of the hill is north and south, though there are spurs of considerable elevation on the other sides. The area covered by the main body of the hill is about three square miles, or a little more. It is four miles from Trimbak town and about fourteen from Nāsik. The highroad between these two places passes a short distance to the north of the hill. At the foot of Anjaneri, on the north-east, is a village which bears the same name. The hill itself, or the fort as it is called in the neighbourhood, is surrounded by a precipitous scarp on three sides, but on the southern face there is a considerable slope by which cattle and even ponies can ascend to all but the highest parts. There are two main plateaus. One, the top of the fort, which is bare of trees and covered only with coarse grass and the roots and flowers of the wild arrowroot *Curcuma caulina* plant; the other, from which the chief spurs jut out, varies in breadth, and is covered on the north, east, and west with vegetation. On the spurs there are few trees and even close to the scarp between the two plateaus the thick brushwood is of small growth and little value as timber. On the west there is a fair growth of bamboo, and on all the upper slopes

¹ Both routes were infested with tigers in 1818.

² Captain Briggs' report, dated 20th June 1818, in Ahmadnagar Collector's File, VI. Inward Miscellaneous.

³ Dr. Burgess' List of Archaeological Remains, 117.

⁴ Grant Duff's *Máráthás*, 330, 520.

⁵ Mr. J. A. Paine, C.S. The hill is said to have been named from Anjana, the mother of Hanumān the celebrated monkey-god who helped Rám in his expedition against Ceylon.

the *kárví* or *Strobilanthus grahamianus*, which is a bush of great use over all the hilly west for thatching and wattle, grows plentifully. Throughout the woods there is a curious absence of birds, though of late years efforts have been made by residents to introduce some of the more common species of partridge and spur-fowl. A panther is usually reported in the villages near the eastern side of the hill, and one or two have been shot there within the last ten years, but there is not enough cover or other attraction on the fort itself to ensure the presence of large game. The top of the fort, where there is a small temple or shrine in honour of the presiding goddess, is reached by a path on the north-east and another on the south-east. The lower plateau is bounded by a steep scarp which is traversed by two main pathways one on the north and one on the west. Other tracks lead to this part of the hill, but they are seldom used. Along the base of the upper scarp, through the *jámbhul* wood, a path leads completely round the hill, and for about a third of the way is under thick shade. This path is cleared every year and a few other tracks are made passable by a small subscription collected from the residents. The general way of getting up to the first plateau is from the village of Anjaneri. The path winds through the village, up a steep and bare slope for about half a mile, to a small ledge covered with mango and other trees. Above this ledge comes a second bare and grassy slope, surmounted by the lower scarp, a black wall of considerable height. This scarp is climbed through one of the larger clefts in the basalt invisible from below. This cleft is very narrow and almost perpendicular in parts. The sides are smooth, and the path, in its present condition, is an accumulation of loose stones, large and small. Up this the Mhárs of Anjaneri carry people with perfect safety in a light litter or swung chair. Remains near the top of the crevice show that when the fort was in its prime the whole of the *darvāza* or gate, as the cleft is called, was paved in broad steps with stone cut out of the adjacent basalt, but the constant passage of cattle, when the grazing was let out by the year, has left but a few of these steps untouched, and it is their remains that strew the pathway which now winds zigzagging from side to side of the cleft.¹

The main attraction of the north-eastern side of the first plateau where the three bungalows of the European residents are situated, is a charming little pond, surrounded with *jámbhul* trees on three sides and affording, owing to the lowness of its bank on the fourth, a grand view over the district spread out like a map below. From the south side the upper wall, which is here less precipitous than to the west, rises almost from the water, and the houses and pitching places studded with tents and reed huts seem to be dropped wherever there is a narrow ledge to be found. The water of the pond has a reputation for unwholesomeness, so a good well has been sunk near the houses. There are, in addition to this pond, two

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¹ About half way up the *darvāza* on the left side is a small cave temple with a well in it. Locally it is called the Monkey's Cave and it is reached by scrambling up the bare wall of the scarp for about six feet. Mr. H. F. Silcock, C. S.

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others on this plateau, besides a few springs. In one of the ponds there is now little water after the end of the year, but in the other there is enough for the few cattle that are still allowed to graze above the *darvāza*.

The elevation above the sea is about 4300 feet on the upper scarp plateau, and about 3700 feet at the pond where the bungalows are. This height, the splendid views, the comparatively shaded walks, and the accessibility from Nāsik, render the hill a resort of residents of the district during the months of April and May. The mists, from the collection on the hill of vapour-laden clouds that precede the monsoon, generally warn the sojourners to take flight by the end of the latter month. The conveyance of baggage up and down the hill forms a favourite source of livelihood to the Mhārs of the village, who also reap the usual perquisites that accompany the camps of temporary residents at places of this sort.

Though called a fort, the hill does not like Trimbak bear signs of having been adapted by artificial means for defence. What is known of its history seems to indicate that from the first time it was visited for purposes of state, it was intended only as a health resort. Raghunāthrao, otherwise Rāghoba Dāda, the father of the last Peshwa, was exiled to Anandvali, a small village on the Godāvāri, to the west of Nāsik. From thence he visited Anjaneri in the hot season, and built a sort of summer palace there. The remains of some out-buildings below the pond, as well as the names of the two minor ponds, show that his court accompanied him to his retreat with their retinue and the state elephants. One ruin is the *Paikhāna* or Jail and to the west of the hill is the *Hattitalāo* or Elephants' Pond, while to the east is the Brāhman Pond. The remains of the palace have been incorporated in part into the steps of the approach and partly into the walls of one of the bungalows. Just before reaching the embankment of the chief pond, on the north, there is on the right of the path a small square temple, so called, of *Dhyān*, which is really merely the retreat in which Raghunāthrao used to meditate as the term shows. From a window in the west wall of this building a curious artificial breach in the scarp of the Trimbak Fort is visible. This is said by some of the neighbours to have been cut by order of Rāghoba, who thus saw through the cleft the setting of the sun on a day supposed to be propitious for such an observation. To the back of the largest bungalow, in the scarp, is a small cave temple, without any indication of its object or dedication. Just below it, on a more gentle slope, an amphitheatre has been scooped in steps in the side of the hill with a stump of a *jāmbhul* in the centre overshadowed by living trees of the same sort, and here the missionaries of Sharanpur and Mālegaon, who are regular visitors during the summer, hold the service of the Church of England. The same missionary, who tried to re-stock the wood with birds, made an attempt to introduce fish into the pond, but though the *marel* he put in as small fry have now (1880) grown to a very large size, they have shown no signs of multiplying, and the same number, six, is seen basking on the surface, year after year. The experiment with the feathered tribe

has been more successful, and the melancholy monotone of the *koel* is no longer the only sound that breaks the silence of the wood.

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Below Anjaneri are the remains of large and highly finished temples, which seem to have been in their present ruined state for several hundred years. They are said to date from the time of the Gauli or Shepherd kings, that is, the Dvgiri Yádavs (A.D. 1150-1308). In the centre piece of the door of all of them is a figure of a Jain Tirthankar in either a sitting or a standing posture, canopied by a hooded snake, and surrounded by rich foliage and highly finished cornices. One only has a large cross-legged image of a Tirthankar. Many other images have been thrown down and broken. Among other ruins there are figures of Ganesh and the *ling* as worshipped at the present day. One of the temples with Jain figures has a Sanskrit inscription, dated 1140 (Shak 1063), recording the grant of the income of some shops to the Jain temple by a Váni minister of the Yádav ruler Soundev III. (?)¹

ANKAI TANKAI.

Ankai generally known as ANKAI-TANKAI, the strongest hill fort in the district, rises about 900 feet above the plain and 3200 feet above the sea, six miles north of Yeola and near the Manmád and Ahmadnagar road. The hill top commands a wide view of Khándesh and the Godávári valley. In 1818 the hill was described as nearly square, a solid rock rising from another hill with sides gradually falling towards the low country. The rock was scarped on its four sides to a perpendicular fall of from 150 to 200 feet, thus presenting on its four quarters inaccessible, smooth, and bluff faces. The top, which was about a mile round, was flat except on the eastern quarter where rose a small conical hill about 150 feet high. The point of this little cone was 900 feet above the level of the surrounding plain. The ascent to Ankai was very difficult, passing over a steep and craggy way, and through seven lines of strong fortifications. The lower gate was well built, and, with its curtains and towers, presented an independent work by no means contemptible. Passing the lower gate, the farther ascent led, through a number of difficult and intricate windings, and by flights of rock-cut steps with a low and small parapet to the left. After the last flight of steps the entrance was protected by a strong gateway and works, passing through which the ascent led, by a narrow winding stair, to the edge of the rock, which was protected by a similar gate and works on its top. About twenty-five men, standing on the top of this gateway and armed with nothing but stones, could keep back any number of assailants. As this was the only way to the top, so long as it was held, the garrison could set at defiance all efforts at approach. The latter flight of sixty or seventy steps was just broad enough to admit a single man at a time; and a large quantity of dry wood was kept on both gates ready if necessary to fire the gateways. Close inside of the last gateway was a curious domed building said to be a treasure chamber. On the summit were many rock-cut magazines and granaries, some of them from twenty to fifty feet deep, approached by narrow and winding flights of steps with

¹ Dr. J. Wilson (1850) Jour. B. B. R. A. Soc. III. ; Pandit Bhagvánlál Indrají.

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ANKAI TANKAI.

Fort.

cisterns of pure water at the different turnings and chambers. On the surface of the rock were two large reservoirs, and at the western end were the remains of a large palace. Tankai which is about a mile north-east of Ankai was also fortified. On the east side there are still the remains of a well-built guard-house, commanding the approach from the plain which is here tolerably easy and was apparently the road by which supplies were brought for the Ankai garrison. Tankai seems to have been used as a storehouse for the main fort.¹

In 1635 Ankai Tankai fort, with Alka Palka, was captured by Sháh Jahán's general Khán Khánán.² In 1665 Thevenot mentions Ankai as a stage between Surat and Aurangabad.³

During the last Marátha war Lieutenant-Colonel McDowell's detachment came to Ankai on the 5th of April 1818. On the previous day negotiations had been opened with the commandant whose master, a chief in the neighbourhood, had sent orders for surrender. On arriving before the fort, as he found matters not fully settled, Lieutenant-Colonel McDowell ordered a pair of six-pounders to the gate of the village or *petta* at the foot of the hill. This was instantly opened and a surrender effected, and a party from the detachment climbed the lofty battlements of Ankai, and without striking a blow hoisted the British flag on its summit. The whole of the guns on the top had been loaded, and the matches lighted; nor was it without the greatest difficulty and a handsome gratuity that the commandant prevailed on the garrison to retire without giving the British camp a volley. The garrison amounted to about 300 men with about forty guns. Considering the works and the amount of stores it was fortunate that all were secured without bloodshed. The surrender of Ankai was of great importance to the English, as, if it had held out, even for a short time, the numerous other forts would probably have been encouraged to offer resistance. Within the fort were found forty pieces of ordnance with a large store of ammunition.⁴ There were about £1200 in cash and £2000 more were raised from prize sales. A party of forty native infantry under a European officer was left in the fort.⁵ In 1827 Ankai had fifty houses and nine shops. Of the four forts Ankai, Tankai, Alka, and Palka, all but Ankai were dismantled.⁶

¹ Lake's Sieges of the Madras Army, 88, 90; Blacker's Marátha War, 318; Summary of the Marátha and Pendhári Campaign, 163-168. Mr. H. F. Silcock, C.S.

² Elliot and Dowson, VII. 57. The local use of Alka-Palka seems uncertain. According to Mr. W. Ramsay, C.S., Alka-Palka are two unfortified hills to the west of Ankai-Tankai, and divided from them by the road and railway. According to Mr. H. F. Silcock, C.S., the western block of hills is called Goraknath and Alka-Palka is the same as Ankai-Tankai.

³ The eighth stage from Surat was Satána 102 miles, the ninth was Umráne (on the Agra road fifteen miles south-west of Málegaon) 16½ miles, and the tenth Ankai Tankai, eighteen miles. Voyages, V. 220.

⁴ The details are, fifty-five pigs of lead and a very large quantity of gunpowder. In Ankai village were found 799 *seers* of lead and 9500 matchlock balls. Appendix to Captain Briggs' Report, 20th June 1818, in Ahmadnagar Collector's File, VI. Inward Miscellaneous.

⁵ Lake's Sieges of the Madras Army, 88, 90; Blacker's Marátha War, 318; Summary of the Marátha and Pendhári Campaign, 163-168. ⁶ Clunes' Itinerary, 23.

The Dhond and Manmád railway has a station at Ankai. The station-master and telegraph signallers' offices are at present accommodated in a temporary structure, thirty feet square. Near the station are two temporary houses for the permanent way inspector and engine-driver. A siding about three miles long runs from the station to a quarry from which stone was obtained for the bridges and buildings on the Manmád end of the railway.

There are three Bráhmancial caves on Ankai hill, all very rough and unfinished. The first, an unfinished *ling* shrine, is inside the second gate on the ascent to the fort. Its entrance is seventeen feet long by nine feet broad, and, on each side of it, is a small group of sculpture, a central female figure with a maid-servant carrying an umbrella over her head and a dwarf. One of two figures on the outer side of the pilaster seems to have been a man attended by a dwarf. Behind the female figure is a pilaster with much carving on its face. From the entrance to the front of the shrine is about 13½ feet. The shrine is the usual square room with door-keepers wearing high rounded head-dresses and inside is the base for a *ling*. The passago or *pradakshina* round the *ling* and a chamber to the right of the entrance are unfinished. On the back wall of the shrine is a three-headed bust, or *trimurti*, somewhat in the style of those in the smaller Elura caves. This figure and the style of the pilasters and sculptures show this to be a late cave probably of the tenth or eleventh century. The other two caves are at the base of a knoll on the level top of the hill. They are without ornament or sculpture. One is a hall thirty-one feet wide and forty-eight feet deep with two plain square pillars in front. Three cells have been begun in the left wall. The area is divided by brick and mud partitions, which seems to show that the place has been used for other than religious purposes, probably as a magazine or storehouse. The third cave is a very irregular excavation thirty-two feet wide with two rough pillars in front, and other two further back. Below the front is a cistern.¹

On the south face of Tankai hill, looking down upon the village of Ankai from which they are hardly a hundred yards distant, is a group of some seven Jain caves, small but richly sculptured, though unfortunately many of the figures are much defaced.²

The first is a two-storeyed cave; the front of the lower storey is supported by two pillars, with a figure at the base of each, facing one another and occupying the place of small door-keepers. Low parapets, ornamented on the outside, join each pillar to the end walls. The door leading from the veranda into the hall is very richly sculptured, overloaded indeed with minute details and far too massive and rich for the small apartments it connects. The hall inside is square, its roof supported by four columns, much in the style in vogue from the tenth to the twelfth century, the capital surmounted by four brackets, each carved with little fat four-armed

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Caves.

¹ Fergusson and Burgess' Cave Temples, 480.

² Fergusson and Burgess' Cave Temples, 505-508.

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ANKAI TANKAL
Caves.

figures supporting a thin flat architrave. The enclosed square is carved as a lotus with three concentric rings of petals. The shrine door is ornamented similarly to the entrance door, the lower portion of the jambs being carved with five human figures on each. There is nothing inside the shrine.

The upper storey has also two pillars in the front of the veranda similar to those below, but not so richly carved. The hall inside is perfectly plain.

The second cave is similar to the first, being also two-storeyed. The chief difference is that the verandas are shut in and form outer rooms. On the lower floor the veranda measures twenty-six feet by twelve, and has a large figure at either end; that at the west or left end is the male figure usually known as Indra seated on a couched elephant, but instead of being reliefs, the elephant and Indra are each carved out of a separate block, and set into a niche cut out to receive them. Opposite him is Iudráni or Amba, which the villagers have converted, by means of paint, tinsel, and paper, into a figure of Bhaváni.

The door into the hall is of the same elaborate pattern as those in the first cave. The hall is about twenty feet square and similar in details to the last, but more coarsely carved. There is a small vestibule to the shrine at the back. The shrine door is much plainer than those already mentioned, having only a pair of pilasters on each side and a small image of a Tirthankar on the centre of the lintel. The shrine itself is about thirteen feet square and contains a seat for an image with a high back rounded at the top. It seems as if it had been intended to cut a passage behind it, but this has not been completed.

The upper storey, which is reached by a stair from the right end of the front room below, has a plain door, and is also partly lighted by square holes pierced in geometric patterns. The door leads to a narrow balcony, at each end of which is a full-sized lion carved in half relief. The hall inside was apparently intended to be about twenty feet square with four pillars, but only part of it is excavated. The shrine is about nine feet by six with a seat against the wall for an image.

The third cave is like the lower storey of the second cave, with a perforated screen wall in front, much injured by time and weather. The front room is about twenty-five feet long by nine wide, the ends occupied by large reliefs of Indra and Amba. Indra who is much destroyed, his elephant being scarcely recognisable, wears a high tiara of a late type and is attended by fly-whisk bearers and heavenly choristers or *gandharvas*. A pilaster at each side of the compartment is crowned by a four-armed dwarf as a bracket and supports an alligator or *makara* and a human figure. Between the alligators is the canopy or *torana* so common in such positions in modern Jain shrines. Amba has also her attendants, one of them riding a small defaced animal with a large club in his hand; another an ascetic with a long beard and carrying an umbrella. The mango foliage usually represented over this figure is here

conventionalised into six sprays hung at equal distances under the canopy or *torana* which, with a grinning face or *kirtimukh* in the centre, stretches across the top of the sculpture.

The hall, which is entered by a door with a moderate amount of ornament, measures twenty-one feet by twenty-five, the roof being supported by four pillars as in the others, except that the lotus that fills the central square is much richer and more curious. It has four concentric rows of petals, the inner and outer ones plain, but in the second, counting outwards, each of the sixteen petals is carved with a human figure, mostly females, and all dancing or playing on musical instruments; the third circle contains twenty-four petals, each carved apparently with divinities, singly or with a companion, and mounted on their carriers or *vāhanas*, mostly animals or birds. The lotus is enclosed in an octagonal border carved with a lozenge-and-bead ornament, outside of which, in one corner, is a single figure standing on one foot, and in each of the other corners are three figures, a larger one in the centre dancing or playing and two smaller attendants.

On the back wall, on each side of the vestibule of the shrine, is a standing naked Jain figure about life-size. On the left of this figure is one of the Tirthankars, probably Shāntināth. He stands on a low basement, carved with a devotee at each end, a lion next, then an elephant on each side of a central wheel, not set, as in most caves, with the edge towards the front, but with the side; under it is an antelope or *mṛiga*, the symbol of the sixteenth Tirthankar, with a small worshipper at each side. The Jina has a diamond-shaped mark on the centre of the breast; and drops his hands straight down on either side to meet with the finger points some objects held up by devotees wearing loincloths. The sculpture has a pilaster on each side, in front of which stands Pārshvanāth in the same attitude as the central figure but only about a third of the size, and distinguished by the five-hooded snake overshadowing him. In a recess in the top of each pilaster on a level with Shāntināth's head is a seated Jina, and outside the pilaster on the left is a female fly-whisk bearer. Over the shoulders of Shāntināth are small choristers or *vidyādharas*, above which, on projecting brackets, stand two elephants holding up their trunks towards a small figure seated like Shri, behind the point of a sort of whole square turreted canopy suspended over the Tirthankar's head. On each side of this figure and above the elephants are four men and women bringing offerings or worshipping it. Over them is a canopy with a grinning face or *kirtimukh* and six circles in it each filled with a fleur-de-lys ornament. Above this, under the arch that crowns the compartment, are seven little figures each holding a festoon with both hands. All this is so like what is found in Jain temples even of the present day that it cannot be ancient, and probably belongs to the twelfth or thirteenth century.

The Pārshvanāth on the other side stands in the same stiff attitude touching with the points of his fingers the heads of two little attendants. On the left stands a woman with an offering, and on the right is a seated figure with a pointed cap. The pilasters on

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ANKAI TANKAI.

Caves.

each side of this compartment are plain, and over the snake-hoods which canopy Pārshvanāth's head is an almost hemispherical object intended for an umbrella. Over this is a figure with his hands clasped, and two others on each side bearing oblong objects like bricks, which they seem about to throw down on the ascetic.

The door of the shrine is moulded but without figure ornament, and the shrine is about twelve feet square with a seat for an image in the middle of it. Behind this to the right is a trap hole into a small room below, with a Tirthankar evidently thrown down from the shrine. The custom of providing sunk hidden rooms for these images came into vogue after the inroads of Muhammad of Ghazni (1000-1025); whether this cellar was formed when the excavation was made or afterwards, it shows that the shrine was in use in times when idols were special objects of Muslim hate, as they were during the rule of Ala-ud-din Khilji (1295-1315).

The fourth cave has two massive plain square pillars in front of its veranda, which measures about thirty feet by eight. The door is similar to that in the first cave, with a superabundance of small members, and having a Jina on the lintel. The hall is eighteen feet deep by twenty-four wide, its roof supported by two pillars across the middle, with corresponding pilasters on the side walls, also on the front and back, quite in the style of structural temples of the present day. They have no fat figures on the brackets which are of scroll form. A bench runs along the back wall which serves as a step to the shrine door. The seat for the image is against the back wall in which an arched recess has been begun but left unfinished. On the left pillar of the veranda is a scarcely legible inscription in characters of about the eleventh or twelfth century.

The remaining excavation to the east are smaller and much broken and damaged; they have doors similar to those in the first and second, and in the shrine of one of them is an image of a Tirthankar. They are partly filled with earth.

AUNDHA PATTAN.

Aundha, on the south-west frontier of Sinnar, about ten miles south of Devlali, the nearest railway station, is a natural stronghold ending in a sharp cone but has no traces of any built fort. The rock-cut steps that formerly led up this cone have been destroyed and the summit is at present almost inaccessible. On the cone hill some fine six-sided basalt pillars stand out from the tier. A curious trap dyke also stretches in a series of low mounds some miles from the foot of Aundha towards Kávnai. **Pattah**, a larger bluff within Ahmadnagar limits, about two miles south of Aundha, has a flat top rising in one place to a low peak, below which there is a large chamber cut in the rock, where Mr. Fraser Tytler, Collector of Ahmadnagar between 1855 and 1860, used to camp in the hot weather. The two forts with the joining ridge form a regular arc facing northwards. The arc includes the valuable forest reserve of Bhandárdara about ten miles south-east of Belgaon-Kurhe railway station.¹

¹ Mr. W. Ramsay, C.S.; Mr. J. A. Baines, C.S.

Both of these forts are said to have been built in the latter part of the fourteenth century, when the Bahmani dynasty (1347-1488) established their power over the Deccan. On the division of their territories towards the end of the fifteenth century, the two forts came into the possession of the Ahmadnagar kings (1488-1636). In 1627 they fell into the hands of the Delhi emperors. In 1671 during Aurangzeb's rule, Moropant Pingle took them on behalf of Shiváji.¹ Next year Mohobat Khán retook them, but only to lose them in 1675, when Deher Khán, the Moghal general, was defeated by Pingle.² From 1675 they remained under the Maráthás, till the British conquest in 1818. Both Shiváji and the Peshwás used to maintain an irregular force of militia for their defence.

Bahula Fort, (3165) about ten miles south-west of Násik, was described by Captain Briggs in 1818 as difficult of access, with only one road up the scarp of the rock by steep steps. These steps went to within twelve or fourteen feet perpendicular height of the gate, and these twelve feet were climbed by a ladder which was drawn up at pleasure into the fort. This contrivance rendered the gate almost as inaccessible as the rest of the hill. Captain Briggs considered it the simplest and strongest mode of protecting the entrance to the gates of such hill forts. A bad wall ran round part of the fort. The top of the fort was very small and had a ruined arched building like a bombproof. There was plenty of water, and, at the foot of the scarp outside the fort, was a fine excavation in the rock which served as a granary.³

Ba'ngaon, five miles south of Nándgaon, with, in 1881, a population of 281, has a Homádpanti temple of Báneshtar.⁴

Belgaon-Kurhe, a small village of 1080 people, sixteen miles north-east of Igatpuri, shares a railway station with the neighbouring village of Nándur. The traffic returns show an increase in passengers from 5097 in 1873 to 7425 in 1880, and in goods from 202 to 252 tons. There is a native rest-house near the station.

Bhaskargad Fort, about eight miles south of Igatpuri, is described by Captain Briggs, who visited it in 1818, as easy of access, but with a long ascent to the foot of the scarp. The path lay through thick bamboo brushwood which hid all view of the fort to within 200 yards. The path then continued nearly across the whole side of the hill by a narrow track under the scarp of the rock which is too overhanging for stones hurled from the top to reach the track. From here the ascent was by good broad steps cut out of a deep road in the rock and rendered easy by its winding route. At the top was a good strong gate. On the hill top there were no bombproofs for ammunition or provisions and both were kept in a thatched house. The water supply of the fort was ample.⁵

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Places of Interest.

AUNDHA PATTAR.

History.

BAHULA FORT.

BÁNGAON.

BELGAON-KURHE.

BHÁSKARGAD
FORT.

¹ Grant Duff's Maráthás, 112.

² Grant Duff's Maráthás, 119.

³ Captain Briggs' Report, 20th June 1818, in Ahmadnagar Collector's File, VI. Inward Miscellaneous.

⁴ Dr. Burgess' List of Archaeological Remains, 118.

⁵ One weak point in this fort was a space of about forty yards where the perpendicular rock broke into an easy ascent. A bad wall about 4½ feet thick had

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BHOJA'PUR.

Bhogte, twelve miles south-east of Yeola, with, in 1881, a population of 240, has a yearly fair which lasts for a week in April and is attended by about 15,000 persons.

Bhoja'pur, about ten miles south of Sinnar, with, in 1881, a population of 748, has a temple of Khandoba cut in the rock in the hill fort.¹ The village is in two distinct hamlets, Sonovádi and Kásárvádi, situated at some distance from each other. There was formerly a considerable manufacture of glass bangles and beads in this village, but the trade is declining with the growing use of imported goods and the increase in the cost of the local goods consequent on the stoppage of free fuel from forest lands.²

CHÁMBHÁR
CAVES.

Chámbha'r Lena, or the Chámbhá'r caves, are cut in a hill 600 feet above the plain about five miles north of Násik.³ The caves are Jain caves. About thirteen years ago (1870) the Jain community of Násik, comprising some wealthy Márwári and Gujaráti bankers and cloth-dealers, built a wall near the caves at a cost of £75 (Rs. 750); a flight of steps at a cost of £80 (Rs. 800); a cistern at the foot of the hill at a cost of £20 (Rs. 200); and a large rest-house in Mhasrul village at the foot of the hill.

The caves are about 450 feet from the base of the hill and face south-west. The upper part of the ascent is by a stair of roughly dressed stone, containing 173 steps of varying heights and with side parapets. At the 163rd step a path leads to two rock-cut cisterns on the right, one with a broken top and the other two square openings. Above the built stair sixteen steps cut in the scarp lead to the cave terrace. Beginning from the left or west there is, in a slight recess, a cistern with two openings broken into one. Next is a cave with a veranda with four columns, of which the left column and pilaster are square and unfinished and the others are eight-sided. On the rock over the cave is built a lotus-bud cupola like those on structural temples. In the left end of the veranda is a covered cell; in the back, at the left side, a door has been begun but not cut through the wall; next to it is a plain rectangular window. The central doorway, which is plain with a raised sill, has at the sides a pair of saints or Tirthankars doing duty as door-keepers. Gautama, on the left, is five feet two inches high and is attended by two female figures about 3½ feet high. Over the door is a Jina seated cross-legged, about fourteen inches high, on a throne with three lions in front with a male fly-whisk bearer twenty-one inches high on each side.

been built here and a worse bastion, neither of them more than twelve and in one place not more than six feet high. This part was easy to carry by escalade with little loss as, not forty yards lower down, there was perfect cover for a large body of men. There were no parapet and no loopholes to this work, so that the garrison were forced to expose themselves. Captain Briggs' Report, 20th June 1818, in Ahmadnagar Collector's File, VI. Inward Miscellaneous.

¹ Dr. Burgess' List of Archæological Remains, 114.

² Mr. J. A. Baines, C.S.

³ Dr. Burgess' List of Archæological Remains, 115-117. The name Chámbhá'r Lena seems to have been given because there was a Chámbhá'r's god at the foot of the hill. The Jains call the hill Gajpanthi. According to their story, in the Dvápár or third age Krishna had a brother, named Gajsunhkhumar, who gained absolution or *mukti* on this hill and gave it his name. After him other sages gained absolution on the hill and it became holy.

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CHAMBEAR
CAVES.

To the left of this is a fat figure seated on a kneeling elephant ; and to the right is the goddess Ambika seated on some crouching animal, and holding a child on her knee. Pārshvanāth stands on the right of the door with a five-hooded snake canopied his head. On his right a female attendant, about three inches high, has a single cobra hood over her head ; and to her right a man kneels on one knee. To the right of this is another window, and then a side door leading into a rough part of the cave which is walled from the rest. In the right end of the veranda is an unfinished cell with a bench, and over the door is a sculpture like that over the central door but somewhat larger. As the sculpture is in coarse spongy rock it is rough, and seems to have been freshened at a comparatively late date. The interior is roughly hewn and not properly squared. At the left end is a group of figures in a slight recess. The group includes a cross-legged Tirthankar, ten inches high, on a throne which has the bull or sign-mark of Ādināth, in the centre. To the left of the throne is a squatting figure, and then two five-inch standing male figures. The lower part of the other side is unfinished. Outside each of the Jina's arms is another five-inch Jina similarly seated, and, over each of the three heads, is a painted canopy with a male figure three and a half inches high to the central canopy and a similar figure on each of the side ones. Round this group are twenty-one shallow recesses, an inch and a half square, each containing a seated Jina. Of these five are down each side, three on each side slope up towards one in the centre, one is under each of the lowest in the slopes, and one is over each shoulder of the larger figure. These, with the three main figures, complete the twenty-four Tirthankars or Jinās. A bench goes round three sides of the cave. On the back wall, above the bench, in the centre, is a three-feet Pārshvanāth seated on a throne with three lions below, his head canopied by a seven-hooded snake. Above is a small seated figure, and, on each side, is a standing figure two feet nine inches high with high cap and fly-whisk. On each side of these fly-whisk bearers is a large seated figure with high ornamental cap, necklace, and earrings. The left figure is a man on a kneeling elephant with foliage below ; the right figure is Ambika, on a crouching lion or tiger, and at her knee is a reclining female figure. Beyond each of these is a seated male, three feet five inches high, like to the central figure and with similar fly-whisk bearers, but also with a triple umbrella held over a seven-hooded snake by heavenly choristers or *vidyādharas*. The right group has Gautama standing under foliage and with no other canopy. To the extreme right is part of a standing male and other unfinished figure.

About ten yards to the right is a recess as if the beginning of a cave, and seven yards farther is the third excavation, with an open veranda. On the left wall is a figure two feet high, seated on an animal, with a canopy above and pilasters down each side of the compartment. On the right wall, in a similar recess, is Ambika on her tiger, with a child on her left knee, and a standing figure one foot high below her right knee and behind the tiger ; figures also stand by the pilasters and appear in the canopy overhead. In the back of the veranda is an ornamental central doorway with raised

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**CHĀMBHĀR
CAVES.**

sill having two griffins or lions' heads in front; an ornamental pilaster is on each side, and over the lintel is a cornice with small standing males over each pilaster and the centre of the door. To the left of the door is the cobra-hooded Pārshvanāth, with two smaller attendants, and down each side of the panel is an ornamental pilaster on which small standing figures are carved. On the right side of the door is a much defaced Gautama, with decayed seated attendants below on each side, and several small figures on the side pilasters. The hall is eight or nine feet square. On the left wall is a group, containing two ten-inch Jinas, seated on a cushion with two lions below each. To the right and left are Ambika and Indra with attendants. To the left of each Jina is a standing male. The canopies and twenty-one very small seated Jinas are nearly the same as before. By the sides of the central figures are three males in a row, with triple umbrellas over their heads, very rudely cut. The back wall has a built bench in front and three standing male figures, the central figure three feet five inches, and the side figures three feet three inches high, with four ornamental pilasters between and at the sides of the compartments they occupy. At the base of each pilaster is a standing Jina. Overhead is scroll work and figures. The base of each pilaster contains a small standing male with his arms by his sides, and in the capital is a very small squatting Jina. Beyond the outer pilasters are other standing figures fifteen inches high. To the left of this group is another squatting figure fourteen inches high with clasped hands and a large back knot of hair. On each side of each of the three large male figures in the lower corners are very small kneeling female figures with large back knots of hair. On the right wall are two small seated Jinas and to the right is a twelve-inch Ambika, seated on her bearers, with a child on her left knee, and the stem of a mango tree behind and above her head. Some mangoes hang on each side and there is a small seated male above.

About ten feet to the right is the fourth cave, a recess fifteen feet wide and seven feet deep. In the centre of the back wall, in high relief, is the upper part of an unfinished figure of a seated Pārshvanāth, seven feet from the top of the head to the waist, and with a many-hooded snake canoping the head. To the right the rock is undercut, and on the level top of the projecting part three half-lotuses are carved. The middle lotus is four feet six inches in diameter and the side ones half the size and five feet from centre to centre. A square socket for a flagstaff is sunk in the centre of each lotus, and two raised footprints are sculptured on the flat centre of the middle lotus. A recess has been begun close to the right of the lotuses and over the top of the stair. The carving is poor.

CHĀNDOR.

Chā'ndor, properly **Chā'ndvad**, north latitude 20° 20' and east longitude 74° 16', lies at the foot of a range of hills from 600 to 1000 feet above the plain and 4000 to 4500 above the sea, on the Āgra road, forty miles north-east of Nāsik and fourteen north of the railway station of Lāsālgau, with which it is connected by a made road.

The town lies on sloping ground surrounded by a ruined mud

wall. Though most of the houses are poor they are mixed with trees and gardens and the town looks well from the neighbouring heights. About 150 years ago a mint was established by Malharráo Holkar.¹ The mint was originally in the fort, but, in 1800, in consequence of a quarrel between the commandant and the mint authorities, it was moved to the town. The remains of the old building, a regular quadrangle forty feet by thirty, can still be seen in the fort. About the year 1800 the number of workmen connected with the mint was 450, of whom 400 were engaged in cutting out and rounding the silver pieces. They were mostly Musalmáns or Hindu gold and copper smiths. A certain quantity of silver of the required test was handed over to each man who divided it into small pieces, rounded and weighed them, greater care being taken that the weights should be accurate than that the size should be uniform. For this purpose scales and weights were given to each of the 400 workmen and the manager examined them every week. When the workmen were satisfied with the weight of the pieces, they were forwarded to the manager who sent them to be stamped. In stamping the rupees an instrument like an anvil was used. It had a hole in the middle with letters inscribed on it. Piece after piece was thrown into the hole, the seal was held on it by a workman called *bátekari* and a third man gave a blow with a six-pound hammer. Three men were able to strike 2000 pieces an hour, or 20,000 in a working day of ten hours. As the seal was a little larger than the piece, all the letters were seldom inscribed. Gold and copper coins were also made in the mint, but the copper coins had a different seal. If bullion was brought to be coined it was examined by the manager, and, if necessary, tested and purified by a class of persons called dust-washers or *zárckaris*. When purified the bullion was handed to the alloyers who added the proper proportion of alloy, which was nine Chándor rupees per cent for the purest silver, and which varied from nine to five per cent according to the quality of the bullion. The silver with the alloy was then melted and made into bars in the presence of a guard. These bars were again tested by the manager, and, when he was satisfied that they were of the standard quality, he made them over to the workmen to be cut, rounded, and weighed. Coin was returned to the bullion owner after deducting twenty-one rupees in every thousand to cover mint charges. Of the twenty-one, the manager got five, two were reserved for His Highness the Holkar, and the remaining fourteen were distributed among the workmen. It is said that on an average the mint struck a lách of rupees a month. After 1800, when the mint was moved from the fort to the town, it continued to coin till 1829, when the coining of silver was stopped. Copper coining continued on a smaller scale till 1830, when the mint was abolished.

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CHÁNDOR.
Mint.

The 1881 census showed a population of 4892 or a decrease since 1872 of 770. Of these 3551 were Hindus, 1061 Musalmáns, 73 Jains, 6 Christians, and 201 others. Chándor has no Government building

¹ A grant was made to a Bráhmaṇ, giving him charge of the management of the mint. His descendants bear the surname of Minter or Táksáli.

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CHÁNDOR.

except the mámlatdár's office. A weekly market is held on Mondays. South-west of the town immediately outside of the gateway is a rather fine Hemádpanti temple and well. Three quarters of a mile north-east of the town is a temple of Renukádēvi, cut in the rocky side of the Ráhnud pass, about 100 feet above the town. Flights of built steps lead to the portico. The image is rock-cut and about five feet high. West of the Chándor fort, and east of the town, is a rock-cut temple in the form of a deep apse thirty feet wide by twenty-one deep. It has Jain sculptures, and is now dedicated to Kálíka Devi. About fourteen yards north of the mámlatdár's office is the Bádsháhi or emperor's mosque which has a Persian inscription.¹ On the full-moon of *Pauṣh* (January-February) a fair, attended by about 2000 people, is held in honour of Khandoba.

Fort.

Chándor fort (3994) stands on the flat top of a hill immediately above the town. The approach has been blasted away and the fort is now almost inaccessible. It commanded the Chándor pass, an important opening between Khándesh and Násik. The hill on which it stood is naturally strong, being accessible only at one gateway which was strongly fortified.

History.

Its position on the high road from Berár to Násik and the coast must have made Chándor a place of trade from very early times. About A.D. 801 Dridhaprahár, the founder of the Chándor Yádev dynasty (801-1073), is spoken of as restoring the glory of Chándor (Chandrádityapura).² In 1635 the Moghal army took Chándor fort along with Anjarai (Indrai?), Manjna, and Kanjua;³ but Chándor must afterwards have passed to the Maráthás as in 1665 it was again taken by Aurangzeb.⁴ Between 1754 and 1756 His Highness Malháráiv Holkar induced craftsmen to settle in it by gifts of land. The new suburb was called Somvárpeth and Chándor came to have a name for its brass-work. In 1804 it surrendered to the British commander Colonel Wallace, but was restored to Holkar until its final surrender to Sir Thomas Hislop in 1818.⁵ In the Maráthá war of 1818, on the 10th of April, after the surrender of Ankai Tankai, Lieutenant-Colonel McDowell's detachment encamped at Chándor.⁶ In 1820 Sir John Malcolm described Chándor as a town of considerable size, commanding one of the passes into Khándesh.⁷ In 1827 Chándor had 920 houses, twenty shops, and several wells.⁸ The town continued fairly prosperous till the opening of the railway in 1861 when the bulk of the traffic left the Bombay-Ágra road.⁹

¹ Dr. Burgess' List of Archaeological Remains, 118.

² See above p. 185 note 4. Chándor is probably the Chandrapur, 'a city in the Deccan', the capital of Jayakeshi, whose daughter Minal Devi married Karan Solanki (A.D. 1072-1094). See Forbes' *Rás Mála*, 81.

³ Elliot and Dowson, VII. 53 and 124. In 1639 Chándor is mentioned as a dependency of Daulatabad forming the eastern boundary of the territory of Bágán. Ditto, 66.

⁴ Thornton's Gazetteer, 194.

⁵ Thornton's Gazetteer, 195.

⁶ Blacker's Maráthá War, 318.

⁷ Central India, II. 486.

⁸ Clunes' Itinerary, 15.

⁹ Compare Bom. Gov. Sel. CXLV. 10 (Survey Superintendent's Report 181, dated 16th February 1874). "Since the accession of the British Government this town has greatly declined, as may be seen from the numerous ruins in the neighbourhood, and

In 1857 Chándor was occupied by a detachment of the 26th Regiment of Native Infantry.¹

Chauler Fort, (3733) nine miles south-west of Satána, was described in 1826 as a high hill fort difficult of access. It was surrounded by strong hilly and woody country thinly peopled. The entrance lay through four well defended gates on the north-west, two to the lower and two to the upper fort, both of them strong and well provided with water. The interior buildings were going to ruin, but the rest of the fort except one or two gates was in fair repair. Within 150 yards of the first entrance was a winding stair cut through the solid rock for about eighty or ninety yards. It was completely commanded by the lower works.² In 1862 the fort was described as naturally strong but with few defences remaining.³

Chausa'la, seventeen miles west of Dindori, with, in 1881, a population of 610, was formerly a great timber mart. Timber is still dragged from the Dáng forests and stored here. The amount stored depends on the quantity sold for export by the Chip pass. The whole goes through Chausála.

Chikalvohol, ten miles north-east of Málegaon, with, in 1881, a population of 1530, lies in a valley about two miles to the right of the Bombay and Ágra road. A quarter of a mile to the south is a large pond and an old Hemádpanti temple thirty-seven feet by twenty-two, with carved pillars.⁴

Devla'li, about four miles south-east of Násik, a little way off the Poona road, has a station, known as Násik Road, on the Peninsula railway. It contains a population of 2150, among whom are several families of Deshmukhs, who in former times had great influence over the Maráthás of the district. During the dry months the village is the gathering place of numbers of grain-brokers from Bombay, and a good deal of business is done. The military depôt or cantonment known as Devláli is situated about three and a half miles to the south-west, on land formerly included in the villages of Bhagur and Sewinsuri, and unconnected with Devláli. It contains a post and telegraph office, and a chief constable of the district police also resides there. The barracks afford accommodation for 5000 men or more, and are in continuous occupation during the trooping season, as nearly all drafts rest there before proceeding further up-country, or on their way home. The situation is healthy, the water good, and the views of the distant ranges of hills remarkably fine. During the months that the barracks are not required for troops, it has been the practice of late years to allow them to be occupied by the European children of Byculla schools from Bombay, who spend the rainy season there.

Devla'ne, ten miles north-east of Satána, with, in 1881, a

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Places of Interest.

CHAULER FORT.

CHAUSÁLA.

CHIKALVOHOL.

DEVLÁLI.

DEVLÁNE.

the opening of the railway has turned away much of the traffic which used to pass through Chándor."

¹ Historical Record, 26th Regiment Native Infantry, 16.

² Inspection Committee's Report (1826), 174.

³ List of Govt. Civil Forts.

⁴ Dr. Burgess's List of Archaeological Remains, 118.

Chapter XIV.
Places of Interest.

DHODAMBE.

population of 363, has a well carved Hemádpanti temple in good repair. It consists of a porch, a domed hall or *mandap*, and a shrine with a *lingam*. The carving is excellent and well preserved.¹

Dhodambe, twelve miles west of Chándor, with, in 1881, a population of 1414, has a curious old temple of Mahádev with carved figures.

DHODAP FORT.

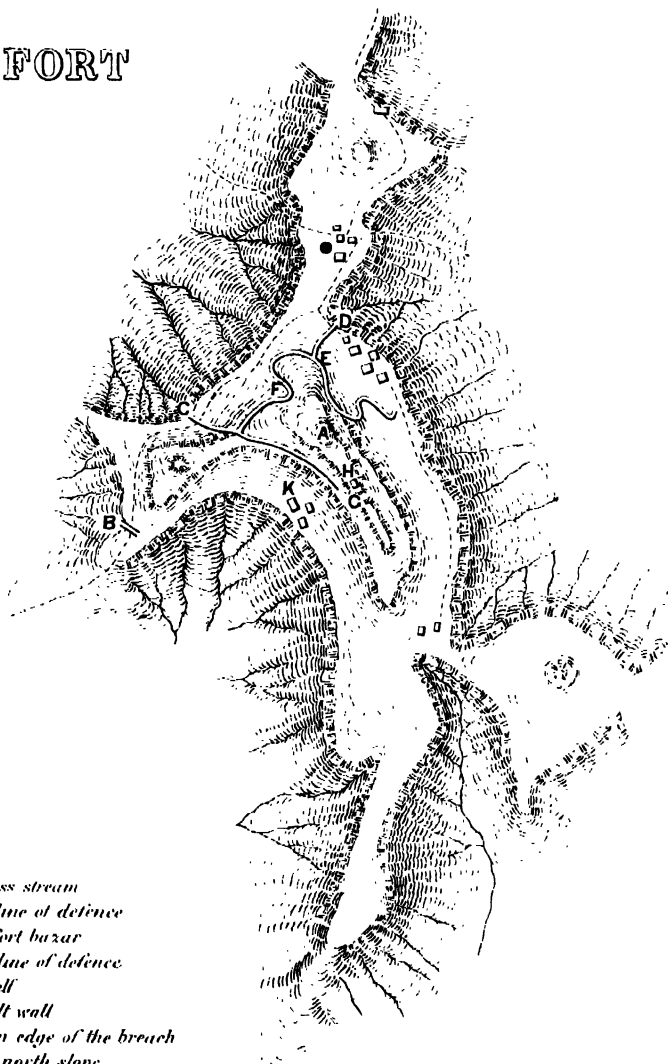
Dhodap² Fort, (4741) about fifteen miles north-west of Chándor, is the highest and most prominent hill in the Ajanta or Chándor range. It stands out from the rest, distinguished by its deeply-cleft level top and lofty tower-like peak at the eastern corner. It has also this peculiarity that its shape is the same whether viewed from the north or the south side, and it forms a conspicuous feature in the distant landscape both from Násik or Sinnar on the one side, and from Kalvan or Satána on the other. It is approached by two paths, one from the south leading straight from the Chándor sub-division to the Máchi, a little village below the defensible works of the fort, and the other from Otur, a large village on the north or Kalvau side, at the foot of one of the lower spurs of the system which culminates in Dhodap peak. The latter is the easier, but has the disadvantage of being considerably the longer. Leaving Otur to the west, the path winds up a long and gentle grassy slope covered with cactus and sparse brushwood. After a short distance the first scarp is reached, at the edge of which there is a considerable number of the commoner trees, *jámbhul* *Eugenia jambolana*, *sátula* *Terminalia arjuna*, and wild mango. To the right of the path, at a distance of about half a mile, there are the ruins of a small collection of mud-built houses which were deserted after a bad outbreak of cholera some years ago. To the west of this hamlet, and a little nearer the second scarp, is a forest in which a well known cattle-slaying tigress and several panthers have been shot. Continuing the path along the north slope of the hill, the bed of a small torrent is reached, across which there seems once to have been thrown a rough outwork, the first trace of fortifications. At the top of the scarp, which is ill-defined towards the north and north-east, is a large level space of rocky ground covered with a thin coating of soil, the result of the disintegration of the trap above. Here a few patches of *nágli* are to be found, and a pool or two to which the cattle of the Máchi hamlet resort when grazing on this side of the hill. Following the path southwards for about half a mile, the outer gate of the lower fortified portion is reached, a strong building flanked by walls running on each side to the upper and lower scarp respectively. Inside the wall is a fine *pípul* tree and one or two small wells, containing remarkably offensive water. From this point the upper scarp presents the appearance of a smooth wall of basalt, the south-eastern corner alone being somewhat jagged and broken. The path follows the line of the hill southwards under some very fair mango trees, with an undergrowth of

Approaches.

¹ Dr. Burgess' List of Archaeological Remains. Some of the sculptures are humorous and others indecent.

² Mr. J. A. Baines, C. S.

DHODAP FORT



- A *highest peak*
- B *Advance work across stream*
- C *First gate of outer line of defence*
- D *Gate of Maichi or Fort bazar*
- E *First gate of inner line of defence*
- F *Gate of the Fort itself*
- G *Breach in the basalt wall*
- H *Building on eastern edge of the breach*
- K *Deserted hamlet on north slope*

corinda, and after about three quarters of a mile or rather more, the second gate of the outer line of defence is reached, of more solid construction than the first. Within this is the little village of about 100 inhabitants, which is all that remains of the colony that sprung up round the fort when the latter was in its glory as a military depôt. The road from the south meets the other just outside the gate, leaving to the east a few Bhil huts built on level pasture ground similar to that to the north. The village consists of a few houses of Ládsakka Vánis and Shimpis, who do a little business in loans and grain or cloth. The remainder of the population is chiefly of Pardeshi or Bengal origin, with a Bráhmaṇ or two and a goldsmith. These Pardeshis are chiefly Ahirs, Káchárs, or Rajputs, though at Dhodap itself there are few of the last named class. The Káchárs employ themselves in making the coloured glass bangles commonly used by the lower class of Maráthi, Koli, and Thákur women. Just below Dhodap there is a village almost entirely peopled by families thus employed, who since the forests have been closed and charcoal is no longer to be had gratis, have given up competing with foreign bracelets and taken to cultivation. The Ahirs hold usually a fair amount of land, but do not, round Dhodap at least, show any signs of very careful husbandry. The Rajputs live on a little land, and the largest colony of them, at Sáler, enjoy a small pension from the Gaikwár. They have their own Bráhmaṇ for the rites of their caste, and though resident for three or four generations, or longer, in the Deccan, have seldom learned to speak Maráthi correctly. Most of the Pardeshis at Dhodap came originally from near Lucknow in order to obtain service as sentinels, storekeepers, and even soldiers in the fort establishment. Some of those who have not taken to agriculture, and who look upon the profession of arms as the only one for which they are suited, are to be found attached to the households of moneylenders as guards or duns, and have also recently found employment in the forest guard establishment. In one of the houses of the village is a small hedge-school in which a Pardeshi Káchár boy teaches the third book and Modi writing. His pupils consist partly of Pardeshis and Vánis, partly of Bráhmaṇs, to which class belongs the officiating pátil and kulkarni, the offices being united. A few large *champa* and banyan trees and a good deal of cactus seem to be the chief vegetable productions on the ledge which the village occupies.

To ascend to the fort, the entrance to which is imperceptible from the village, a path is followed which zigzags up a steep slope to a bare wall of black rock cut into steps in two places. These being surmounted, a double gate is reached in a series of bastions and walls called the *khandári* or outworks. The actual fort is still at a considerable height above, and the way re-commences its tortuous course up a second slope, varied with projecting slabs of bare rock. At last the real entrance to the fort is attained. This is a completely hidden passage cut in the living rock with two towers in it, and concealed by an outer wall of solid rock and, in its upper portion, by passing through a tunnel. Two inscriptions in Persian character are cut on the rock near the doorway. One has been defaced by weather, and the letters are very indistinct. The other is much

Chapter XIV. Places of Interest.

DHODAP FORT.
Village.

Ascent.

Chapter XIV.
Places of Interest.

DHODAP FORT.
Description.

clearer, and in addition to the Musalmán creed records the name of the builder of the fort. On emerging, from the passage, the first sight that presents itself is the peak, still towering perpendicularly at a height of three to four hundred feet above the gateway. To the right of the gateway facing east, is the *sadar*, or masonry apartment for the captain or *killedár* from the top of which a fine view of the Chándor range is obtained. Behind this is a pool of filthy water in a small quarry. To the south is a bastion on which was mounted a ten-pound gun, now lying on the ground, with its muzzle pointing over the plain it once commanded. Behind it is a high flagstaff with a small white rag tied to its top. It belongs to the temple of Devi on a higher part of the fort, which receives from the state a small cash allowance which is spent at the *Dasara* (October-November) in decorations, and amongst others in anointing the ten-pound gun with yellow ochre. Between the court and the foot of the peak lies a grassy slope after crossing which are found chambers formerly used by the residents of the fort for various purposes. These are cut in the living rock of the highest part of the hill. First is the powder magazine, a spacious chamber every crack in which has been carefully built up, leaving only a single entrance. At the side of this is the small cave from which the powder guardian had to keep watch. Beyond, to the west, are the provision chambers, including a huge one for grain and a smaller one at the sides with two rock-hewn sarcophagi, one of which contained clarified butter, and the other molasses. Between these and the next cave, that of Devi, are a few small recesses, walled in with rough stone work, apparently modern, which now serve as rest-houses for mendicants and pilgrims. Immediately to the west of the Devi's cave is a rock-cut reservoir said to be unfathomable, containing excellent water, probably filtering through cracks in the rock from above, as there is no appearance of any spring. It is a peculiarity of this south face of the rocky peak that the base of the scarp inclines outwards a little from the point where it springs from the grassy slope, a formation which has been taken advantage of in building up these chambers. On the north side of the peak the strip of grass-covered and slippery ground between the base and the vertical scarp is much narrower than on the south, and the cave chambers on the former side appear to have been for the gunners and soldiers. The path can be followed right round to the court again, and up the peak itself, though the climb is somewhat dangerous except to hard and naked feet. The summit which consists of a huge mass of rock nearly precipitous for half its height and then conical, rises about 400 feet above the level plateau on which the main portion of the fort was situated, and is all but inaccessible. At the very summit of the peak is a Musalmán shrine said to have been miraculously built in connection with a tomb below, known by the name of Bel-pir, and adventurous Muhammadans make occasional excursions to visit it. Leaving the peak, the western side is perhaps the most extraordinary feature of the fort. A wall of basalt, thinly covered with soil and coarse grass, juts for some 300 or 400 yards from the base of the peak. Its top is fairly level, and its sides, some 200 to 300 feet high, appear to be sheer precipices presenting scarcely

a crack or inequality. The wall is in no place more than perhaps thirty feet wide and is inaccessible from every side except the fort. As the western abutment was less steep than the rest of the wall, it was apparently thought advisable to cut off communication from that quarter by making a breach in the wall about 100 feet deep and some ninety feet wide, from the sides of which the extreme thinness of the basaltic slab can be well seen. Perhaps, on the other hand, the indenture was no more than a freak of some of the Pádsháhs who resorted to the fort, who, finding so peculiar a natural feature, considered it a profitable task to show the power of man over it in this very unmistakable manner. This view is in some degree supported by the fact that at the very brink of the gap on the fort or eastern side, there is a small rectangular mosque, a building intended for worship, over the door of which is a stone carved with an Arabic text from the Kurán. To the left-hand corner of the door, there is, curiously enough, a smaller stone with an inscription in what seem to be Devanágari characters. Wherever the precipice below the peak is a little less perpendicular than usual, or presents irregularities which might be taken advantage of by an escalading force, there are built walls with loopholes and bastions, which extend along a considerable portion of the east, north-east, and north sides of the fort. The height of the peak is 4741 feet above the sea level, whilst the caves and main portions of the fort are 4317 feet high. There is a trigonometrical base-mark just at the starting point of the basaltic wall, from which observations were taken a few years ago connecting this hill with the fort of Ankai-Tankai to the south-east, Rámsej and Anjaneri to the south and south-west, and the huge mass of Sálér (5263) to the north.

The earliest known mention of Dhodap is the somewhat doubtful notice of a fort named Dharab which surrendered to the Moghal general Allah-wardi Khán in 1635.¹ From the Musalmáns it passed to the Peshwa who made it the chief of the Násik forts. In 1768 Raghunáthráv was defeated at Dhodap by his nephew Mádhavráv Peshwa.² Under the Peshwás two subhedárs Áppáji Hari and Bájríráv Áppáji are said to have once held the fort with 1600 men. At that time Ajabsing and Sujkum, two Kshatriyas in Holkar's employ, attacked and took it, and plundered and burnt the village, which never afterwards recovered its prosperity. It seems to have passed back to the Peshwa as it was the Peshwa's officers who, in 1818, ceded the fort without a struggle.³ In 1818, immediately after its cession, Dhodap was visited by Captain Briggs. He described it as a large hill of the same basaltic nature as others in the Chándor range, with very strong artificial fortifications. The town, which was tolerably large, stood some hundred feet up the hill and at the bottom of the perpendicular rock where there was much tableland. A road into Khándesh ran under the town and fort wall. There was a very strong gate to the town, and a gate to the pass on each side leading up from Khándesh and Gangthadi. Besides those in the fort there were several guns in the town and on other parts of the tableland, pointing to the

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DHODAP FORT. *Description.*

History.

¹ Elliot and Dowson, VII. 53. ² Grant Duff's Maráthás, 340.
³ Lake's Sieges, 98; Blacker's Maráthá War, 320; Maráthá and Pandhári War Summary, 352.

Chapter XIV.
Places of Interest.

DINDORI.

plain below. The roads to the town and over the pass were rough and steep on both sides, but not difficult for horses. The only way to the fort was through the town. The fort had many rock-cut storehouses and a large water-supply. There were thirty-seven militiamen or *sibandis* in the fort, and of military stores 1590 matchlock balls, two pieces of lead, and a large quantity of gunpowder.¹

Dindori, the head-quarters of the Dindori sub-division, with, in 1881, a population of 2794, lies about fifteen miles north of Násik. Besides the ordinary sub-divisional revenue and police offices the town is provided with a post office and a dispensary in charge of an hospital assistant. In 1881 4480 out-door and twenty in-door patients were treated, against 4582 and twenty in 1880.

GÁLNA FORT.
Description.

Gálna² Fort lies about fourteen miles north of Málegaon. It consists of a circular detached hill with fairly flat top affording an area of twenty or thirty acres. The top is 2316 feet above mean sea level or about 800 feet above the plain. It is accessible only by a broad flight of steps cut into the northern face. These steps cross the hill from east to west, and then reversing the line climb again to the eastward, and pass under four gateways, Parkot, Lokhandi, Kotvál Pir, and Lakha. Of these the Lokhandi gate is remarkably handsome and is lined with iron plates from which it takes its name. There is a small opening in one fold of this gate to admit a single man. The third and fourth gateways, at about two-thirds of the ascent from the town, are approached by covered ways and are furnished with strong iron-cased doors and surmounted by walls nearly twenty feet thick, where the gateways are situated. These walls are continued westward and eastward along the face of the hill till they unite in the highest battlements on the west and on the east ends of the hill, while a single wall encircles the plateau on the east, south, and west sides.

The upper walls are perfect and contain magazines of various sizes in each of the bastions, which are semicircles and must have commanded the approach in every direction on the south and west, while the face of the hill, being almost perpendicular for nearly one thousand feet below the wall, the lines are as straight as the outlines of the rock allow, and have been defended by large wall pieces, which were moved on iron pivots many of which are still seen on the round bastions at every eighty or hundred yards on the west and north faces.

The south side of the hill is a bare scarp for many feet from the wall, and, at about two-thirds of the length from the east, there is a bastion in which are arches of Saracenic form between the central two of which was a slab containing a Persian inscription dated A.D. 1569 (H. 977). There was a second slab in a niche between the battlements, fronting the north and surmounting a row of cellars furnished with moderate sized windows, and probably intended for residences.³ This slab contained a Devnágari inscription dated

¹ Captain Briggs' Report, 20th June 1818, in Ahmadnagar Collector's File, VI. Inward Miscellaneous.

² From a paper by Mr. A. Richardson, C.S., in the Journal of the Bombay Branch Royal Asiatic Society, VI. 143-145.

³ In 1856, in cells which had no windows, there were heaps of small stones, cannon balls of various sizes, and a large quantity of damaged gunpowder.

A.D. 1580 (*Shak* 1502). Below the date were four lines in Persian to the effect that this bastion was built by one Muhammad Ali Khān and completed on the first of *Rabi-ul-Akhir Hijri*, or from the employment of the Arabic numerals it may be *Sursan*, 985, which will make the date fourteen years later or 1583.

This tower and bastion is close to the north-west corner of the fort, a part where the whole of the wall shows marks of repairs, which must have been recent compared with the ruins of the original structure in the valley below. From this tower a narrow stone pavement, which connects the whole circle of the battlements by flights of steps, leads east towards the entrance gateways, to a second tower built so as to command the entire ascent, and immediately facing the third and fourth gateways at different elevations. From this second tower the side of the hill, whose slope makes the plateau on the top more conical towards the east than towards the west, admitted of two walls with batteries for swivel guns and pierced with loopholes at every elevation. At the second tower there was a third tablet dated A.D. 1587 (r. 993), which ascribed its foundation to Muhammad Ali.¹ Underneath the tower were many cells filled with bad powder and small balls of limestone or trap. The hill above this spot approaches within thirty yards of the wall, and between this tower and the mosque there are the idol of Gālnesivar Mahādev, five cisterns, and a series of rock-cut caves.² Beyond the caves is a handsome mosque, open to the east, upon a stone terrace, from which a few steps lead down to a square masonry cistern, beyond which again begins the descent to the plain. The mosque consists of one room about forty-eight feet long by twenty-five broad, and has a handsomely carved stone window opening on a balcony surmounted by an elegant cupola from which there is a very good view. A stone staircase leads to the roof of the mosque which is surmounted by six small domes; close by are the ruins of a palace called the Pleasure Palace or *Kang Mahāl*. The view from Gālna is magnificent. On the south, ranges of low hills, a most difficult country, fall behind each other to the bank of the Pānjhira, fifteen to eighteen miles distant, and the green masses of trees, the white houses, and the long walls of the jail at Dhulia are distinctly visible in the declining sun. The distant northern horizon is bordered by the dim but picturesque outlines of the Sātpada hills beyond the Tāpti. To the east, the wide valley of the Tāpti, crossed by the rapid but scanty streams which water Khāndesh, forms a plain, which, but for the abrupt peak of Laling fort and the rough forms of the hills near it, continues unbroken, till it vanishes in the mists which hang over the cotton fields of Berar. On the west, an impenetrable mass of mountains of every variety of shape and hue, stretches from

Chapter XIV. Places of Interest.

GĀLNA FORT. Description.

View.

¹ This with the two tablets mentioned above are in the museum of the Bombay Branch Royal Asiatic Society. There is still a Persian inscription in place which may be translated: 'God be honoured. A minaret was erected on the fort of Kāland (Gālna) during the time of the venerable Pahlāw Khān. Written by the hand of Syed Ismā'il bin Syed Munna Husain, a servant of the Prophet of God.' Mr. H. E. Winter, C.S.

² The remains of walls seem to show that some of the caves were used for stores or for prisoners.

Chapter XIV.
Places of Interest.

GÁLNA FORT.

History.

the Tápti to the peaks of the Sahyádrí range round Saptashring and Dhodap, from which the chain is continued in bleak outline of cone and tableland, until far in the south-east the dim figures of the Chándor range sink into the plains beyond Ajanta.

Gálna was an important place at the end of the fifteenth century. It had for some time been held by a plundering Marátha chief when, about 1487, two brothers Malik Wagi and Malik Ashraf, the governors of Daulatabad, took it and held it for some time. In their contests with Ahmad Nizám Sháh of Ahmadnagar, and the disturbances that followed the murder of Malik Wagi, the Musalmáns seem to have been forced to give up Gálna, and it again passed to a Marátha chief who was reduced to order and made to pay tribute by Nizám Sháh in 1506.¹ On the death of Nizám Sháh in 1508 the Gálna chief once more threw off his allegiance and was not made tributary till 1530, when, with other Marátha chiefs, he was defeated and forced to pay tribute. He again became independent, and in 1560 had once more to be brought to order.² In 1634 Muhammad Khán, the Musalmán commandant of Gálna, intended to deliver the fort to Sháhu, who had possessed himself of Násik, Trimbak, Sanganner, and Junnar, as far as the country of the Konkan. But, after promises of imperial favour and of a great reward, Muhammad Khán delivered the fort to the representatives of the emperor.³ In 1679, Shivaji plundered Gálna, and, in the wars between the Maráthás and Moghals at the close of the eighteenth century the fort more than once changed hands. It was attacked by Aurangzeb in 1704 and taken after a long siege in 1705.⁴ In 1750, under the name Kelna, Gálna is mentioned as a Khándesh fort bounding Khándesh on the south. According to a statement prepared from Marátha records about 1800, Gálna in the Khándesh-Burhánpur *subha* gave its name to a *sircar* of seven *parganá*s and yielded a yearly revenue of about £21,000 (Rs. 2,10,000).⁵ In December 1804, after a slight resistance, Gálna was taken by Colonel Wallace.⁶ In March 1818 it was evacuated by the commandant and garrison and occupied by a company of Native Infantry.⁷ In 1862 it was found to be ruinous. Gálna fort seems at one time to have been used as a sanitarium for Dhulia. There are the ruins of one or two houses on the top, and the tomb of a young European officer, who is said to have committed suicide from grief at having killed an old woman while he was shooting bears.⁸ There are also seven Musalmán tombs on the hill top. Immediately below and to the north-east of the fort lies the village of Gálna. It appears to have been of great size and importance and was protected by a double line of defences, traces of which remain.

¹ Briggs' Ferishta, III. 200-204; Scott's Deccan, I. 352-355.

² Briggs' Ferishta, III. 239.

³ Elliot and Dowson, VII. 35.

⁴ Scott's Deccan, II. 109. During this siege the Maráthás stopped all supplies to the imperial camp, and numbers died of famine. Such was their insolence that once a week they offered prayers for the long life of Aurangzeb, because his mode of making war was so favourable to their success.

⁵ Waring's Maráthás, 258.

⁶ Grant Duff's Maráthás, 595.

⁷ Asiatic Journal, VI. 411.

⁸ The inscription on the tomb is: 'Sacred to the memory of Lt. I. Allsop, XIth R. M. N. I., OB. Nov. 7th, A.D. 1805, ÆT 16.' Mr. H.E. Winter, C.S.

The present population of the village is about 500, including some well-to-do moneylenders. For a few years after 1818 a mámlatdár held his office in Gálua village.

Ghargad Fort, about six miles east of Trimbak and 3572 feet above the sea, has been described by Captain Briggs who visited it in 1818. The lower part of the hill was fairly easy of ascent. From the lower part the road ran for some distance under the hill-scarp which completely covered an assailing force from stones. The road up the scarp was by traverses outside the rock, which was remarkably steep but not high. The top of the fort was very small with a large water-supply and with houses for the garrison but no bombproofs. There were two gates, one tolerable, the other old and much out of repair.¹ Ghargad was one of the seventeen strong places that surrendered to the British immediately after the fall of Trimbak in 1818.²

Ghoti, a village of 1740 people, five miles north of Igatpuri, has a railway station and a large Saturday mart for grain and country cloth. Several Márwár Vánis in the village buy grain and send it to Bombay. When the Barighát road to Ghoti is finished large quantities of field produce are expected to find their way to this station. There is a school in the village with an attendance of forty boys. The station traffic returns show an increase in passengers from 7224 in 1873 to 17,520 in 1880, and in goods from 1148 to 2011 tons. In 1827 Ghoti is noticed as a post-runner's station, with forty houses, a weekly market, one shop, and a temple.³

Harish Fort, four miles west of Trimbak and 3676 feet above the sea, has been described by Captain Briggs who visited it in 1818. It was tolerably easy of access till half way up, where several paths from the foot of the hill united and where were a reservoir, some wells, and some houses for the garrison. Then began the ascent of the scarp,⁴ which Captain Briggs describes as truly wonderful. Words could give no idea of its dreadful steepness. It was perfectly straight for about 200 feet and could only be compared to a ladder up a wall 200 feet high. The steps were bad and broken and holes were cut in the rock to support the hands. At the top of the steps was a strong door, then a walk under a rock-cut gallery with no wall along the outer edge. After the gallery came a second flight of steps worse than the first, and, at the top of the steps, a trap-door with only room to crawl through. Then came two good gates. So difficult was the hill to climb that Captain Briggs was satisfied that five men could hold it against any odds. There was plenty of water in the fort and a well-built bombproof for powder. The grain and provisions were kept in a thatched house.⁵ In 1686 Harish, with Trimbak, Tringalvádi and other Poona forts,

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GHARGAD FORT.

GHOTI.

HARISH FORT.

¹ Capt. Briggs' Report, 20th June 1818.

² Blacker's Marátha War, 322 note 2.

³ Clunes' Itinerary, 51.

⁴ There were one or two houses at the foot of the scarp where one or two men always passed as sentries.

⁵ Captain Briggs' Report, 26th June 1818. Captain Briggs left a body of men here, not so much for the defence of the fort as to be on the look-out for and attack marauding parties with which this part of the country was infested.

Chapter XIV.
Places of Interest.

HATGAD FORT.

was given by Sháhájí to the Moghal general Khán Zamán.¹ Harish was one of the seventeen strong places that surrendered to the British after the fall of Trimbak in 1818.²

Hatgad Fort, near Mulher, almost on the edge of the Sahyádris, overlooking Surgána state and the rest of the southern Dáangs, is on a flat-topped hill which rises some 600 feet above the plain, and about 3600 feet above sea level. The village which bears the same name lies at the foot of the hill, and is fairly prosperous containing some 700 people.

The ascent to the fort is through a narrow passage cut in the rock, provided with steps and defended by four gates. Most of the passage is roofed. Below the natural scarp the hill side is pleasantly and thickly wooded. The path climbs through the woods, and, after passing under one or two small ruined gateways, enters the rock and runs under ground for a few yards. As the natural scarp is not very perfect a masonry wall has been run completely round the upper plateau. The wall is now in disrepair. The plateau, which is not very large, is covered with ruins of buildings and with reservoirs. Two of the reservoirs, called Jamma and Gauga, are very deep and spacious, and contain a good supply of excellent drinking water throughout the year. No historical mention of Hatgad has been traced.³ The only local story is that in the time of Rangráo Aundhokar, the last officer who held the fort for the Peshwa, one Supkarn Bhil came with a large following and laid siege to the fort. The siege continued for some time and was not raised until a shot from the garrison destroyed one of the Bhil guns. The Bhils then burnt the village and withdrew. In 1818 Captain Briggs visited Hatgad fort. He found it on a much smaller scale than any other Násik fort, probably not more than 400 feet above the plain. Like other forts it had a perpendicular scarp of rock all round, and its want of height was more than made up by the strength of its gateways and the works connected with them. It had a wall all round which, though not very thick, was sufficient to give the garrison cover from everything but large guns. There were five gateways in a large tunnel which traversed the rock as it ascended by steep steps. There was one small built bombproof filled with mortar for repairs to the fort. In the middle was a round tower which appeared much like a work but was only a deposit for grain. The absence of any good bombproof was likely to give an invading force means of annoying the garrison, and these were aggravated by a hill about 1200 yards off, from which a very raking and destructive fire might be brought to bear on the fort. The water supply was ample, but the water was bad and guineaworm was common. There were no militia in the fort.⁴ In 1826, the Committee of inspection thought it advisable to station a small detachment of native soldiers in Hatgad.

¹ Elliot and Dowson's History, VII. 60.

² Blacker's Marátha War, 322 note 2.

³ Hatgad fort is believed to have been the seat of the sage Hastamán. It is said to have originally been called Hastáchal after the sage, but, after it was fortified, its name was changed to Hatgad or Hatgad.

⁴ Captain Briggs' Report, 20th June 1818.

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HILL FORTS.

Hill Forts, of which there are thirty-eight in the Násik district, may be divided into two classes, those on the main range or on the eastern spurs of the Sahyádris, and those on the Chándor or Ajanta range in the centre of the district. There are twenty-three Sahyádrí forts: beginning from the north, Sálér (5295), belonging to the Gáikwár just beyond Násik limits; Mulher (4320) Gálua (2316) Kankrála (2507) and Málegaon (1481) in Málegaon; Chauler (3733) in Satána; Hatgad (3686) in Kalvan; Dhair (3579) and Rámsej (3273) in Dindori; Vághera (3517) Bahula (3165) Ghargad (3572) Anjaneri (4295) Trimbak (4248) and Harish (3676) in Násik; Bháskargad, Tringalvádi (3085) and Kavnái in Igatpuri; and Kulang-Alang Kalsubái (5427) Bitangad (4708) Aundha-Pattah (4587) and A'd on the Násik-Ahmadnagar frontier. There are fifteen forts on the Chándor range, beginning from the east, Mánikpunj in Náudgaon; Kantra and Ankai-Pankai (3182) in Yeola; and Chándor (3994) Indrai (4526) Rájdhair (4409) Koledhair, Kachna, Dhodap (4741) Kanhira, Rávlya-Jávlya, Márkinda (4384) Ahivant or Ivatta (4014) and Achla or Achalgad (4068) on the borders of the Málegaon, Chándor, Kalvan and Dindori sub-divisions. Saptashring or Chatarsingi (4659), one of the leading hills in the Chándor range, is not fortified because it is sacred to the Saptashringi goddess. Of the Násik hill forts Archdeacon Gell wrote in 1860. All are natural and formed on one plan. Lower slopes ribbed with great horizontal bands of rock, about the same thickness and distance from each other; and upper slopes rising steeper and steeper to a summit, capped by a mass of rock scarped by nature, from forty to 400 feet high. Along the crest of this scarp run walls, and at accessible points, where perhaps a spur leads up from the plain, are massive gates. Within the area of the hill-top, on a rolling tableland, are the ruined storehouses and dwellings of the garrison; and often, rising several hundred feet higher, is an inner hill-top called the Upper Fort or *Bála Killa*, generally fortified with special care as the last resort of the beleaguered garrison. The natural history of these forts is everywhere the same. All the hills are volcanic and to a great extent contain the same ingredients in every variety of combination, chiefly augite, porphyry, basalt, laterite, tuff and trap. A series of waves of lava, issuing from many centres, have poured over the land. In these successive layers of molten matter all trace of organic structure has been destroyed. Some of them were deposited above, perhaps others under the water; some, giving off their gases rapidly, cooled into the loose stratum of trap; others cooling more slowly, and hardening as they cooled, turned into the more compact basalt; some crystallized into porphyry; others were built into rude columns; in others a large mixture of oxide of iron reddened the stratum into laterite. After these layers were poured forth, under the gentle but ceaseless violence of air and water, helped by heat and cold, a process of wearing set in and still goes on. Streams cut through the softer layers and undermined the harder, cleaving their way, and bringing down great blocks of hardened basalt which, ground to powder and mixed with other materials, have become the black cotton soil of the eastern plains. Any specially hard section of a layer which withstood the wearing

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remained an isolated block, which needed little from man to become an impregnable fortress. Thus when skill in war made stockades and village walls an insufficient shelter these strange islands in a sea-like plain offered the leaders of the local tribes a safe retreat.¹

Regarding the forts of the Chándor or Ajanta range of hills, Lieutenant Lake wrote in 1820.² 'A series of basalt hills joined to each other by low narrow necks rise sharply from 600 to 1100 feet from the plain, and end in level plateaus. In some cases on these level tops stand sheer bluff rocks 80 to 100 feet high. The belts of basalt in the sides and the blocks of rock on the top are often as beautifully and regularly scarped as if they had been smoothed by the chisel. Cisterns to hold water, flights of steps hewn in the solid rock, and a number of ingeniously intricate gateways, are often the only signs of artificial strengthening. Nothing but a determined garrison is necessary to make these positions impregnable'. This strange line of almost inaccessible fortresses, stand like giant sentinels athwart the northern invader's path, and tell him what he will have to meet as he penetrates south to the Deccan.³

History.

Of the origin of these forts there is no authentic history. Report ascribes the construction of most of them to Shiváji, but some existed before his time, and were the work of the early Hindu rulers.⁴ During the Moghal ascendancy the Muhammadans became masters of the forts, and have left traces of their handiwork in Saracenic arches, inscriptions, and tombs. One tomb bearing the name of a commandant stands on the small fort of Káchna to the east of Dhodap, and between it and the Bhumbári pass leading from Chándor to Sátána. The system of fortification varied

¹ Chesson and Woodhall's Bombay Miscellany, 7-8. Mr. Waring (1810) says: The people have not failed to take advantage of the shallow bed of mould which has been deposited in the numerous ridges of these hills. Cultivation is carried on to a certain extent; cattle browse on parts which are less fertile; and the *petta* or fort dépot is seated on one of its largest ridges. The fort is at the summit, and the ascent to it is in all cases difficult, and in many dangerous. Narrow steps are cut in the solid rock, forming a difficult and tedious mode of ascent, while broad chasms, crossed on planks, protect the summit from sudden assault. Shiváji, who knew their value, spared neither labour nor expense to become master of these impregnable hill-tops. Maráthas, 66.

² Lake's Sieges, 89.
³ In 1632 Sáter fort was unsuccessfully besieged, and the Moghals were able to take it only by promises and presents (Elliot and Dowson, VII. 312). Rámsej fort was invested in the same year, but three of Aurangzeb's officers in succession failed to take it (Ditto). After making a reconnaissance of Rájdhair fort, the engineer who accompanied Colonel McDowell's force in the Maráthá war of 1818 declared that the natural strength of the rock was so great that a garrison of 200 determined men might bid defiance to the largest and best appointed army, and that its fall must depend on some fortunate occurrence which might intimidate the garrison into a surrender (Lake's Sieges, 92). Lieutenant Lake remarks that the thirty Násik fortresses, with Shiváji as master, would have defied the whole Anglo-Indian army, and that they fell with hardly a struggle in a few weeks was owing to the garrison's want of resolution. (Ditto, 107-108).

⁴ Mr. W. Ramsay, C.S.
⁵ Many Násik forts, Indrái, Chándor, Tringalvádi and Ankaí-Tankai, appear to have been used for religious purposes, and like Shivner in Junnar have caves in them. The earliest mention of a fort being used for political purposes is in the ninth century. In A.D. 808, Márkinda fort in the Chándor range appears to have been an outpost of the Ráshtrakuta king Govinda III., two of whose copper-plate grants are recorded as having been issued from Márkinda, called Mayurkhandi in the inscription. Indian Antiquary VI, 64. This and other forts must often have served as places of refuge to local chiefs when siege artillery was unknown.

according to the nature of the hill and rock. When the summit was naturally scarped, as it is in many places, only means of access were required, and this was attained by cutting through the rock steps, sometimes straight, sometimes winding, sometimes tunnel-wise. The upper part would be defended by a gateway possibly flanked by side bastions.¹ When nature had not done enough to insure security from assault, the upper portions of the rock face would be cut and scarped, so as to make it unscaleable, and where a hill comprised more than one portion or where there might be a plateau which it was desirable to defend, lines of wall were added with gates and bastions at intervals, such as would be proof against the assault of undisciplined warriors. Many of the works show great power of design and in places attempts at ornamentation. They must have been most effective for the purposes for which they were constructed. It is probable that within the inner lines buildings of some sort were erected as a protection from the weather, but of these few remains are left, and in most cases all traces have vanished. The only monuments of the past that remain, intact in some cases dilapidated in others, are rock cisterns for holding water. These, which are generally on the summits, would be fed by the abundant rains that fall on the hill-tops, and to this day afford an excellent supply of apparently good water. No doubt, also, there existed in former days granaries for storing grain. Firewood would probably be stacked in the open. Some of the forts were undoubtedly armed with artillery, and old guns remain on the Chauler fort in Báglán; the walls, too, were pierced for the use of matchlocks. The present ruinous state of these old forts is no doubt to a great extent due to the action of the British Government. Up to the close of the last century it is probable that most of them were intact and fit for occupation and defence. On the close of the long series of wars in 1818, most of those that fell into the hands of the British were dismantled. Their armaments were removed, and the walls where necessary were blown up.² Since then the recurring storms of the rainy season have completed the work

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¹ In some cases the only entrance to the fort was by a ladder. As has already been noticed, the ascent of the scarp of Harish fort is described by Captain Briggs as truly wonderful. 'Words,' he says, 'can give no idea of its dreadful steepness. It is perfectly straight, for, I suppose, 200 feet, and can only be compared to a ladder over a height of this nature. The steps are badly broken, and there are places cut for the hands. At the top is a strong door, then a rock-cut gallery with no curtain wall against the dreadful precipice below. Then another flight of steps worse than before, and at their top a strong trap-door to crawl through.' Bahula fort had only one road up its scarp by a steep and very straight line of steps. The steps led to within twelve or fourteen feet perpendicular height of the gate, where was a wooden ladder which could be drawn at pleasure into the fort. General Dickinson records another instance of the use of a wooden ladder at Bahirgad fort near the Nána pass (Bombay Gazetteer, XIV. 14 and note), and Archdeacon Gell notices a third at Lingána in Kolába near Ráygad fort, where the only means of entrance had been by a long bamboo ladder, which was tied up and let down at the pleasure of the inmates. Bombay Miscellany, I. 12.

² Immediately after their surrender to Colonel McDowell, Captain Briggs, Political Agent of Khándesh, who was deputed to examine these forts, left short but interesting accounts of many of them in a report, dated 20th June 1818, now in the Ahmadnagar Collector's MS. File, Inward Miscellaneous, VI. Later in the same year Captain Mackintosh was appointed to raze the fortifications, and in several cases did his work most effectually.

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of destruction, and year by year their disintegration goes on. It would be hopeless to attempt to restore them. But as relics of a past age and a system gone by, they will ever be interesting even to the most prosaic and careless of observers. Mulher and Sâler stand first in point of height and size and extent of fortifications. Ankai-Tankai is perhaps the best preserved, while Dhodap and Chauler are interesting from the greater intricacy of the approaches and fortifications. In many cases the handiwork of man has disappeared. But all repay ascent if only for the crisp breeze that blows over their tops and the varied hill-views which they command.

Several of these Nâsik hill forts, especially the stronger ones, such as Sâler and Mulher, Gâlna, Dhodap, and Trimbak, often figure as changing masters in Musalmân and Marâtha history. The only wholesale transfer was their partial reduction by the Moghals between 1632 and 1635, and their complete reduction by Colonel McDowell in 1818.

IGATPURI.

Igatpuri,¹ the head-quarters of the Igatpuri sub-division, with, in 1881, a population of 6306 within municipal limits, is a station on the Peninsula Railway about thirty miles south-west of Nâsik. The station traffic returns show an increase in passengers from 35,161 in 1873 to 46,600 in 1880, and in goods from 1197 to 1993 tons. The chief items of inward traffic are 12,666 *mans* of grain and 9652 of sundries, and of outward traffic 1935 *mans* of grain and 4199 of sundries. Besides the ordinary sub-divisional revenue and police offices the town has a post office and a municipality established in 1868. The municipal returns show for 1881-82 a revenue of £300 or 11½% a head on 6306, the total population within municipal limits, and an expenditure of £325.

Its position at the top of the Tal pass, 1992 feet above sea level, and its cool bracing climate make Igatpuri a useful health resort for Europeans during April and May. It has been much improved by a reservoir which was built by the railway company to supply water to Igatpuri and Kâsâra at the foot of the Tal pass. The reservoir is beautifully situated at the foot of the Pardevikhind about half a mile north-east of Igatpuri. The railway employes have formed a boat club which owns several boats and canoes. Igatpuri has an English church and a resident Chaplain paid by the Society for Propagating the Gospel. A Roman Catholic chapel is being built, and there is also a Methodist place of worship. There are three schools, two for European children, one of them maintained by Methodists and the other by Roman Catholics; the third is the local fund primary school. The railway has a large station with good waiting and refreshment rooms and a large locomotive workshop, the whole representing a cost of about £40,000 (Rs. 4,00,000). The establishment includes about 700 workmen, drivers firemen and others employed in working trains on the Tal ascent and between

¹ Igatpuri is a corrupted form of Vigatpuri. Locally the name is pronounced Yigatpuri. The corruption of V into Y is common, if not normal, among lower class Marâthas in the case of common nouns, as *yelu* for *velu* bamboo, *yilul* for *vilul* hoe, *yila* for *vila* sickle. Vigatpuri means the city of difficulty. Mr. J.A. Baines, C.S.

Igatpuri and Nándgaon, and in the repairing shops. Of the whole number about ninety are Europeans and Eurasians; the rest are natives. The wages paid amount to about £3000 (Rs. 30,000) a month. The mechanics are recruited from different parts of the Deccan. A number of local blacksmiths and carpenters are also employed in the fitters' shop. The wages earned are about the same as in Bombay, £3 10s. to £4 10s. (Rs. 35 - Rs. 45) a month by fitters, smiths, and machinemen; £2 to £3 10s. (Rs. 20 - Rs. 35) by carpenters; £1 4s. to £1 16s. (Rs. 12 - Rs. 18) by foremen; and 16s. (Rs. 8) by labourers. Pimpri, which adjoins Igatpuri, on the south, has the tomb of Sadr-ud-din, a Musalmán saint of great local repute, and three miles on the north is Tringalvádi with some cave temples in the fort. Panthers are occasionally shot in the hills near Igatpuri, and a single herd of blue bull or *nilgái*, are often found wandering to the north of the Mhálungi hill that forms a notable land-mark above the railway reservoir.

In 1827 Captain Clunes noticed Igatpuri as being on the high-road from Násik to Bhiwandi and having fifteen houses and some wells.¹

Indra'i or Indragiri Fort, 4526 feet above the sea, about four miles north-west of Chándor on the Roura pass, is a small tower which was dismantled by Captain Mackintosh in 1818. The approach is difficult. The only objects of interest on the hill are some caves and sculptures, and a Persian inscription below the foot of the steps leading to the rock.² In the 1818 campaign, the burning of the neighbouring fort of Rájdhair so impressed the garrison that they abandoned Indra'i without a struggle.³

Jambutke, four miles west of Dindori, with, in 1881, a population of 492, has a plain Hemádpanti well forty-five feet square.⁴

Jaykheda, fifteen miles north of Satána, with, in 1881, a population of 2215, was the head-quarters of an old petty division. It has still the office of the chief constable and a police guard, and there is also a school and a dispensary. Most of the people are husbandmen. There is much garden land near Jaykheda and sugar-cane is largely grown. There is little trade.

Jhorega, on the Ágra road, about fifteen miles north-east of Málegaon, with, in 1881, a population of 1762, was the head-quarters of an old sub-division. In 1861 it is noticed as a staging station for troops on the road from Asirgad to Málegaon with 100 houses and a rest-house.⁵ It has a beautiful little Hemádpanti temple of Shrishankar, about sixty feet square, partly ruined, and with an almost illegible inscription.⁶ The temple has a yearly Government allowance of 16s. (Rs. 8).

Ka'chna Fort, in the Chándor range, about two miles west of Koledhair and ten miles north-west of Chándor, is described by

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IGATPURI.

INDRA'I.

JAMBUTKE.

JAYKHEDA.

JHOREGA.

KACHNA FORT.

¹ Itinerary, 51.

² Blacker's Memoir, 320; Lake's Sieges, 98.

³ Dr. Burgess' List of Archaeological Remains.

⁴ Dr. Burgess' List of Archaeological Remains.

⁵ Dr. Burgess' List of Archaeological Remains.

⁶ Tables of Routes, 65.

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KACHNA FORT.

Captain Briggs, who visited it in 1818, as a large hill, much steeper than its neighbour Koledhair. The road to it lay from the north, and from that road a bad pass to Gangthadi led to the fort. A wall of loose stones, with a small opening in the middle which could be filled in no time, ran across nearly the whole breadth of the pass, and could enable a handful of men to defend the pass. The only fortification on the hill-top was an indifferent wall and two small old doors. There was plenty of water and very good granaries and other rooms cut in the rock. There were seven of the Peshwa's militia in the fort.¹ Káchna was one of the seventeen strong places that surrendered to the British after the fall of Trimbak in 1818.²

KALSUBÁI.

Kalsubá'i, the highest point in the Deccan, 5427 feet above the sea, is said to take its name from a Koli girl named Kalsu. Kalsu, according to the story, was fond of wandering in the forest. One day she came to Indor at the foot of the hill now called Kalsubái, and took service with a Koli family on condition that she should not be asked to clean pots or to sweep. Matters went smoothly till, one day, one of the family ordered Kalsu to clean some pots and clear away some litter. She did as she was bid, but, immediately after, climbed the hill and stayed on its top till her death. Where she cleaned the pots is known as *Thále Mál*, and where she cleared away the litter as *Káldara*. The hill is a natural stronghold about ten miles south-east of Igatpuri, the nearest railway station. Its top is a cone with room only for a small shrine and a trigonometrical survey cairn. There is a large lower shoulder without remains of buildings, and the absence of water cisterns shows that the hill was never used as a fort.³

The hill falls very abruptly on three sides. On the fourth, that is the south side, are numerous pathways cut by grasscutters and visitors to the temple. There is also a road up the hill from Indor, steep but practicable, the only difficult bit being near the top where it passes over a slippery wall of rock, where holes are cut to climb by. A priest from Indor climbs daily to the temple to offer fowls. Every Tuesday devotees flock from the villages below to pay their respects to Kalsubái Devi and make offerings. About one-third of the way, on the north side which is singularly bare of trees, a fine spring of water flows from a stone-built basin. The water is said to reappear in Shukla-tirth, another large basin of cut stone with a cow's mouth, about a mile from the base of the hill. There is no regular fair, but all passers-by visit the spot.

Kalsubái is worshipped at two places, one half way up, the other on the hill top. Many Kolis worship her as their household goddess for the people believe that the goddess favours those who make a vow to her in cases of trouble and difficulty. The village of Bári in the Akola sub-division of Ahmadnagar was granted to the Koli family who gave employment to Kalsubái, because their breach of contract gained the hill a deity and the people a guardian.

¹ Capt. Briggs' Report, 20th June 1818.

² Blacker's Marátha War, 322 note 2.

³ Mr. W. Ramsay, C.S.

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KALSUBÁI.

In 1860 Archdeacon Gell wrote the following account of a visit to Kalsubái:¹ 'During the night I mounted this king of Deccan hills, the ascent of which was more than usually precipitous. At one place, the only possible advance was through the branches of a sturdy little tree, which conveniently grew out of the cleft and formed a ticklish sort of staircase to walk up in the middle of the night.² When we reached the foot of the knot of rocks, which form the highest bit of earth in the Deccan, so chill a night wind struck us that my guides declined the further ascent and assured me there was nothing whatever on the top, which we, being so close under the rock, could not see. Scrambling up, I found a little temple dedicated to Devi Kalsu on the bit of platform only a few yards in circumference, at a height of 5427 feet above sea level. I knew the sunrise would give me a fine prospect, and I was not disappointed. Below, to the northward, lay a rack of hills, sinking into the wide Godávári plain, the great rocks of Trimbak, Anjani, and Harish at its source being distinctly observable. A shade of green in the far plain showed where lay the city of Násik, over which rose the Dhair and Rámsej forts and their range of hills. Above and beyond, the great Chándor rango stretched across the horizon; Achla, Ahivant, Saptashring, Márkinda, Rávlya-Javlya, Doramb or Dhodap, Rájdhair, and Indrái lifting their sunlit heads against the morning sky. Beyond the hollow of Chándor, hidden by two projecting forts belonging to the line of the Kalsubái hills, were the Ankai-Tankai twins commanding the road between Ahmadnagar and Málegaon. To the west on the Kalsubái range itself were Alang and Kulang, and to the east and north-east the giant heads of Bitangad, Pattah, Aundha, and Ád. To the south the eye ranged over dense forests, rising amid which, along the line of the Sahyádris, were several more forts, the chief of them Harischandragad; and beyond, to the south and west, lay the Konkan, and resting on it the great fort of Máhuli. Further to the south the Mátherán range was dimly visible, like islands floating on a sea of wave-like hills.'

Kalvan, the head-quarters of the Kalvan sub-division, with, in 1881, a population of 2022, lies about thirty-five miles west of Málegaon. Besides the ordinary sub-divisional revenue and police offices, it has a post office. The climate is very unhealthy for people reared in the drier Deccan districts, as the hills bordering on the Girna valley retain the rain clouds in large quantities during the monsoon and the amount of vegetation renders the subsequent drying process a long one. Even among the natives of the valley there is a great deal of fever between November and February, partly due to bad food. The wooded scenery to the west of Kalvan is very beautiful, and Abhona is one of the most picturesque portions of the collectorate. The village of Kalvan is comparatively insignificant and has only recently been raised to

KALVAN.

¹ Chesson and Woodhall's Bombay Miscellany, I. 8.

² This cleft overlooks Bári village east of the hill, and the tree still (1879) serves the same purpose. There is an easier, though in one or two places more slippery, path to the south of that used by Mr. Gell. Mr. J. A. Baines, C.S.

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importance since Báglán has been formed into two sub-divisions. Its chief wealth is the garden crop of sugarcane, grown in fine soil, watered by a tributary of the Girna.¹

KANHIRA FORT.

Kanhira Fort is in the Chándor range about seven miles north-west of Dhodap. Captain Briggs described it in 1818 as having scarcely anything that could be called a wall. Its only defence was its height and its steep ascent. The overhanging nature of the hill was likely to afford cover to an attacking force. The fort had a good supply of water from reservoirs and good rock-cut store-houses. There were seven of the Peshwa's militia in the fort.² Kanhira was one of the seventeen strong places which surrendered to the British after the fall of Trimbak in 1818.³

KANKRÁLA FORT.

Kankra'la Fort, twelve miles north-west of Málegaon, was reported in 1862 to be ruined.

KANTRA FORT.

Kantra Fort lies about four miles east of Ankai. The hill on which it stands is lower than the others near it and is entirely commanded by one about 1000 yards distant.⁴ In 1818 Captain Briggs found the ascent to the fort fairly easy, the entrance being by a bad gate about six feet wide. There was plenty of water and a small place cut out of the rock answered as a store-house for grain and ammunition. Near the gateway, but outside the fort was another rock-cut room useless as a military store-house on account of the fire that could be brought to bear upon it from below.⁵

KÁVNAI FORT.

Ka'vnai Fort stands ten miles north of Igatpuri, two miles west of the railway line, midway between the Ghoti and Bailgaon stations of the Peninsula Railway. The fort, which is said to have been built by the Moghals, was ceded to the Peshwa by the Nizám in virtue of a treaty concluded after the battle of Udgir (1760). When the Maráthás were defeated at Trimbak in 1818, Kávnai, like Tringalvádi and fifteen other neighbouring forts, fell without a struggle to the British.⁶ Captain Briggs who visited it after its surrender found two houses at the foot of the hill where the garrison lived. The ascent was easy till the scarp was reached. The scarp, though not very high, was nearly perpendicular and was climbed by bad rock-cut steps. There was only one tolerable gate. The top of the fort was small with an ample water supply and good houses for the garrison.

The fort is now (1880) uninhabited. Below the hill is a village inhabited by Maráthás, Kolis, and Thákurs with a sprinkling of Gujarát Osvál Vánis. The Osvál Vánis are a thriving class who have permanently settled in Kávnai and visit Viramgám, their native place, on marriage and other ceremonial occasions. The chief traffic is in grain, pulse, and oil-seed or *khurásni*, as well as considerable transactions in rice. The foot of the hill on

¹ Mr. J. A. Baines, C.S.

² Captain Briggs' Report, 20th June 1818.

³ Blacker's Marátha War, 322 note 2.

⁴ If artillery could be got up this hill, and this the people said was possible, Kantra could not be held for a moment. Captain Briggs.

⁵ Capt. Briggs' Report, 20th June 1818.

⁶ Blacker's Marátha War, 322 note 2.

the north is comparatively well clothed with trees, chiefly an inferior description of mangoes.¹ There is a ruined temple of Kámákshi Devi, to whom offerings of cocoanuts, betelnuts, and money are made on *Dasra* (October), when people go in numbers to pay their respects to the goddess. A small pond close by the temple holds water throughout the year.

Kherva'di, thirteen miles north-east of Násik, is a small hamlet of 1092 people which has grown since it became a railway station. It belongs to the town of Chándori and is part of the estate of the Hingne family of Deshasth Bráhmans. The head of the family is a third class *sardár* and enjoys civil powers within the limits of his township. There is a school and some well built houses in the hamlet. The station traffic returns show an increase in passengers from 15,531 in 1873 to 24,408 in 1880, and in goods from 2618 to 8713 tons.

Koledhair Fort on the Chándor range, about four miles west of Rájdhair fort and seven miles north-west of Chándor, was described by Captain Briggs, who visited it in 1818, as a poor stronghold, hardly deserving the name of a fort. It was large and easy of ascent, an ill built wall about ten feet long and six feet high with a miserable door being the only fortification. There were good rock-cut granaries and store-houses, but a deficient and bad water supply in the hot season. There were seven of the Peshwa's militia in the fort.² Koledhair was one of the seventeen strong places that surrendered to the British after the fall of Trimbak in 1818.³

Kothur, three miles south of Niphád, has a temple of Malháreshvar Mahádev (42' x 22' x 15') and surrounding it shrines of Ganapati, Devi, Vishnu, and Surya. All the buildings are of stone and mortar and are enclosed by a stone wall. There is a stone rest-house (25' x 12' x 13') within the wall and from the wall to the water's edge of the Godávari is a flight of steps. The whole work is plain, and except part of the wall is in good repair. There are two inscriptions, one on the upper story of the main temple which records the building of the temple in A.D. 1717 by a Mukádam of Kothur, and the other on the western corner of the steps which records the fact that they were built in 1727 by the same man.⁴

Kulang and Alang on the Ahmadnagar frontier of Igatpuri, about ten miles south-east of Igatpuri station, are two blocks of precipitous flat-topped rocks. Like Aundha and Patta, Kulang and Alang are about two miles distant from each other, Alang being

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KHERVÁDI.

KOLEDHAIR
FORT.

KOTHUR.

KULANG.

¹ Mr. J. A. Baines, C.S.

² A bad pass, but practicable for horses, runs into Khándesh over the lower part of the hill. Captain Briggs' Report, 20th June 1818.

³ Blacker's Marátha War, 322 note 2.

⁴ The inscriptions are in Maráthi. The first is *Sake* 1639, *Hemalambi Samvatsare*, *S'ravani Shuddha 5 Buktike*, Malhár Dádáji, Mukádam of Kothur, built the temple and caused the idol to be placed therein. The second is, *S'rimat S'aliváhana S'ake* 1649, *Plavanga náma Samvatsare*, *Jyeshtha Shuddha 5 Bhánu vavare Push Nakshatre*, *Kausika Gotra*, Malhár Dádáji Barve, Mukádam of Kothur, Pragne Chándor, built the steps to the river to the south of the temple of Malháreshvar.

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Places of Interest.

KULANG.

almost entirely in the Ahmadnagar district. Their tops are inaccessible, the old way of approach having been destroyed. The two blocks are separated by the smaller mass of Madangad, which, like its neighbours, was rendered inaccessible by the destruction, probably in 1818, of the rough staircase leading to it through a cleft in the almost perpendicular rock. Alang can be climbed from Kulangvadi village in Násik about two miles to the north, but with great difficulty and some danger. The crags in this range are the steepest of any in the collectorate and hardly afford foothold for any but the smallest brushwood. Under strict conservancy the ledges between the chief scarps show a better growth. To the east of Alang is the steep pass known as the Husband and Wife, *navri-narvi*, from two curious pillars of rock that jut up from the ridge dividing the Násik and Ahmadnagar collectorates. The pass is passable on foot though difficult.¹ No record of the builders of these forts has been traced. They were probably ceded to the Peshwa by the Moghals in 1760 along with Kavnai and other Násik forts.² From the Peshwa they passed to the British in 1818.

LÁSALGAON.

La'salgaon, twelve miles north-east of Niphád, with, in 1881, a population of 1518, has a railway station, a post office, and a school. It is a large mart for produce from the Nizám's territories. There are several local traders and brokers come from Bombay to buy. The station traffic returns show an increase in passengers from 23,100 in 1873 to 38,014 in 1881, and in goods from 15,550 to 19,737 tons.

MÁLEGAON.

Ma'legaon, north latitude 20° 32' east longitude 74° 35', with, in 1881, a population of 10,622, lies on the A'gra road 154 miles north-east of Bombay and twenty-four miles north-east of the Mannád station, on the north-east branch of the Peninsula railway. It stands on level ground on the left bank of the Pársul which joins the Girna about a mile and a half below the town. Besides being the head-quarters of the chief revenue and police officers of the sub-division, Málegaon has a sub-judge's court, a dispensary, post and telegraph offices, and a weekly Friday market. About a mile and a half to the north-west of the town is a cantonment, where the wing of a Native Infantry regiment is generally posted.

The municipality, which was established in 1863, had, in 1881-82, a revenue of £1018 (Rs. 10,185) or an incidence of about 2s. a head of the population within municipal limits. The dispensary, which was established in 1869, is in charge of an hospital assistant. In 1881 it had 6780 out-patients and seven in-patients, compared with 7554 and one in 1880. The cost was £165 (Rs. 1650) against £130 (Rs. 1300). The houses are built of mud and have generally flat roofs, though of late the rich have begun to adopt an improved mode of house building.

In the beginning of the present century Málegaon was one of the chief seats of Arab settlers in Western India, who had a

¹ Mr. J. A. Baines, C.S.

² According to one account Alang was handed to the Peshwa by the Kolis of Jawháir in Thána. Trans. Bom. Geog. Soc. I. 244.

saying, 'Hold Málegaon and you have Khándesh by the nose.' On the capture of Málegaon fort, in 1818, some of the Arabs were escorted to Surat and there shipped to their native country; others retired to Káthiáwár, Cutch, and Haiderabad in the Deccan. A trace of Arab blood remains in some families who dress like Maráthás, but, at home, speak a mixture of Arabic and Maráthi.

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Places of Interest.
MÁLEGAON,

Fort.

Málegaon fort is said to have been built in 1740 by one Nárushankar.¹ It stands in the centre of a broad rich plain on the left bank of the Musam, a little above its meeting with the Girna. The soil on the left bank of the river is black mould about a foot deep, resting on a white sandy rock, soft and easily worked near the surface, but increasing in hardness in proportion to its depth. The right bank is a shelving rock covered with loose sand. The Musam runs under the west and round a great part of the north and south sides of the fort. When besieged in 1818 the fort was described as consisting of three distinct lines of works with a ditch in front of the middle line. The body of the place was an exact square of 120 yards, flanked by a round tower at each angle and one in the centre of each side. The middle line, which was a *faussebraye* or mound outside of a rampart, was also quadrangular, running parallel to and at a short distance from the inner work; but assuming an oblong shape from the distance between them being greater on the east than on the other sides. The outer line was irregular, running to the body of the fort on the west side only, and extending to some distance on the other sides where it embraced a large space of ground. It was strengthened, throughout its whole extent, by round towers at irregular intervals. Towards the east, and also on part of the northern side of the fortress, there was an additional line of mud works, old and much decayed between the ditch of the middle line and the outer line. It extended from the south-east angle of the ditch as far as the works of the gateway on the northern side with which it was connected. The middle line and *faussebraye* were of excellent stone masonry and so was the outer line on the south side and towards the river, but the parts which faced the town were of mud and somewhat decayed.

The height of the inner wall to the parapet was sixty feet, the thickness of the parapet at top was six feet, and the breadth of the terreplein or rampart top eleven feet, making the total thickness of the rampart at top seventeen feet. The breadth of the space between the body of the fort and the middle line, on part of the north and on the west and south sides, was about forty feet, of which about ten were appropriated to stabling. The roof of these stables, which was ten feet high, formed the top or terreplein of the middle line, and was surmounted by a parapet of five feet. Thus the

¹ 'Nárushankar,' says Grant Duff (History, 283), 'the person who built the strong fort of Málegaon in Khándesh, was one of the most active of the assailants at the siege of Ahmadabad in 1755. Under his command was a large body of Arab infantry.' In 1820 Málegaon fort is said to have been built about sixty years ago (that is about 1760) and the works to have been completed by an engineer who came from Delhi for the purpose. Lake's Sieges, 111-115.

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Fort.

middle line was fifteen feet high from within, but outside the scarp of the work was forty feet in extreme height, including the depth of the ditch, which for the greater part was cut out of the solid rock, immediately below the scarped face of the middle line, without an intervening level space or berm. The facing or revetment was five feet thick. The width of the ditch was twenty-five feet; its depth varied, but was greatest on the river front where it was twenty-five feet. The space between the outer slope of the ditch or counter-scarp and the exterior line of works varied; it was least on the west, where it was only sixty feet, and greatest on the east, where it was 300 feet wide. The height of the outer line of works was fourteen or fifteen feet, the thickness of the parapet being three feet and that of its ramparts varying from ten feet on the west and south sides to fourteen feet on the east sides of the fort.

The gateways were nine in number, very intricate and containing excellent bombproofs. The outer ones were on the north, the inner ones on the eastern side. The fortress was much weakened on the east by the town which stretched to within close musket shot of the outer line of works, and contained a great many and lofty buildings. Besides the disadvantage of the town running so close to the works, the defences of the fort were impaired by the village of Sangameshvar on the left of the river, nearly opposite the outer gate of the fort, which communicated with the town. A thick grove of mango trees, 400 yards deep, also ran along the left bank of the river opposite to the south-west angle.

*Siege,
1818.*

After the fall of Trimbak on the 24th of April 1818, considering the season too advanced for military operations, Lieutenant-Colonel McDowell prepared to take a position near Chándor. But the political authorities deemed it important, before the rains set in, to gain a footing in Khándesh, most of which was in the hands of the Arabs. The detachment accordingly marched for Málegaon and arrived before the town on the 16th of May. The English force had a nominal strength of 983, and an effective strength of below 950 fire-locks.¹ There were, besides, 270 Pioneers and a small detail of European Artillery, barely sufficient to furnish the necessary reliefs for the batteries. The day before the arrival of the English, the commandant of the town, Gopálráv Rájá Bahádúr, paid a visit of ceremony to the Civil Commissioner and Lieutenant-Colonel McDowell. He welcomed the arrival of the British and said that there would be no difficulty in taking the place, that the fort garrison was composed of a handful of Arabs not exceeding 100, that there were a few more Arabs in the town, but that they were so divided amongst themselves that they could not make any effective opposition. The place, he said, was a contemptible hole with a ditch not above the depth of his knee. To show that his account was in good faith the wily old Bráshman offered to remain in the British camp. Captain Briggs, resting on this information, advised Lieutenant-Colonel McDowell at once to march the

¹ The details were : His Majesty's Royal Scots, 100 rank and file ; Madras European Regiment, 90 ; 1st Battalion 2nd Regiment Native Infantry, 530 ; 2nd Battalion 13th Regiment Native Infantry, 263 ; total 983.

detachment through the town; but Colonel McDowell did not accede to the suggestion, which would have involved the whole detachment in confusion. Taking, therefore, a route at a convenient distance the detachment took up its ground for that day about a mile in front of the town. Many of the Arabs showed themselves along the hedges and houses armed and ready, but offered no violence or injury. The place was summoned to surrender on that day (15th May), but no attention was paid to the summons.

The¹ English camp was formed with its left at the meeting of the Musam and Girna; and a post was established to prevent the entry of reinforcements, and for the same purpose bodies of irregular horse were ordered to patrol round the town during the night. The camp was moved, on the 17th May, to the right bank of the Musam, which placed that river, then low in water, between it and the fort. On the same night from fifty to one hundred men joined the garrison. On the 18th, the materials for the batteries being collected in sufficient quantity, as soon as it was dark, an enfilading-battery of two eighteen-pounders, one eight-inch mortar, and two eight-inch howitzers, was constructed for the south face; and another, of two twelve-pounders, for the west face. Both of these were four hundred yards from the works, at which distance was likewise marked out a place of arms in the centre of a grove of trees, between the camp and the river. At eight at night, the garrison sallied on the covering party near the place of arms, and directed the fire of their guns at the two batteries. The sortie was repulsed with spirit; but with the loss of Major Andrews wounded, and of Lieutenant Davis, the commanding engineer, killed. On the 19th, the two batteries opened, and were answered from the fort by seven guns. A company of infantry took possession of a breast-work in the rear of the village of Sangameshvar a little higher up the river; and repulsed, that night, a second sortie, which was not unexpected. On the same day (19th) a body of auxiliary horse which had been sent to Songir, returned, and with them two weak companies of the 2nd Battalion of the 14th Regiment, from Sindva. Next day (20th), the enfilading batteries continued to fire, but only at intervals, on account of the scarcity of shot. In order to relieve the larger guns, some six-pounders were brought into position. The remainder of the village of Sangameshvar, having been deserted by the inhabitants, was taken by the Arabs, on being repulsed from the breast-work. At ten in the morning they again tried to dislodge the company of Native Infantry. But in this they failed as the post was strengthened by two field-pieces. Meanwhile, the approaches were advanced; and, on the 21st, a parallel was completed, along the bank of the Musam, containing a battery at each end. The battery of three guns on the left raked the bed of the river, and the other was prepared for breaching the opposed angle of the fort. On the 22nd, the guns of the fort having found the range of the camp, obliged it to fall back four hundred yards. The

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MÁLEGAON.

*Siege,
1818.*

¹ Blacker's *Marátha War*, 324-330; Lake's *Sieges of the Madras Army*, 115-141; Pundhari and *Marátha War Papers*, 369-380; *Marátha and Pundhari Summary*, 188-214; Grant Duff, 680.

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breaching-battery opened with little effect against the towers, which were round and of good masonry. Fire was therefore directed against the intermediate curtain. One of the enfilading-batteries was converted into a mortar-battery, and the other was dismantled. An additional post was established on the bank of the river, near Sangameshvar, to confine the garrison. Some field-pieces were attached to it, to bear on the gate of that side of the fort. This extension of the attack was adopted in consequence of the arrival of the two companies of the 2nd Battalion of the 13th Regiment from Jálma.

The duty now fell extremely severely on the troops who were kept continually on the alert by the sallies of the garrison. Little happened on the 23rd except that the breaching-battery brought down a part of the curtain, and disclosed the rampart-bank or faussebraye of the inner fort. On the same day a body of Irregular Horse arrived, and on the day after a battalion of the Russell Brigade. On the 25th, an explosion took place in the fort, owing to the fire of the howitzers, of which some more had been placed in a side-work or epaulment to the right of the breaching-battery. On the 26th, the breach was carried through the wall of the inner fort. On the same day, the arrival of the 2nd Battalion of the 17th Native Infantry was a most important addition to the strength of the besiegers. The twelve-pounder shots were all expended, and every heavy gun was run at the vent. The improvement of the breach therefore entirely depended on the eighteen-pounders, and it was dangerous to fire from them the small quantity of ammunition that remained. In this state every endeavour was used to effect a slope on the flanks of the breach to facilitate the ascent to the terreplein or top of the middle line. This was continued all the next day, and shells were occasionally thrown to prevent the construction of inner defences. The parties for the attack of the fort and town were told off in the evening and spent the night at their posts ready for the assault the next morning. The column for the attack of the breach, commanded by Major Greenhill, remained in the parallel on the bank of the river. It consisted of one hundred Europeans, and eight hundred sepoys principally of the 2nd Battalion of the 17th Regiment. The column destined to storm the town, consisting of five hundred sepoys from the three corps in camp, was commanded by Lieutenant-Colonel Stewart. It crossed the river, lower down, to a point on the left bank, eight hundred yards from the walls. The third column, commanded by Major McBean, which had for its object the escalade of the outer wall, near the river gate, took post near the six-pounder battery up the right bank, and consisted of fifty Europeans and three hundred sepoys. Each column was headed by a party of Pioneers, with tools and scaling-ladders, and led by an engineer officer. Major Greenhill's column was provided with bundles of long grass, to be used as might be necessary, in filling up trenches. After a warm fire of two hours from the breaching and mortar battery against the point of attack, Major Greenhill's column moved forward in broad daylight. As it approached the outer wall, Lieutenant Nattes ascended the breach in front, and, having gained the summit, fell pierced by seven

bullets. The storming party continued to advance under a fire of small arms, by which the commanding officer was wounded. While the column was under partial cover, the scaling-ladders were dropped from the top of the wall. The ladders failed to reach the ground, and Colonel McDowell, seeing that there were unknown difficulties inside of the outer wall, recalled the troops. Colonel Stewart's attack was begun earlier, and was more successful. Before daylight he had gained part of the town; and afterwards, with the help of Major McBean's column gained the whole.

As this attempt to storm the fort had failed it was determined to attack from the town side. On the 29th, as a preliminary measure, all the guns were withdrawn from the batteries, with the exception of the six-pounders in the post of Sangameshvar. During that night and the next day the avenues connecting the fort with the town were barricaded; and, on the 1st of June, in case of any flooding of the river, the camp was moved across the river to a spot which had the Girna close to its rear. The former position continued to be held by fifty rank and file of His Majesty's Royal Scots, the 2nd Battalion of the 13th Regiment, the battalion of the Russell Brigade, and some Auxiliary Horse; Holkar's Irregular Contingent, with two companies of the 2nd Battalion of the 14th Regiment, encamped on the north side of the town. At the same time the construction of a redoubt was begun in the rear of the old breaching battery. While by these dispositions the place was completely blockaded, preparations were made for a fresh attack from the opposite side so soon as a train, then on its way from Ahmadnagar, should arrive. During this pause in the firing the garrison had time to reflect on their situation, and were alive to its danger. They endeavoured to open communication; but the answer to their advances leaving them no reason to expect any terms, they declined an unconditional surrender, and recommenced hostilities. On the 4th of June, as the redoubt was finished, all the troops on the right bank of the Musun, except the Russell Battalion and the Poona Auxiliary Horse, were drawn to the camp; and on the next day, two howitzers opened on the fort from the town. On the 6th, the galleries of three mines were begun from the nearest points of the town against the three opposite towers of the outer line of works. But a stratum of rock prevented any but the right mine from being continued. Little more was done till the 10th, when Major Watson's detachment of the 1st Battalion of the 4th Bombay Native Infantry, a detail of Artillery with four eighteen-pounders, two twelve-pounders, and six mortars, arrived from Ahmadnagar. On the same night the mortars were brought into battery, and on the following morning opened an unrelenting discharge, which at eleven fired two of the enemy's magazines. The explosion overthrew to its foundation a large portion of the eastern curtain of the inner line, exposing to view the interior of the place. Two of the eighteen-pounders were immediately brought into position, to the right of the mortar-battery, to take off the defences near the breach. The remaining two were carried down the bank of the river, still further to the right, to breach the outer line. So effective was the fire of these mortars that, on the evening of the

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*Siege,
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twelfth, a deputation came from the garrison and continued negotiations till the following day. At length it was agreed that a native officer and twenty men should be admitted into the inner fort and the British flag was hoisted on one of the towers at three in the afternoon of the thirteenth. Next morning, the British line was drawn up near the outer gate; and at nine the garrison numbering 310, forty of them Hindustánis; marched out and formed in front of it. They then grounded their arms, and were conducted to a quarter of the town which was set apart for their use. Lieutenant-Colonel McDowell returned their small daggers to many of the Arabs as they were generally handed down from father to son and were considered almost sacred.¹

The British loss, from the 18th to the 29th of May, amounted to two hundred and nine killed and wounded, including officers, among whom were the successive commandants of the detail of sappers and miners.²

After the reduction of the Peshwa's territory a considerable force was kept with its head-quarters at Málegaon.³

In 1827 Málegaon had 900 houses and 100 shops.⁴

MÁNÍKPUNJ.

Ma'nikpunj is a ruined uninhabited fort six miles south of Nándgaon, and about two miles north-west of the Kásarbári pass. Captain Briggs, who visited Mánikpunj in 1818, describes it as a very low hill with an easy ascent. There were two miserable-looking gates, and a bad wall ran round the hill except a space of about forty yards, where the scarp was steep enough not to require strengthening. A large unfortified rock rose out of the middle of the fort, and filled the whole space, except a road of about fifteen paces all round between it and the wall. The water-supply was ample.⁵ In 1827 Clunes notes that Mánikpunj fort was abandoned.⁶ In 1862 it was described as a natural stronghold provided with cisterns.

¹ Before allowing Lieutenant-Colonel McDowell to hoist the British colours in the fort, the garrison demanded a written paper stating that they should have protection for themselves and families to their destination. The paper was written in the Maráthi language and contained an equivocal clause which might be construed that the Arabs might go where they pleased or to their own place of destination. Captain Briggs, then Civil Commissioner of Khándesh, forwarded a copy of the terms to Mr. Elphinstone asking for orders. Meantime the Arabs were in confinement, and the matter being doubtful they were moved from Málegaon to Surat. On their arrival at Surat as prisoners the Arabs made an insolent demand for pay from the British authorities there. They threatened that unless the authorities complied with their demands, they would attack the castle. Orders were accordingly issued that the Arabs should be discharged. Maráthi and Pendhári Summary, 208-216.

² The details are: thirty-three killed, including four Lieutenants, one Ensign, and twenty-eight rank and file; and 175 wounded, two of them Majors, three Lieutenants, two Ensigns, five serjeants, and 163 rank and file, including four native officers. Pendhári and Maráthi War Papers, 376. The ordnance used in the siege were ten iron eighteen-pounders, and two iron and three brass twelve-pounders, eight brass six-pounders, one ten-inch mortar, five eight inch mortars, one five and a half inch mortar, two eight-inch howitzers, and four five and a half inch howitzers. The ammunition expended was 3462 eighteen-pound shots, 2395 twelve-pound shots, 21 twelve-pound grape shots, 500 six-pound shots, 50 six-pound grape shots, 98 ten-inch shells, 1004 eight-inch shells, 233 five and a half inch shells, six eight-inch carcasses or mortar bombs, and 35,500 pounds of gunpowder. The stores used were 10,277 sand-bags, 500 gabions and 470 fascines. Lake's Sieges, 134-135.

³ See above p. 198.

⁴ Clunes' Itinerary, 23.

⁵ Clunes' Itinerary, 23.

⁶ Captain Briggs' Report.

Manma'd in Chándor, forty-five miles north-east of Násik, had in 1881 a population of 3790. The town belongs to the Vinchurkar. It is the junction of the Peninsula and the Dhond and Manmád railways. Besides the ordinary offices and a waiting-room, belonging to the Peninsula but used by both railways, the Dhond and Manmád railway has a temporary refreshment room with messman and ten temporary bungalows occupied by an engineer and overseer, and drivers and guards. There is also a temporary hospital, and apothecary's quarters. The traffic returns show for the Peninsula station an increase in passengers from 53,748 in 1873 to 226,400 in 1881, and in goods from 15,369 to 30,138 tons; while for the Dhond and Manmád station there is an increase in passengers from 51,478 in 1879 to 103,843 in 1880, and a fall in goods from 2072 to 1548 tons. Near the station is a cotton press and much cotton from Khándosh and Málegaon takes rail here. The town has a post office.

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Places of Interest.
MANMÁD.

Márkinda, a hill fort in Kalvan, 4384 feet above sea level, stands opposite the sacred hill of Saptashring or Chataisingi. Captain Briggs, who visited Márkinda in 1818, described it as a small barren rock rising out of a flat hill. It faced the Rávlya-Jávlya hill, and between the two, over a low neck of hill, ran the pass leading from Kalvan to Khándesh. From this pass two roads struck in opposite directions, one to Márkinda and the other to Rávlya-Jávlya. The ascent to the fort was very difficult. At the top was a door and a ruined wall. The water-supply was ample, but there was no place for storing guns except thatched houses where five of the Peshwa's militia lived. There is a peak on a tableland on the top, and to the south of it is a pond near an *umbar* tree called Kotitirth. People come in large numbers to bathe here on no-moon Moudays or *somvati amárúsyas*. There is another pool or *tirth* on the summit called Kamandalu or the waterpot, which is said to have been built by the Moghals. East of Kamandalu are two underground magazines or granaries. To the west of the magazines is a perennial reservoir with excellent water called Motitánki. The old name of the hill is Mayur Khandi or the Peacock's Hill.¹ The resemblance of sound has given rise to a local story that the hill is called after the sage Márkandeya who lived on it and persuaded Devi to punish Bhimásur and other demons who were attacking Bráhmañ recluses. Under the name Mayur Khandi, Márkinda appears as the place from which two grants were issued by the Ráshtrakuta king Govind III. in A.D. 808 (*Shak* 730). If not a Ráshtrakuta capital, it must have been an outpost or at least a place of occasional residence.² Under the Peshwás a garrison was kept on the hill. The hill slopes were not originally cultivated, but crops have been grown for the last fifteen years and seven or eight years ago the slopes were surveyed.

MÁRKINDA FORT.

Mulher Fort in Satána, on a hill about two miles south of Mulher town and 2000 feet above the plain, lies at the head of the Musam valley about forty miles north-west of Málegaon. The hill

MULHER FORT.

¹ Ind. Ant. VI. 64; Jour. R. A. Soc. V. (Old Series) 350.

² Ind. Ant. VI. 64; Dr. Burgess' Bidar and Aurangabad, 32.

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MULHER FORT.
Description.

is half detached from a range which rises westwards till it culminates in Sâler about twelve miles further west. The hill has three fortified peaks near one another, Mulher in the middle, Mora to the east, and Hatgad to the west.

Mulher, the strongest of the three, and known as *Bâla Killa* or the citadel, is about half a mile in extent. About half way up, after passing three gateways, comes a rolling plateau with the ruins of what must have been a considerable town. There are still some houses of Kanojia Brâhmans, some bungalows, and a mosque, and some cisterns and reservoirs.¹ The whole plateau is beautifully wooded chiefly with mangoes and banyans. It is defended by a masonry wall which runs along the edge of the lower slope and at each end is carried to the foot of the upper scarp which is about 100 feet high. The upper scarp is approached through the usual succession of gateways. The further ascent is undefended until an angle is reached in the natural scarp above, and the crevice leading thence to the plateau above the scarp is defended by a succession of gateways now more or less ruined. The point of the plateau thus reached is nearly at the western end of the westmost of the two plateaus of which the hill top is formed. There is a more prominent angle and crevice nearer the middle of the hill top, but the top of this crevice has been closed by a solid masonry wall, which also forms a connection between the two portions of the plateau which are at this point separated by a dip of some fifty to a hundred feet.

The east half of the plateau is slightly higher than the west half, and is defended at the point just mentioned by walls and gateways, which make the eastern part a citadel or inner place of defence. Near the third gate are three guns known as *Fateh-i-lashkar*, *Râmprasâd*, and *Shâprasâd*, each seven feet long. There was a fourth gun called *Mârkanḍeya Top* which the British Government is said to have broken and sold. On the flat top inside the fort are the ruins of a large court-house, and a temple of Bhadaugnâth in good repair with a terrace in front bearing an inscription. Here and there on the slopes are about fifteen reservoirs, some under ground, others open. All of them hold water throughout the year. There are two ammunition magazines and a third with three compartments.

History.

According to a local story, during the time of the Pândavs, Mulher fort was held by two brothers, Mayuradhvaj and Tâmradhvaj. The first historical reference is in the *Târikh-i-Fîrozshâhi*, which says that about 1340, the mountains of Mulher and Sâler were held by a chief named Mândeo.² The next mention of Mulher is in the *Âin-i-Akbari* (1590) which notices Mulher and Sâler as places of strength in

¹ There are ten ponds, five with a constant supply of water and five which dry in the hot season. Of the five which last throughout the year the *Moti Talav* or Pearl Pond is remarkable for the excellence of its water. There are temples of Mahâdev, Bârn, and Ganpati, and a tomb of a Musalman saint named Bâla Pîr. On one of the stone pillars of the temple of Ganpati is a Marâthi inscription dated *Shak* 1534 (A.D. 1612) *Paridhâvi samvatsar*. It is in four lines of Devnâgarî letters and records the building of a *mandap* by Pratâpshâh who was then chief of Bâglân. See above p. 188.

² Elliot and Dowson, III, 256.

Báglán.¹ In 1609 the chief of Mulher and Sálér furnished 3000 men towards the force that was posted at Rámñagar in Dharampur to guard Surat from attack by Malik Ambar of Ahmadnagar.² In 1610 the English traveller Finch describes Mulher and Sálér as fair cities where *mahmudis* were coined.³ They had two mighty castles, the roads to which allowed only two men or one elephant to pass. On the way were eighty small fortresses to guard the passages. On the top of the mountains there was good pasture with plenty of grain and numerous fountains and streams running into the plain.⁴ In 1637 Mulher was attacked by a Moghal army. Tronches were opened and the garrison was so hard pressed that the Báglán king Bharji sent his mother and his agent with the keys of Mulher and of seven other of his forts.⁵ In 1663 the hill forts of Mulher and Sálér were in the hands of Shiváji.⁶ In 1665 Thevenot calls Mouler the chief town in Báglán.⁷ In 1672 Mulher and Sálér were plundered by Shiváji.⁸ In 1675 it is shown as Mouler in Fryer's map.⁹ In 1680 the commandant of Mulher made an unsuccessful attempt to seize Aurangzeb's rebel son prince Akbar.¹⁰ In 1682 all attempts to take Sálér by force having failed, the Mulher commandant Nekkánkhán induced the Sálér commandant to surrender the fort by promises and presents.¹¹ In 1750 Tieffenthaler describes Sálér and Mulher, one on the top and the other in the middle of a hill, as very strong eminences built with excellent skill, connected, by steps cut in the rock, with rivulets, lakes, and houses in the middle of the hill.¹² In the third Marátha war Mulher surrendered to the British on the 15th of July 1818. An amnesty was granted to Rámchandra Janárdan Fadnavis who held the fort for the Maráthás. The surrender of Mulher ended the third Marátha war.¹³ In 1826 a Committee of Inspection described Mulher as a high rock of an irregular and rugged shape and of a large area, towering above and within the precincts of a lower fort. The approach to the lower defences was easy and practicable for loaded cattle; and it was tolerably defended by a line of works and gates, running along the north and east side. To the north were two gateways, the first protected by two large towers without a gate; the second without towers but with a gate in fair repair, only that the wicket was missing.

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¹ Gladwin's *Ain-i-Akbari*, II. 73. According to the local story during Moghal rule the fort was owned by two independent Kshatriya chiefs, Pratápsáh and Bairámsháh. These chiefs held about 1500 villages, the present district of Báglán and the Dángs. They were very rich and had jewels of great value and a white elephant. The Moghals required the two chiefs to do homage at Delhi. The chiefs refused, and the hill stood a siege of twelve years but had then to surrender. The country fell to the Moghals and the guns and the white elephant went to Delhi.

² Watson's *Gujarát*, 68.

³ The *mahmudi*, perhaps called after the Gujarát king Mahmud Begada (1459-1511), varied in value from 1s. to 1s. 6d. (as 8-12). Watson's *Gujarát*, 19, 64.

⁴ Finch in Kerr's *Voyages*, VIII. 278.

⁵ Elliot and Dowson, VII. 66.

⁶ Orme's *Historical Fragments*, 22.

⁷ *Voyages*, V. 247.

⁸ Orme's *Historical Fragments*, 26; Scott's *Deccan*, II. 25, 27.

⁹ *New Account*, 50.

¹⁰ Elliot and Dowson, VII. 309.

¹¹ Elliot and Dowson, VII. 312.

¹² *Des. Hist. et Geog. de l'Inde*, I. 365.

¹³ Pendhári and Marátha Wars, 381-382. The bars of the cash-room in the present Satána treasury are composed of the barrels of flint-locks taken from Mulher. Mr. J. A. Baines, C.S.

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The lower fort contained a village or *petta*, with many houses, most of them empty. It was well supplied with water from rock-cut cisterns, and appeared to have every requisite for a considerable settlement. The ascent to the upper fort was by a narrow winding and precipitous pathway at every turn well commanded from above. Within one or two hundred yards of the top began a line of parallel defences of eight well built curtains at equal distances from each other which continued to the entrance by two strong gateways leading to the top. Inside the fort there were only two buildings, ruinous and uninhabited, but numerous sites showed that it must once have held a large population. There was a good water-supply in ponds and reservoirs, and there were some dry and secure store-rooms large enough to hold provisions and ammunition for a considerable garrison for a year. Nature had done so much for the strength of the upper fort that there had been no occasion to add artificial works. The Committee recommended some slight repairs to the gateway and that a native officer with twenty-five militia or *sibandis* should be stationed on the hill. In 1862 the fort was described as in a strong natural position on a high hill very difficult of access.¹

MORA FORT.

Mora Fort rises on a square terrace-like peak on the east of the hill. The ascent is by rock-cut steps from the foot of the hill. The fort is said to have had walls and a rampart of laterite and mortar masonry and five gateways along the ascent well flanked and defended. All of these have fallen out of repair. Inside are five rock-cut cisterns holding water throughout the year and on the hill top is a reservoir which runs dry in the hot weather. There are several buildings within the fort most of them out of repair. They consist of a *sadar* or office, a terrace-roofed stone building with wooden pillars, a shrine or *ota* of Bhadangnāth, a *ling* of Mahādev, and the tomb of a Musalmān saint. Besides these there are several rock-cut cellars for grain and ammunition. At the foot of the hill there is said to have been a settlement of Pendhāris.

NĀGPUR.

Nā'gpur in Nāndgaon, on the railway about three miles north-east of Mammād, with in 1881 a population of 255, has a carved Hēnādpanti temple thirty-four feet long by twenty-six broad.²

NAITAL.

Naital, a small village about three miles south-east of Nāsik, with in 1881 a population of 641, has a yearly fair held on *Posh Shudha* 14th (January) in honour of Matobadev, lasting for six days. About 5000 people assemble from the neighbourhood.

NĀMPUR.

Nā'mpur, fifteen miles north-east of Satāna, with in 1881 a population of 3338, has a yearly fair in the month of *Chaitra* (March-April). The fair is attended by about 10,000 persons and lasts for a week.

NĀNDGAON.

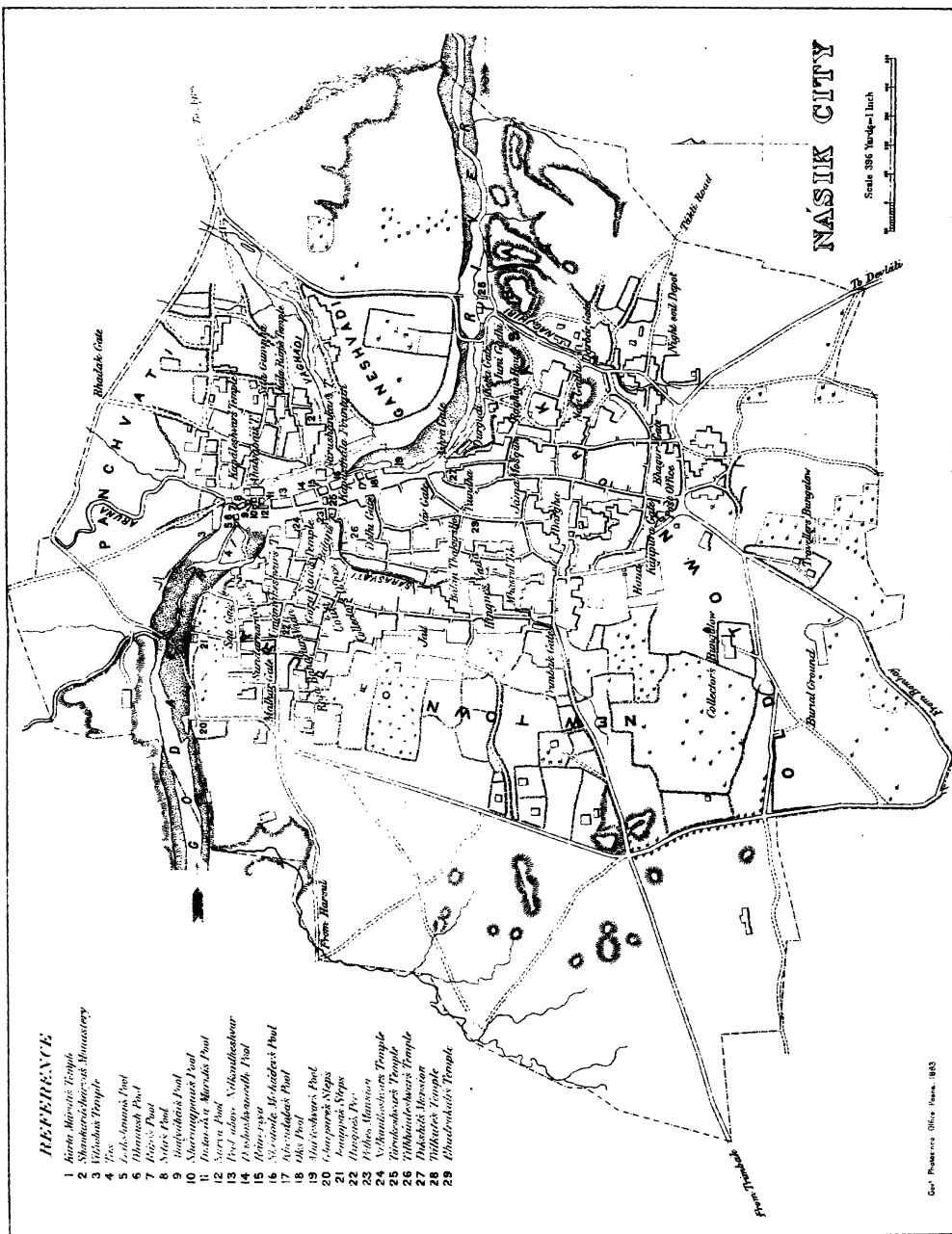
Nā'ndgaon, the head-quarters of the Nāndgaon sub-division, with in 1881 a population of 4416, is a station on the Peninsula railway about sixty miles north-east of Nāsik. This is the nearest station to the Elura caves in the Nizām's territories with which it is

¹ Govt. List of Civil Forts, 1862.

² Dr. Burgess' List of Archaeological Remains.

REFERENCE

- 1 Akriti Mahadev Temple
- 2 Shankaracharya's Monastery
- 3 Vishnu Temple
- 4 Devi Temple
- 5 Vishnu Temple
- 6 Vishnu Temple
- 7 Devi Temple
- 8 Natar Temple
- 9 Vinayaka Temple
- 10 Shrikrishna Temple
- 11 Vishnu Temple
- 12 Vishnu Temple
- 13 Vishnu Temple
- 14 Vishnu Temple
- 15 Vishnu Temple
- 16 Vishnu Temple
- 17 Vishnu Temple
- 18 Vishnu Temple
- 19 Vishnu Temple
- 20 Vishnu Temple
- 21 Vishnu Temple
- 22 Vishnu Temple
- 23 Vishnu Temple
- 24 Vishnu Temple
- 25 Vishnu Temple
- 26 Vishnu Temple
- 27 Vishnu Temple
- 28 Vishnu Temple
- 29 Vishnu Temple



connected by a made-road of forty-four miles. The town has the ordinary sub-divisional revenue and police offices and a post office. The railway station is comfortable with good refreshment and waiting rooms. Seventy-five yards behind the station is a travellers' bungalow with three rooms.

The station traffic returns show an increase in passengers from 28,748 in 1873 to 37,125 in 1881, and in goods from 6760 to 16,272 tons.

Nándur, near the meeting of the Kadva and Godávāri about six miles south of Niphād, with in 1881 a population of 1403, has, on a small rocky islet, a temple of Madhyameshvar Mahādev, said to be about 200 years old. The temple is a plain building of stone and mortar (42' x 30' x 21'). There is a hall or *subhāmandap* with small arched entrances, and in front of it is a lamp-pillar or *dīpmāl* five feet round and nine feet high. The whole is surrounded by a ruined wall. The lamp-pillar has an inscription, dated 1738, recording the name of an ascetic.¹ Besides this there are smaller temples of Siddheshvar, Mrigavyādheshvar, Mahādev, and Ganpati. On the bank of the Godávāri is a stone tomb called Agar, about eleven feet square and two feet high. It is said to be about ninety years old and to have been erected on the spot where an officer of Holkar was buried.

Násik,² in north latitude 20° and east longitude 73° 51', the headquarters of the Násik District, lies on the right bank of the Godávāri, about four miles north-west of the Násik Road station on the Peninsula railway, with which it is joined by a bridged and metalled road. The 1881 census returns show that Násik is the sixteenth city in the Bombay Presidency, with a town site of 357 acres and a population of 24,101 or sixty-seven persons to the square acre.

From the railway station the road passes north-west across an open arable plain. About three miles to the west is a group of steep bare hills, the eastern end of the Anjaneri-Trimbak range. In a low scarp that runs along the north face of the pointed hill furthest to the east are the Pándu Lenás, a group of old (B.C. 200- A.D. 600) Buddhist caves. To the north of the station the ground rises slightly and the soil grows poorer. In the distance about ten miles to the north is the rough picturesque group of the Bhorgad-Rámsej hills with the sharp cone of the Chāmbhār Cave hill closer at hand to the right, and on a clear day behind the Chāmbhār Cave hill the rugged broken line of the Chándor range stretching far to the east. About a mile from Násik, near the hollow of the Násardi stream, the country grows richer. It is parcelled into hedged fields and gardens and adorned by groves and lines of well-grown mango trees. The road crosses the Násardi a little below a rocky

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¹ The inscription is, *Shak 1661, Siddhārthi nām samvatsare, Shrdvan oadya 13, Shambhugir Bāva Mahārāj, Math Mauje Nandur, Madhyames'var's disciple Nārāyangir Niranjani.*

² In preparing the Násik city account much help has been received from Mr. Raghoji Trimbakji Sānap and Rāv Bahādūr Kāshināth Mahādev Thatte.

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barrier which during the rainy season forms a pretty waterfall. A little above the waterfall on the right bank are the buildings of the new Government distillery. To the north of the Násardi the country continues rich and well tilled. Close to Násik, to the north-west, the Godávāri is hid by a long line of high ground which with four or five spurs to the east and south rises red with house tops and crowned with lofty trees sixty to seventy feet above the road. At the south-east of the town the station road is joined from the right by the east branch of the Bombay-Āgra road from the hollow of the Nāgjhiri stream which forms the eastern limit of Násik. The road then passes west, with the town on the right and the Mhārs' quarters on the left, to the *vānkadi* or crooked, also known as the *sāt-pāyri* or seven-stepped, well where the Āgra road turns to the south and the town road turns to the north. A short distance along the Āgra road on the left is the travellers' bungalow and on the right a road leads to the residences of the European district officers. The ground in the neighbourhood is prettily broken by banks and knolls shaded by lofty mango tamarind and banyan trees.

The town of Násik lies on both sides of the Godávāri. The part of the river on which Násik is built is in shape like an inverted S with a bend first to the right and then to the left. The city contains three main divisions: Old Násik, the sacred settlement of Panchvati, a place of no great size on the left or east bank of the river; middle or Musalmán Násik, formerly called Gulshanabad or the City of Roses, on the right bank and to the south of Panchvati; and modern or Marátha Násik, also on the right bank, lying north and west of Musalmán Násik and west of Panchvati. The most important of these three divisions is middle Násik across the river and to the south of Panchvati. Though to distinguish it from the western suburbs which were added by the Maráthas it is known as Musalmán Násik, middle Násik is an old Hindu settlement. It is mentioned under the name of Násik in Inscription 87 on the Bharhut stupa in the Central Provinces of about B.C. 200 and in Inscriptions 19 and 21 in the Páṇdu caves about five miles to the south of Násik of nearly the same age.

The Maráthi proverb that Násik was settled on nine hills¹ supports the view that the origin of the name, or at least the Bráhmaṇ interpretation of the name, was *Navshikh* or the Nine-peaked. Except Chitraghanta in the north which is isolated or nearly isolated, the hills on which Násik is built are spurs stretching from a central plateau rather than a line or a group of separate hills.

Its narrow winding streets and frequent hills make Násik a difficult town to understand. The following is perhaps the best order in which to visit the different parts of the city. Beginning from the south, to pass through the western and northern suburbs which form modern or Marátha Násik; then turning by the north

¹ *Násik nav tekḍar vasavile.* This seems more probable than the common derivation from *násika nasa*. The origin of the nose derivation is given below under History.

to come back to the main crossing of the river, and, after visiting Panchvati, to return across the river to Báláji's temple, and pass up the Main Bazár to the Collector's office. From the Collector's office to pass south along one of the main roads to the City Cross or Tiundha. From Tiundha to climb south or south-east and visit the Jáma mosque which is an old Hemádpanti temple and the Old Fort in the east, and to return to the Trimbak Gate in the west by the *dargha* or Pirzáda's tomb and the coppersmiths' quarter. The high ground near the *dargha* commands a view of most of the southern quarters in which there are few objects of interest.

From the crooked or seven-stepped well in the south-west the town road turns to the north, by the post office and the new mutton-market, through a fairly busy and well-to-do quarter to the Trimbak Gate. To the north-west, outside of the Trimbak Gate, the road runs through the Maráthi Nava Pura or New Suburb. For a time it passes among poor untidy houses, till, after crossing the small dry bed of the north branch of the Sarasvati, it reaches a group of large mansions, most of them, like Rája Bahádúr's, turning to the high road only a plain side-wall. Beyond the large mansions, on slightly rising ground, is the northern quarter of the city, part of the Peshwás' New Násik, which during the latter half of the eighteenth century was enriched by the spoils of India. It is crowded by large well kept houses. The top of one of the largest mansions, Ráiríkar's or the Peshwa's Old Palace, now the Court-house, commands a view of the long stretch of red tiled roofs that slope gently south to the Sarasvati and cover the rising ground to the south-east of the stream. To the south-west rise the picturesque peaks of the Trimbak range ending eastwards in the Pándu Caves hill; to the west are groves of fine trees; to the north, beyond a thick cluster of house roofs, is the Godávári and a well-wooded plain with the Bhorgad-Rámsej hills in the distance; and to the east, hidden by trees, lie the river and the temples and rest-houses of Panchvati.

Beyond the Court-house the city ends northwards in the beautiful and richly ornamented temple of Sundar Náráyan. It stands on rising ground near where the Godávári enters the town, and takes its first bend to the right. To the west of the temple is the Sati Gate, and on the river bank, about fifty yards outside of the gate, are several plain stone platforms which mark the spot where Hindu widows used to be burned. Across the river, in the hollow of the first bend, lies Rám Kund or Rám's Pool, the holiest spot in Násik, surrounded by handsome shrines temples and rest-houses, and with the white dome of Kapáleshvar's temple rising behind it. To the south and east of Sundar Náráyan's temple lies Áditvár Peth or the Sunday Ward a quarter chiefly of Kunbis and Bráhmans, with many large well-built houses. A winding lane leads down a slope past the Peshwa's New Palace now the Collector's office. From this the Main Market, a flat crowded road, between rows of sweetmeat-sellers and cloth and brassware shops, turns east to the river, on which it opens just above the large and rich but plain and ugly temple of Báláji. Along the flat river bank runs a strong stone wall, and above the wall rises a row of lofty buildings chiefly

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temples and rest-houses. At the edge of the river bank, just under the wall, are clusters of small stone shrines and tombs built in honour of ascetics. In the river bed, surrounded by water when the river is in flood, are many temples and memorial buildings. Close at hand are the square Kapurthála tower and the clumsy Tárakeshvar temple smeared with white and red wash, and further north is the elegant outline of the black stone temple of Nilkantheshvar.

At the sacred crossing between Báláji's and the Rámeshvar or Nárushankar's temples, the whole breadth of the river-bed is paved with dressed stone broken by flights of one or two steps and by many small Mahádev shrines which are hidden in times of flood. Over the greater part of the river-bed, on the plinths of the temples, across the sloping pavements, and along the lines of steps, are crowds of gaily dressed water-carriers, loungers, and bathers. There is also a sprinkling of ascetics and beggars and groups crossing the river, for the stream runs low in the fair season and even during the rains the water is seldom more than waist-deep. On the low eastern bank, surrounded by water in times of flood, stand the black stone temples of Rámeshvar or Nárushankar girt with a high stone wall with a belfry in the centre of the west wall and ornamental corner domes. Further up are temples of Mahádev and Rám with graceful porch dome and spire which were built at the close of the eighteenth century by the pious Indor princess Ahalyábái (1765-1795). Above them, near where the small stream of the Aruna falls into the river, is Rám's Pool, its banks covered with temples shrines and rest-houses and crowded with pilgrims and bathers. Beyond these are Lakshman's Pool and Vithoba's temple, and on rising ground behind Rám's Pool, at the top of a long flight of stone steps, is the large white-domed temple of Kapáleshtar. From Kapáleshtar, between rows of rest-houses temples and untidy dwellings, a rough winding road leads to the great wall that surrounds Rámji's or Kála Rám's temple. The temple is in the centre of a large space enclosed by arched cloisters. To the east of the main building is a handsome assembly-hall, which with the simple and massive masonry of the temple make one of the handsomest modern buildings in Western India. About 200 yards north-east of Rámji's temple is Sita Gumpha or Sita's Cave an underground shrine, and a few yards to the north are some old banyan trees which are believed to represent the five banyáns from which Panchvati took its name. Through south Panchvati a roughly paved road winds back towards the river between rows of large irregular houses. Except for its temples and fine trees Panchvati is a place of little interest or beauty. A stretch of rock and sand on the low bank of the river is the site of the chief fair weather market in Násik. The site of the market commands a good view of Musalmán and Maráthi Násik. The river bank which is fringed with temples and shrines rises slightly to the north and is covered with large and lofty houses. From this it sinks to the low thickly-built centre of the city and again slopes upwards at first crowded and then with fewer buildings till, near the second bend of the river, it ends in a flat-topped bluff about eighty feet above the river bed.

Crossing back from Nárushankar's temple to Báláji's temple, a short distance along the river bank leads south to the Delhi gate. From this the Delhi gate road passes south to the Cross or Tiundha. Most of the houses in this part of the city are plain and ugly, but some, notably Báláji Thákur's on the right close to the Tiundha, have plain massive teak pillars with richly carved capitals and brackets supporting balconies faced with varied and delicate tracery. From the Cross the best way to the south-east of the town is perhaps by the Madhali lane up Ganesh hill and across Sonár Áli to the Jáma mosque. This is a plain stone building of considerable size and in good repair. It is interesting because a doorway in the north wall and the principal entrance in the east show that the mosque is made from an old Hindu temple. The temple belonged to Mahálakshmi whose broken image is said to be kept in a shrine of that goddess in a suburb of the same name to the south of the town. Further east, the high ground ends in the New Fort or Navi Gadhi, whose bare flat top is adorned by a magnificent and very old banyan tree. On a small spur to the north of the New Fort is the Potters' quarter, and to the north-east of the Potters' quarter, separated by a deep hollow, is the bare top of the Old Fort or Juni Gadhi. The old gateway and walls have been carried away and no trace of building is left except a small ruined mosque on its western crest. The east Bombay-Agra road passes round the foot of the old fort, along the hollow of the Nágjhiri streamlet. It crosses the river by a low paved way built in horse-shoe shape, the road on either side running about eighty yards up the river. Below the crossing is a sloping pavement for bathing and drawing water, and close to the right bank, surrounded by the stream in times of flood, is the handsome stone temple of Tálkute. Further down lies the ferry boat with two landing piers and raised wire rope. Close to it is the Hindu burning-ground. Eastward, beyond the hollow of the Nágjhiri, the south bank again rises and stretches east in broken hillocks.

The best general view of the river and city of Násik is from Mr. Raghoji Sánap's residence on the crest of the high bluff to the west of the old fort, a little below the second bend of the river. Down the centre, gay with loungers and bathers, winds the broad Godávári, its banks lined and its rocky bed dotted with shrines, monuments, and temples. During the rainy months a swift muddy current fills the bed from bank to bank, and in the fair season a clear slender stream winds among the pavements, steps, and shrines. Along the west bank the high southern bluff of Ganesh hill slopes northwards to the Sarasvatí in an unbroken stretch of red tiled roofs. Beyond the Sarasvatí, hidden by trees and broken by spires and pinnacles, the roofs rise slightly to the high ground at the first bend of the river. In the centre of the low eastern bank, behind its fringe of river-side shrines and temples, lies the town of Panchvatí, its large red roofs relieved by the white domes of Kapáleshvar and the black spire and gilded pinnacle of Rámji's temple. To the south stretch rich gardens and sugarcane fields, fenced by trees and high hedgerows, and all round are groves of handsome tamarinds, *nims*, banyans, and

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mangoes. North of these groves a wooded plain stretches to a low tableland whose ends rise into sharp conical hills, in the east most of which is carved a group of Jain temples known as the Chámbhár caves. Behind this nearer range is an irregular group of higher and more rugged hills. Beginning from the right, the first of these hills is known as *Joban Tekdi* the Breast Hill. The higher level-topped hill to the left is Rám's Bedstead or *Rámsej Killa* where Rám used to rest. The hill with three knobs further to the left is the Monkey's Tail or *Mákad Shepin*, and to the left of it is *Moni Mhátári* the Silent Old Woman. Further to the left and close at hand is *Suliya* or the Cone, the westmost point of the plateau which ends eastwards in the Chámbhár Hill. Behind *Suliya*, at about the same distance as *Moni Mhátári*, is *Dhair* or *Bhorgad* the Black Fort, with an excellent quarry from which the stone of Kála Rám's temple is said to have been brought. To the left the last in the range is *Radtondi* or the Hill of Weeping because, it is said, of the roughness of the pass over it. In clear weather the rugged forms of the Chándor range may be seen stretching east behind the Chámbhár hill. From Mr. Raghoji's house, through the Sonár Áli and Budhvár Peth wards, a winding road leads south-west to the Pirzádá's tomb or *Dargha*. From high ground near the tomb the greater part of the southern wards of the town, in which there is little of interest, may be seen. From the *Dargha* ward a path leads west to the old Coppersmiths' quarters or *Juni Támbat Áli*, a busy prosperous part of the town with some well-carved house fronts. The circuit of the town is completed at Triumbak Gate in the south-west corner of Old Támbat Áli.

Climate.

The¹ climate of Násik is healthy and pleasant. Even in May, though during the day the wind is hot, the nights are cool and refreshing. The prevailing wind is westerly. Observations taken between 1874 and 1881 show that for upwards of ten months the wind was from the west of north and south, and that during one month only it blew from north-east or south-east. The average yearly rainfall during the ten years ending 1880 was 29·36 inches. The least fall was 18·14 inches in 1876 and the heaviest 56·07 inches in 1878. The mean yearly temperature during the same period was 74°, the average maximum being 99° and the average minimum 48°. The death-rate for the same period shows an average of 48·14 the thousand, an abnormally high rate in so healthy a climate as Násik. The death-rate was lowest, 32·98 the thousand, in 1871, and highest, 78·40 in 1878, the year of unusual rainfall. The great mortality in 1878 was due not to cholera or small-pox but to fever and in a less degree to bowel complaints, diseases which are always most fatal in seasons of excessive damp. The death-rate among Musalmáns is extremely high. In Mr. Hewlett's opinion the high death-rate in Násik is chiefly due to impure water and imperfect drainage. The sanitary condition of Násik has a special importance because, as it is one of the chief centres of pilgrimage, if infectious disease breaks out in Násik, it is likely to be carried over the whole Presidency.

¹ Sanitary Commissioner's Report on Násik (1881), pp. 45-63.

The proverb *Násik nav tekávar vasavile*, Násik was settled on nine hills, supports the view that the name Násik is probably the Sanskrit *navshikh* or the nine-pointed. The total of nine hills was probably chosen rather for its holiness than its accuracy. Even if the number was at one time correct the filling of hollows by earth and ruins has made the limits of the hills difficult to trace. Their enumeration differs; the following seems on the whole the most generally received and the most correct account. Beginning with the east, the first hill is the Juni Gadhi or Old Fort, an alluvial mound seventyoreighty feet high and 410 feet long by 320 feet broad, of which some fifteen to twenty feet on the top seem to be artificial. The north side, which overhangs the river, is steep and to the east south and west deep gullies cut it off from the rest of the town. Except a ruined mosque no trace of its buildings remains. The second hill lies to the south-west of the Old Fort. It is known as the New Fort or Navi Gadhi and was the site of the Musalmán Court-house and of several large mansions. Except a fine banyan tree and an old cistern almost no trace of the old buildings remains. Deep hollows mark off the New Fort on the north the east and the south. To the west the ground is on the same level as its flat top. This high ground ends southward in the Pathánpura quarter in a small hill called Konkani Tek or East Konkani Hill. Further west it forms the Jogváda Tek or Jogis' Hill which is now divided into two parts, Jogváda in the south and Dargha to the north, both of which according to local accounts were included in the early Hindu Jogis' hill. The high central land ends towards the west in Mhasrul Hill, perhaps in Musalmán times the brocade or *mashru* weavers' hill, now believed to be called after the god Mhasoba but the shrine is modern. The height to the east of Mhasrul hill is Dingar Áli Hill, which passes eastwards into the high level of the west of the New Fort. Between Dingar Áli hill and the New Fort the high central plateau ends northward, over the river in the hill of the Bahmi Hill also called Jáma mosque Hill or Soni. To the west of Bahmi Hill is Ganpati's Hill on the west. The ninth hill is an artificial height on the river bank closely covered with houses, a considerable distance to the north of Ganpati's hill and between the Náv gate and the Delhi gate. This is called Chitraghanta's Hill after a shrine of the goddess Chitraghanta on the hill top.

The natural drainage of the town or *kasba* of Násik is north and north-east to the Godávari; east and south-east to the Nágjhiri, which winds round the town to the south and east and joins the Godávari close to the crossing of the east Bombay-Ágra road; and west and north-west into the Sarasvati, which skirts the west and north-west of the town and falls into the Godávari near the Delhi gate. The Marátha suburb or *pura*, except a little in the north which drains into the Godávari, discharges its water east and south-east into the Sarasvati. A small area in the north of Panchvati drains into the Aruna and a considerable section in the south from both sides drains into the Vághádi or Varuna. The rest slopes west to the Godávari. The four minor streams, the Nágjhiri, Sarasvati, Aruna, and Vághádi, are dry during the fair weather and seldom have much water except in the highest floods. The Godávari which

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either directly or indirectly receives the whole of the town drainage passes through Násik in a double curve or inverted S from north-west to south-east. The first part of its course within town limits is towards the east. Near the ford, between Jonappás steps on the right and the Dángar landing on the left, it takes a gradual bend to the south-east and flows south-east between Panchvati and Násik about 800 yards as far as the Áshra gate where it turns to the east. At its widest the river-bed is about two hundred yards broad. Most of the bottom is trap rock but there are patches and hollows of coarse sand. The whole breadth of the river is not covered with water except in high floods. During much of the rains there is a broad margin at the sides and patches of dry rock in the centre of the stream. In the fair season the stream shrinks to a narrow thread, and towards the close of the hot weather the current almost ceases. Even at the driest, especially in the upper part of the river, are several large paved pools whose water almost never fails. All the year round pilgrims come to drink and to bathe in these pools and on the steps which line great part of the river-bed townspeople come to wash clothes and vessels and to draw water, and at the level sandy patches cattle come to drink. Except when there is a strong scour during the rains the river water is much defiled in its passage through the city.

Divisions.

The city of Násik includes three main parts. Old Násik or Panchvati on the east or left bank of the river; middle Násik built on nine hills on the right bank of the river to the south of Panchvati; and modern Násik also on the right bank of the river to the west of Panchvati and to the north and west of middle Násik. Early Násik or Panchvati is built on the flat rich land which stretches along the left bank of the river. It includes two divisions, Panchvati proper in the west stretching from the Aruna stream in the north-west to the Varuna or Vághádi stream on the south-east a distance of about 500 yards. To the south of the Vághádi is a considerable hamlet known as Ganeshvádi or Ganpatí's village. Panchvati, so called from five banyan or *vat* trees, besides its temples and ruined Maráthi mansions, has many large rest-houses several of which have been built within the last four years by Bhátia merchants of Bombay. The inhabitants are Bráhmans, Gavlis, Souárs, masons, religious beggars, Kunbis, Mális, Kolis, Bhils, and Komtis. Some of them are well-to-do and some are poor. The eastern parts of Panchvati on both sides of the east Bombay-Ágra road are well wooded with some lofty and beautifully grown tamarind and banyan trees.

Sub-Divisions.

The¹ *kasba* or town of Násik is bounded on the north by the river, on the east the east Bombay-Ágra road separates it from the outlying suburbs of Kágdi-pura and Koliváda, on the south the station road separates it from Mahálakshmi and the great Mhár quarter, on the west the Navápura road and the Sarasvati separate it from Navápura or the New Suburb, and on the north-west and part of the north the Sarasvati separates it from the northern suburb of Áditvár. The *kasba* or town of Násik may for convenience be divided into two

¹ Much of the sub-divisional account has been contributed by Dr. Parker, Deputy Sanitary Commissioner.

parts by a line which passes east through the Trimbak gate up the paved slope of the Pinjári Ghát across Kázipura road and Bankar Áli, and then by an imaginary line north-east and east across the New Fort or Navi Gadhi hill and down the hollow between the Old and the New Fort hills east to the site of the old Darbár gate. Of these two divisions that to the north is the *kasba* or town proper and that to the south is the Kázipura or Kázi's suburb. The *kasba* proper includes fourteen main divisions. These are, beginning in the north, Somvár Peth, Chitragbanta, Vakil's Quarter, Mhasrul Hill, Támbat Áli, Dargha, Dingar Áli, an unnamed block for which Madhali is suggested, Ganesh Hill, Budhvár Peth, Sonár Áli, Náikvádipura, Kumbhárváda, and Juni Gadhi or the Old Fort. The Kázi's suburb, beginning from the west, includes Konkanipura, Jogváda, Multánpura, Kalálpura, Kázipura, Urdú Bázár, Chopmandai, Kathada, Pathánpura, and Navi Gadhi or the New Fort. The limits of the sub-divisions are complicated and in some cases are disputed. The simplest way to describe their boundaries and relative positions seems to be, keeping the southern division distinct from the northern division, to begin at the Trimbak gate in the west, pass east through the southern quarters to the New Fort; then to describe the northern division beginning from the Old Fort in the east and working back to the central Cross or Tiundha; from Tiundha to cross north-east to the river, pass north to the Delhi gate, and then south through the western quarters to Trimbak gate.

On entering the town by the Trimbak gate and passing along the Pinjári Ghát road the land on the left or north is in the Jogváda sub-division. JOGVÁDA on the north is separated by the Pinjári Ghát from Dargha, the head-quarters of the Pirzádás, one of the two leading Musalmán families of Násik; on the east the Kázipura gate road separates it from Kázipura; on the south it is bounded by Multánpura; on the south-west by Konkanipura; and on the west it ends in a point at Trimbak gate. Jogváda hill which fills the eastern part of the division and stretches north into the Dargha division is one of the nine hills of Násik, and is said to have been a settlement of Jogis when Násik was taken by the Musalmáns. The people, who are all Musalmáns chiefly messengers and dust-washers, are generally badly off living in poor houses. KONKANIPURA, the south-west division of the town, is called after a settlement of Konkani Musalmáns who are chiefly rice-dealers and are well-to-do living in middle class houses. It is bounded on the north by Jogváda, on the east by Kalálpura, and on the south and west by the station road. The north-west end of Jogváda hill is known as West Konkani Tek or hill, to distinguish it from East Konkani hill in Pathánpura. MULTÁNPURA, which lies to the north-east of Konkanipura, stretches as far east as the Kázipura gate road. It is bounded on the north by Jogváda, on the east by Kázipura, on the south by Kalálpura, and on the west by Konkanipura. The people of this sub-division are chiefly Musalmáns who sell *bombils* and other dry fish. They are badly off, most of them living in poor and small houses. To the south of Multánpura is the small somewhat ill-defined quarter of the pulse-dealers or Kaláls, known as Kalálpura. The people are most of them well-to-do and

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live in good houses. **KALÁLPURA** is bounded on the north by Multánpura, on the east by Urdu Bazár and Chopmandai, on the south by the station road, and on the west by Konkanipura. To the east of Kalálpura is Chopmandai, the market gardeners' quarter, which, except a few houses that straggle south to the Mhárvádá, lies to the north of the station road. **CHOPMANDAI**, apparently the fuel market, is bounded on the north by the southern fringe of Kázipura which is known as Urdu Bazár, on the east by Urdu Bazár, on the south by the Mhárvádá, and on the west by Kalálpura. The people of this sub-division are mostly Mális, husbandmen and vegetable-sellers. They are a middling class, living in middling and poor houses. From Chopmandai Urdu Bazár passes east as far as the Bhagur gate, the houses lying chiefly along the north side of the Urdu Bazár road between Kalálpura and the Bhagur gate. **URDU BAZÁR** is bounded on the north by Kázipura, on the east by Kathada, on the south by Chopmandai, and on the west by Kalálpura. The people are turners, Thákurs, Pardeshi Telis, and Musalmáns, most of them turners, fruit-sellers, hide-dyers, and horse-shoers. They are not well off and live in middling and poor houses. To the north of Urdu Bazár is **KÁZIPURA**, the settlement of the Kázi Sáheb, the founder of one of the two leading Musalmán families of Násik. It is bounded on the north by Budhvár Peth, on the east by Pathánpura, on the south by Urdu Bazár, and on the west by Multánpura and Jogvádá. The people of this sub-division are Musalmáns and Shimpis, most of them well-to-do and living in middle class houses. To the east of Kázipura, and separated from it by Bankar Áli, is **PATHÁNPURA**. It is bounded on the north by Náikvádipura and Navi Gadhi, on the east by Kathada, on the south by Kathada, and on the west by Kázipura. The people of this sub-division are Musalmáns, Chámblárs, Mális, and Sális. They are not well off, most of them living in poor houses. To the south of Pathánpura, stretching far to the south-east with somewhat uncertain limits, is the large quarter of Kathada or the Balcony, called after an ornamental balcony which adorned an old Musalmán mansion. **KATHADA** is bounded on the north by Pathánpura, on the north-east by the high mound of Navi Gadhi, on the east beyond the Bombay-Agra road by the Kágdipura or paper-workers' quarter, on the south-east by the Kolis or fishermen's quarters, on the south by Mahálakshmi and a few outlying houses of the Mhárs' quarter, and on the west by Chopmandai and the Urdu Bazár. The people of this sub-division are chiefly Musalmáns, Shimpis, Kolis, and Bhois. They are badly off, most of them living in poor and small houses. To the north of Kathada is **NAVI GADHI** or the New Fort, a high flat-topped mound crowned by an old and very lofty banyan tree, the site of the Musalmán *darbár* or governor's house. The hill was once covered by the houses of the chief Musalmán officials, but almost all traces of them have been removed. On the north a deep gully known as the *Darbár* gate road separates the New Fort from Kumbhárvádá and the Old Fort, on the east across the Bombay-Agra road is Kágdipura; on the south is Kathada; and on the west the flat top of the New Fort passes into Náikvádipura. This completes the quarters which have been included in the southern

division of the town. To the north-east of the Darbár gate hollow is the OLD FORT which, without any building except a small mosque, occupies the extreme north-east corner of the town. To the north-west of the New Fort, separated from it by a deep gully, is the KUMBHÁRVÁDA or Potters' quarter. On the east it stretches to the end of the spur on which it is built, on the south it is bounded by Navi Gadhi, on the west it passes into Náikvádipura, and on the north-west it is bounded by Sonár Áli or the Jáma mosque quarter. The people are all Kumbhárs, potters and brick and tile makers. NÁIKVÁDIPURA, to the south-west of Kumbhárvádá, is inhabited by poor Musalmáns, sometimes said to be converted Bhils, but there must have been a large foreign intermixture as many of them have markedly Musalmán faces, long and high-featured with full beards. It stretches north almost to the river near Ketki gate. On the east is Kumbhárvádá, on the south is Pathánpura, and on the west is Budhvár Peth. To the west of Náikvádipura and to the north-west of Pathánpura, from which it is separated by Kázipura, is BUDHVÁR PETH. It is bounded on the north by Ganesh and Sonár Áli hills, on the east by Náikvádipura, on the south by Kázipura, and on the west Kázipura gate road separates it from Dargha and Dingar Áli. The people are mostly Bráhmans, Thákurs, Telis, and Otáris, the Bráhmaus and Thákurs well-to-do landowners and moneylenders, the others not well off. Some of the houses are rich and several of them have fine wood carving. To the south-west of Budhvár Peth is Darghápura called after the tomb and mosque of the Pirzáda family which occupies what in early Hindu times was the north part of Jogvada hill. The people of this sub-division, who are chiefly Musalmáns and Manoris, are well off, most of them living in middle class houses. DARGHA is bounded on the north by Dingar Áli, on the east by Budhvár Peth, on the south by Jogvada and on the west by Old Támbat Áli or the Coppersmiths' quarter. To the north of Budhvár Peth and between it and the river is Sonár Áli hill. SONÁR ÁLI, so called because it was formerly occupied by goldsmiths includes the Jáma mosque, Mr. Raghoji's house, and some well-carved dwellings. It runs north to the river between the Ketki and Áshra gates, on the north-east is the Old Fort and Kumbhárvádá, on the east is Náikvádipura, on the south Budhvár Peth, and on the west Ganesh hill. The people are Sonárs, Vanjáris, Lingáyats, and Guravs, most of them well-to-do and living in middle class houses. To the west of Sonár Áli is Ganesh hill. GANESH HILL ends northwards in a point at the Áshra gate, on the east the Áshra gate road separates it from Sonár Áli, on the south is Budhvár Peth, on the west is Dingar Áli, and on the north-west an unnamed block which may be called Madhali. The people of this division, who are chiefly Bráhmans and Kunbis, are well off, most of them living in houses of the richer class. To the south-west of Ganesh hill is Dingar hill. DINGAR HILL is separated on the north by the Madhali lane from the unnamed block which has been called Madhali, on the east it is bounded by Ganesh hill and Budhvár Peth, on the south by Dargha, and on the west by Mhasrul hill. The people are Bráhman moneylenders and beggars and Koshti and Sáli

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basket-sellers and weavers. They are mostly well off, living in houses of the richer class. On the north-west Dingar Āli runs in a corner to the Násik Cross or Tiundha. To the north of Dingar Āli is the unnamed block for which the name Madhali is suggested. MADHALI runs north to the river between the Āshra and Náv gates. On the north the Náv gate road separates it from Chitraghanta, on the north-east is the river, on the south-east is Ganesh hill, on the south Dingar Āli, on the west Tiundha Cross, and on the north-west an unnamed block which lies between the Náv gate road on the south-east and the Delhi gate road on the north-west. This block, which forms part of Chitraghanta, is sometimes known as the Vakils' quarter. The Tiundha or Cross gets its name from the *tin-vudh* or Triplo Slaughter by Rám of the giants Khar the ass-faced, Dushan the ngly-faced, and Trishira the three-headed. It may be considered the heart of the town and is the meeting-place of five main roads, the Náv gate road on the north-east, the Madhali lane on the south-east, the Old Támbat Āli road on the south, Bhadrakáli's lane on the west, and the Delhi gate road on the north. At this place the *Holi* is burned every March-April and garlands of mango leaves, stretched across each of the four main roads show that like other crosses this Tiundha is feared as a gathering place for spirits. At the Tiundha end of the Delhi gate road on the west side is Báláji Thākur's house one of the finest specimens of wood carving in Násik. The unnamed block or VAKIL'S QUARTER to the north of the Tiundha Cross is bounded on the north-east by Chitraghanta hill, on the south-east by the block which has been called Madhali, on the south by the Tiundha Cross, and on the west by Somvár Peth. To the north of the Vakil's and Madhali quarters is Chitraghanta with a high steep hill whose eastern face slopes to the river between the Náv and the Delhi gates. CHITRAGHANTA, which takes its name from a small shrine to Chitraghanta *devi* on the hill top, is on the north separated by the Delhi gate road from Somvár Peth, on the east it is bounded by the river, on the south by the Madhali and Vakil's quarters and on the west by Somvár Peth. The people, who are mostly Bráhmans and Sutárs, are well off, and live in middle class houses. To the north-west and north of Chitraghanta is Somvár Peth, one of the largest divisions of the town, lying along the south or right bank of the Sarasvati. SOMVÁRPETH on the north is separated by the Sarasvati from Āditvár the north division of the main suburb, on the east by the river bank between Báláji's temple and the Delhi gate, on the south-east by Chitraghanta hill, on the south by Bhadrakáli's lane which separates it from Mhasrul hill, and on the west by the Sarasvati which separates it from the Navápura or New Suburb. The people of this sub-division, who are chiefly Bráhmans and Telis, are well off and live in houses of the richer class. To the south of Somvár Peth is Mhasrul hill, a quarter with a considerable number of ruined mansions and empty spaces. It contains in the north-west the beautifully carved Hingne's *Váda* the finest specimen of wood work in Násik, and to the west on the west side of Párasnáth lane the smaller but not less beautifully finished front of Hingne's Diwán's house. The inhabitants, who

are Bráhmans, Kunbis, Nhávis, and Thákurs, are generally well-to-do and live in large rich houses. MHASRUL HILL is separated on the north by Bhadrakáli's lane from Somvár Peth, on the east it is separated by the Old Támbat Áli road from Dingar Áli, on the south it is bounded by Dargha and Old Támbat Áli, on the south-west by Old Támbat Áli, and on the west by the Sarasvati. OLD TÁMBAT ÁLI is the extreme south-west corner of *kasba* proper. It is bounded on the north by Mhasrul hill, on the east by Dargha, on the south by Jogváda, and on the west by the Sarasvati. It is a rich quarter with many houses of well-to-do coppersmiths. Among the older houses are one or two fronts carved in the double-lotus and chain pattern.

The main *pura* or suburb in Násik is the modern or Marátha town to the west and north-west of the Musalmán city from which it is separated by the stream of the Sarasvati. The Marátha town is divided into two nearly equal sections by the Navápura road which runs north and south. In the south of Navápura to the south of the Trimbak gate road is a small quarter known as Khadkála or the rocky, whose limits stretch south to the mutton market and Dhondo Mahádov's fountain. The people of this sub-division are Musalmáns, Pársis, Márwár Vánis, Dhobis, Mochis, Jingars, and Bhangis. They are mostly well-to-do and live in good houses. To the north NAVÁPURA stretches from the Trimbak to the Hatti gate road. From the Hatti gate road it stretches north-east to near the Peshwa's New Palace now the Collector's office. About the Collector's office is a small quarter known as the Pul or bridge from an old Maráthi culvert across the Sarasvati. It is inhabited by Bráhmans, Sonárs, Márwár and Gujarát Vánis, Shimpis, Káchis, Halvais, and Bohorás, all well off, living in rich and large houses. The whole of the inhabited quarter to the north of the Hatti gate road and the Pul or main market road, which runs from the Collector's office east to the river at Baláji's temple, is included in the Áditvár Peth, so called from a Sunday cloth market which used to be held in it. The inhabitants are Bráhmans, Telis, Márwár Vánis, Kunbis, Vanjáris, Lonáris, Támbats, and Támbolis. Most of them are well off and live in rich houses.

Of suburbs distinct from the *pura* proper or Marátha suburb there are, in the south beyond the station road, the Mhárs' and Butchers' quarters. Further east is a small suburb named after a shrine of Mahálakshmi. Beyond Mahálakshmi, to the south-east of the town, are the fishers and grasscutters' quarters, and further north Kágdi-pura or the paper-makers' suburb.

The 1881 census returns showed a population of 24,101, of whom 20,472 were Hindus, 3446 Musalmáns, 142 Christians, and 41 Pársis. This gives an average density of sixty-seven to the square acre over the whole area (357 acres) of Násik town. As regards condition the people of Násik may be arranged under four classes, the rich with yearly incomes of more than £100 (Rs. 1000), the upper middle with £100 to £50 (Rs. 1000-Rs. 500), the lower middle with £50 to £20 (Rs. 500-Rs. 200), and the poor with less than £20 (Rs. 200). Of the rich there are from 100 to 150 families. They are chiefly priests, Government servants, lawyers, landlords, pensioners, traders,

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moneylenders, and coppersmiths. Of the upper middle class three are 500 to 700 houses, belonging to the same classes as the rich. Of the lower middle class there are 400 to 500 families, belonging to the same classes with the addition of some oilmen and tailors. Of the poor there are 1800 to 2000 families, chiefly retail sellers, craftsmen except coppersmiths, and a few oilmen and tailors, husbandmen, labourers, wanderers, and beggars.

Except Government servants whose office hours last from ten to five, men of all classes work from seven to twelve, dine and rest for two hours, work from two to six, sup about eight or nine, and retire to rest about ten. Among the rich the women rise about half-past six or seven, clean the hearth, bathe generally at home, help to make ready the midday meal, dine after their husbands, rest till two, go to the temple to worship or hear sacred books or sew or embroider at home, help in making the supper, and retire to rest about ten. Except that they rise about six, and bring water, bathe in the river, and visit the temple in the morning, middle class women pass the day like the rich. Poor women, except among Bráhmans and other high classes, rise about four and grind grain till daylight. Then after a light breakfast, they work till about twelve, dine, and rest. After two they work till about six, make supper ready, and after supping go to bed about nine. A husbandman's wife takes his breakfast to the field about nine and going home makes ready dinner about twelve. In the afternoon she does house work and in the evening makes supper ready and sups. In busy times she takes her husband his breakfast at nine and his dinner at twelve, and, after a two hours' rest, works with him in the field till evening. She bathes at home or in the river about once a week or a fortnight, and goes to the temple four or five times in the year, on *Sankranti* (January), *Shivrátá* (February), *Rámanavmi* (April), *Diváli* (October-November), and *Kártiki Ekádushi* (November), and on eclipses.

Living.

The rich generally live in their own houses, which if let might command a yearly rent of £5 to £10 (Rs. 50-Rs. 100). They have one or two servants to cook and bring water, at a yearly cost of £10 to £15 (Rs. 100-Rs. 150), and one or two buffaloes and a cow.¹ Few keep either a horse or a bullock carriage. The yearly cost of food for a family of five, a man a woman and two children, varies from £25 to £35 (Rs. 250-Rs. 350), and the cost of clothes from £7 10s. to £10 (Rs. 75-Rs. 100).² A son's marriage costs £80 to £200 (Rs. 800-Rs. 2000), and a daughter's, because no ornaments are given, £60 to £120 (Rs. 600-Rs. 1200); a death costs £10 to £20 (Rs. 100-Rs. 200); and a birth £5 to £10 (Rs. 50-Rs. 100).³

¹ The wage details are : Cook £3 12s. (Rs. 36) and dinner, house servant £6 (Rs. 60), stable servant £4 16s. (Rs. 48), barber and washerman £1 4s. (Rs. 12).

² The clothing details are : The woman, 2 *saddis* Rs. 10 each; 4 bodices Rs. 1 each, *pidmbars* Rs. 50, shawls Rs. 100-Rs. 200, and *paithanis* or silk *saddis* Rs. 150-Rs. 200. The shawls and silk robes last for many years. The man, a turban Rs. 25-Rs. 40 lasting four years, a coat *angarkha* of broadcloth Rs. 20-Rs. 30, and twelve cotton coats Rs. 1 each, two pairs of *dhotars* Rs. 10-Rs. 15 a pair, and a pair of shoes Rs. 4, each. The child Rs. 7½-Rs. 10.

³ The ceremonial expenses are : Marriage, for a boy, ornaments Rs. 800, food Rs. 500, charity Rs. 100, fireworks Rs. 50, musicians Rs. 50, *pánsupáris* and dancing

Upper middle class families live in houses with a yearly rent of £5 to £7 10s. (Rs. 50-Rs. 75); servants cost them about £2 (Rs. 20) a year, food from £20 to £35 (Rs. 200-Rs. 350), clothes from £4 to £5 (Rs. 40-Rs. 50); a son's marriage from £50 to £100 (Rs. 500-Rs. 1000), and a daughter's from £40 to £60 (Rs. 400-Rs. 600); a death about £10 (Rs. 100); and a birth from £4 to £7 10s. (Rs. 40-Rs. 75).¹ Lower middle class families live in houses with a yearly rent of £2 10s. to £3 (Rs. 25-Rs. 30); their servants cost them about 9s. (Rs. 4½) a year, their food £18 to £24 (Rs. 180-Rs. 240), their clothes £3 to £3 10s. (Rs. 30-Rs. 35); a son's marriage £40 to £70 (Rs. 400-Rs. 700), and a daughter's £30 to £50 (Rs. 300-Rs. 500); a death £5 to £6 (Rs. 50-Rs. 60), and a birth £4 to £5 (Rs. 40-Rs. 50).² The poor live in houses with a yearly rent of 4s. to 8s. (Rs. 2-Rs. 4), the barber and washerman cost them 6s. (Rs. 3) a year, food £10 to £15 (Rs. 100-Rs. 150), clothes £1 10s. to £2 (Rs. 15-Rs. 20), a son's marriage £8 to £15 (Rs. 80-Rs. 150), and a daughter's £5 to £10 (Rs. 50-Rs. 100), a death £2 to £3 (Rs. 20-Rs. 30), and a birth 10s. to £1 10s. (Rs. 5-Rs. 15).³

The following is a short summary of the present strength and condition of the different classes of townsmen:

PRIESTS, of whom there are about 1300 families, are found in all parts of the city. They are of two main classes Hindus and Musalmáns. The Hindu priests, who are almost all Bráhmans, live chiefly in Panchvati and in New Násik or Navápura. Of these about fifty have hereditary supporters or *yajmáns*; the rest have no settled income, some of them being family and others temple priests. Those who have hereditary supporters take charge of their supporters

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girls Rs. 50, labour Rs. 50, miscellaneous Rs. 400, total Rs. 2000; Death, wood Rs. 8, priest Rs. 50, money gifts to Bráhmaṇ beggars or *gandhákshat* Rs. 50, grain and cloth or *dashdán* Rs. 40, and *annakharā* Rs. 40, total Rs. 188; Birth, confinement charges Rs. 25, gifts to Bráhmans Rs. 25, sweetmeats Rs. 15, betel-leaf and musicians Rs. 10, clothes for the mother and babe Rs. 25, total Rs. 75. The charges for a girl are Rs. 10 to Rs. 20 less.

¹ The details are: Servants, a Kunbi woman to help Rs. 12, and the barber and washerman Rs. 9; Clothes, the woman, 2 *sádis* at Rs. 8 each and 4 bodices at *as*. 8; the man a four-year turban Rs. 15, two pairs of waistcloths at Rs. 8, 4 coats at Re. 1, and a pair of shoes Rs. 1½; the boy and girl Rs. 4 each. Marriage, a son's marriage, ornaments Rs. 400, clothes Rs. 200, food Rs. 300, charity Rs. 50, fireworks Rs. 25, labour Rs. 25. The expense of a daughter's marriage is the same except that there are no ornaments. Death, wood Rs. 8, priest Rs. 15, beggars *gandhákshat* Rs. 20, *saptadán* Rs. 25, *annakharā* Rs. 25, miscellaneous Rs. 7. Birth, confinement charges Rs. 20, Bráhmaṇ beggars Rs. 12, sweetmeats Rs. 10, *pánsupári* Rs. 5, clothes Rs. 30.

² The details are: Clothes, the woman, 2 robes at Rs. 6 and 4 bodices at Rs. 1½; the man a two-year turban Rs. 6, two pairs of waistcloths one at Rs. 6 the other at Rs. 4, four coats at 12 *ans.*, and one pair of shoes Re. 1; the children Rs. 2 each. Marriage for a boy, ornaments Rs. 280, for both boy and girl clothes Rs. 150, food Rs. 200, charity Rs. 40, fireworks and oil Rs. 15, miscellaneous Rs. 15. Death, wood Rs. 8, priest Rs. 10, gifts *gandhákshat* Rs. 20, *saptadán* Rs. 20, *annakharā* Rs. 20. Birth, confinement Rs. 15, ceremonies Rs. 6, charity Rs. 8, sweetmeats and music Rs. 10, feast on twelfth day Rs. 10; total Rs. 49. The charges on account of the last three items are greater on the birth of a son than of a daughter.

³ The details are: Clothes, the woman 2 robes at Rs. 3 and one bodice at Re. 1; the man a two-year turban Rs. 4, two pairs of waistcloths at Rs. 2, four coats at 12 *ans.*, and a rupee pair of shoes; the boy and girl together cost Rs. 3. Marriage for a son, ornaments Rs. 50, for both boy and girl clothes Rs. 25, food Rs. 50, oil gifts and music Rs. 25. Death, wood Rs. 8, priest Rs. 3, gifts to beggars in money Rs. 5, in food Rs. 14. Birth, confinement charge Rs. 10, sweetmeats Rs. 1, and clothes Rs. 4.

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and officiate at the different ceremonies when they visit Násik as pilgrims. Almost all of these men are well off, living in large houses, able to save, and occasionally lending money.¹ None of the wives of the Bráhmans, who earn their living as priests, do anything but housework. All send their boys to school teaching them Maráthi and a few English, and striving to get them into Government service, in which many have risen to high positions. Of Musalmán religious officers, besides the Kázis and Pírzádás who are well-to-do and much respected, there are several houses of priests or *mullás*, and mosque servants or *mujávurs*. These are generally poor and eke out a very small stipend by the practice of some calling or craft.

Lawyers.

LAWYERS, of whom there are about twenty-five houses chiefly in New Násik, are all Bráhmans except two Thákurs or B hma-Kshatris. All of them both Brahma-Kshatris and Bráhma are rich and save. Their wives do house work generally with the help of servants. Their boys go to school and learn English. Some of them have risen to high places in Government service.

Government
Servants.

GOVERNMENT SERVANTS, numbering 300 houses, live in all parts of the town. They are Bráhmans, Prabhus, Kunbis, Maráthás, Mális, Vanjáris, Musalmáns, Pársis, and Christians. Of the Bráhmans some hold high places in the revenue, judicial, and police branches of the service, others are clerks, and a few are messengers and constables; the Prabhus are chiefly clerks and a few hold high revenue and judicial posts; the Kunbis are messengers and one is a clerk; the Maráthás are messengers and constables; the Mális are messengers and constables and one is a clerk; there are five Vanjáris, one a clerk, two messengers, and two constables; the Musalmáns are constables and messengers, one or two of them are clerks, and some hold high posts; of the Pársis and Christians a few hold high positions as magistrates and in the police. Of Government servants only those in high positions are able to save. Their wives do nothing but house work, and all but a few messengers and constables send their boys to school.

Practitioners.

Besides the civil surgeon and hospital assistant, there are about eight PRACTITIONERS. Five of these are Bráhmans known as *vaidyas* and one is a Musalmán *hakim*. The *vaidyas* live in the Maráthá and the *hakim* in the Musalmán quarter of the city. Except that the *hakim* bleeds they perform no surgical operations. They are called in cases of sickness, and are generally paid about an *anna* a visit, besides the price of the medicine and a present of 2s. to £5 (Rs. 1 - Rs. 50) when the patient is cured. They neither save nor lend money but are fairly off, free from debt, and living in good houses with a yearly rent of £2 to £2 8s. (Rs. 20 - Rs. 24). Their wives do nothing but house work and their boys go to school. Besides these regular doctors Sonárs sometimes pull teeth, Hajáms and their wives bleed, Hajám Kunbi and Teli women act as midwives, and wandering Vaidus bleed and prescribe pills or *mátrás*.

¹ Details are given above pp. 37-39.

Of MEN OF MEANS there are about twenty-three families, fifteen landlords and about eight Government pensioners. Of the landlords or *inámdárs*, some are Bráhmans who live in the new, and others are Musalmáns who live in the old part of the city. Partly from the number of dependents, and partly from the large sums they spend on marriages and other ceremonies men of this class are badly off. Most of them are in debt. They send their boys to school and some of them have risen to high posts in Government service. The Government pensioners are Bráhmans, Musalmáns, Maráthás, and Mhárs. One is a Shimpi. They are well-to-do and educate their children chiefly for Government service and as pleaders.

Of MONEY-LENDERS, the chief are Bráhmans of all sub-divisions and Márwár and Gujarát Vánis. The Bráhman money-lenders who number seven to ten families are almost all settled in new Násik. They are sober, fairly thrifty and hardworking, and well-to-do, some of them with capitals of £2500 to £5000 (Rs. 25,000-Rs. 50,000), and one with a fortune of nearly £60,000 (Rs. 6,00,000). They live in their own houses worth a yearly rent of £5 to £10 (Rs. 50-Rs. 100). Their women do nothing but house work and are helped by servants, and their boys go to school from seven to fifteen learning Maráthi and a few English. They lend money to traders, husbandmen, and brass-workers chiefly for trade purposes, but sometimes to meet marriage and other special private expenses. The advances are made sometimes on the security of land, houses, and ornaments, and sometimes on personal security. Their rates of interest vary from six per cent when gold and silver ornaments are pledged, to twenty-four per cent on personal security. Except when gold and silver are pledged bonds are always taken. Two books are kept, a day-book called *rojnáma* or *khanda*, and a ledger or *khátívahi*. Though they often take their debtors into the civil court they bear a good name for patience and fair dealing. Márwár and Gujarát money-lenders number seven to ten houses chiefly in new Násik. They are most hardworking sober and thrifty, but very harsh and grasping. They are well off, some of them with capitals of £5000 to £7500 (Rs. 50,000 - Rs. 75,000), living in houses of their own worth a yearly rent of £5 to £10 (Rs. 50-Rs. 100). Their women do nothing but house work, and their boys go to school from seven to sixteen, and learn Maráthi at school and Márwári and Gujaráti at home. They make advances to traders shopkeepers and husbandmen, chiefly for trade purposes and sometimes to meet marriage and other private expenses. They always require bonds and sometimes take houses fields and ornaments in mortgage. Their nominal rates of interest are the same as those charged by Bráhman money-lenders. In addition to the interest when making an advance, under the name of discount, *mandái*, *manote*, and *batta*, they levy special cesses each of two to five per cent on the amount borrowed. They keep the same books as Bráhman money-lenders. As creditors they have a bad name for harsh and unscrupulous if not dishonest practices. Besides Bráhmans and Vánis a few Kaláls or pulse-sellers, a tailor, an oilman, a Vanjári, a Konkani Musalmán, and one or two copper-smiths lend money. Money-lenders' clerks are almost all Bráh-

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Men of Means.

Money-lenders.

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Money-changers.

mans. They write Modi and Gujaráti and a few English, and are paid £1 to £4 (Rs. 10-Rs. 40) a month.

MONEY-CHANGERS, or *saráfs*, numbering about ten houses, are chiefly Bráhmans settled in the new town. They are patient and thrifty and fairly well-to-do with capitals of £10 to £100 (Rs. 100-Rs. 1000). They live in houses of their own, worth a yearly rent of 12s. to £1 4s. (Rs. 6-Rs. 12); their women do nothing but house work, and their boys go to school, where many of them learn English. They gladly enter Government service and some have risen to high positions. The money-changer sits in his shop or by the roadside, buying and selling ornaments, and changing copper and silver coins or copper coins and *kavdi* shells. Those who sit by the roadside are called Menbájáris. They give copper for silver and *kavdis* for copper without charge, but levy a quarter of an *anna* when they give silver for copper, and an eighth of an *anna* when they give copper for *kavdis*. Besides these Bráhmans, one or two Shimpis, a Khatri, a Thákur or wood-turner, and a Kunbi, earn their living as money-changers. *Kavdi* shells are brought from the coast by grocers and spice-dealers and are much used in the vegetable markets. Poor boys, Kunbis Sonárs Shimpis and Bráhmans, buy them from the grocers at ten per cent discount, and hawk them about the market at the rate of eight *kavdis* to a quarter *anna*.

Grain-dealers.

GRAIN-DEALERS, numbering 100 to 200 families, are found all over the town. They include Bráhmans of all kinds, Marátha Márwár Pardeshi and Lingáyat Vánis the last known as Shetis, Thákurs or Brahma-Kshatris, Kaláls or pulso-sellers, Khatri, Cutchi Telis, Shimpis, Vanjáris, Kunbis, Gavlis, Dhangars, and Cutchi and Konkani Musalmáns. They belong to two classes wholesale and retail dealers. The wholesale merchants, of whom there are altogether about twelve, are Marwár Vánis, Kaláls, and Konkani Musalmáns. They are rich, bringing grain in large quantities, chiefly wheat and millets from Khándesh, and rice from the Konkani, and disposing of it to retail sellers. The Cutchi Musalmáns are especially enterprising. They live in houses worth a yearly rent of £2 10s. to £3 (Rs. 25-Rs. 30), their wives do nothing but house work, and their boys go to school. The retail grain-dealers, who are chiefly Bráhmans, Telis, Mális, Kunbis, Lingáyats, and Shimpis, are found in Old Násik. They often carry on their trade partly by borrowed capital. As a class they are poor, living in houses worth a yearly rent of 6s. to 10s. (Rs. 3-Rs. 5). The wives of some Lingáyats and Telis sell in their shops, and only a few of their boys go to school. They buy partly from Kunbis and other husbandmen in the Násik market and partly from wholesale grain-dealers. They are hardworking sober and thrifty, but have a bad name for cheating their customers by using more than one set of measures.

Vegetable-sellers.

VEGETABLE-SELLERS, of whom there are about fifty houses in different parts of the city are Mális, Páhádís, Káchis, Bágváns, and Kunbis. They are hardworking thrifty and honest, and except the Káchis are sober. As a class they are poor, living from hand to mouth, in houses of a yearly rent of 6s. to 8s. (Rs. 3-Rs. 4), their wives

working as saleswomen and none of their boys going to school. The Mális grow their own vegetables, the others buy from gardeners. They sell to all consumers and some of the Bágváns send to Bombay. Head-loads of fuel are brought in the morning for sale in the market by Kolis, Bhils, and Mhárs, and other women. Head-loads of grass are brought in the evening by Kunbi and Máli women. Bhils Mhárs and Kolis bring fuel from a distance of ten or twelve miles and do not get more than two *annas* the head-load. They live from hand to mouth. The grass is their own property or bought from wholesale sellers. It is stacked in large heaps or *ganjís* outside the town. These grass stacks are generally the property of large dealers who buy up entire meadows or *kurans*.

SUGAR and SPICE DEALERS are of two classes, wholesale and retail. The wholesale dealers number about eight houses. They live chiefly in the new town and are Márwár Vánis and Cutch Musalmáns. They are thrifty sober hardworking and well-to-do with capitals of £100 to £500 (Rs. 1000-Rs. 5000), living in houses worth a yearly rent of £2 10s. to £5 (Rs. 25-Rs. 50), and saving. Their women do nothing but housework, and their boys go to school from seven to fourteen. They bring their spices and sugar from Bombay and sell to retail dealers.¹ Of retail sugar and spice dealers there are about fifty houses, chiefly Bráhmans, Maráthi Vánis, and Cutch Musalmáns. Except the Cutch Musalmáns who are well-to-do, importing English sugar and a large assortment of other articles, the retail dealers are not well off. Their capitals vary from £10 to £20 (Rs. 100-Rs. 200), and they live in houses worth yearly rents of 6s. to 12s. (Rs. 3-Rs. 6). Their women do house work and sometimes sell in the shop; their boys are sent to school. They buy from wholesale dealers and sell to consumers.

SALT-SELLERS are partly wholesale partly retail. There are only two wholesale salt-dealers, one a Maráthi Váni and the other a Teli; both of them live in Navápur. They are not men of much wealth. The salt comes from the Konkan, almost all of it by rail. The dealers either go themselves to Panvel or Pen or buy through their agents one to two railway wagon-loads. The retail sellers, who are about fifty in number, are all oilmen's and Kunbis' wives. They sell in the market to consumers and do not make more than 3d. (2 *ans*.) a day.

OIL-SELLERS are of two classes, Telis Pardeshis and Kunbis who press sweet oil, *khurásni* and *mohel*, and Musalmán Bohorás, who import kerosine or as the people call it gas-light oil. Of Telis there are about 300 houses in different parts of the town. A few are rich wholesale dealers, but the bulk are retail sellers. The wholesale dealers have their presses and also buy from the retail sellers and store oil. The retail sellers live in houses worth a yearly rent of 6s. to 12s. (Rs. 3-Rs. 6.) They are badly off suffering from the

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Sugar and Spice Dealers.

Salt-sellers.

Oil-sellers.

¹ The Cutch Musalmáns bring a little English sugar for the use of Musalmáns and Europeans. Only a small quantity is consumed as it is dear. It is forbidden to Hindus on account of the use of bones in refining it. The bulk of the sugar brought from Bombay comes from near Bassain.

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competition of kerosine-oil. Their wives sell oil and salt and some of them work as day labourers ; their boys seldom go to school. They have their own presses and sell either in their houses or in the market. The kerosine-oil sellers, of whom there are about fifteen Bohorás and Márwár Vánis, bring the oil from Bombay and sell it in Násik. This branch of trade has of late greatly increased.

Butter-sellers.

BUTTER-SELLERS, of whom there are about twelve houses, live in Násik and Panchvati. They are not well off. Their women sell *tík* or buttermilk, *dahi* or curds, and milk. Clarified butter is brought from Khándesh and Márwar in large leather jars called *budlís* by three or four families of Vánis who sell it in Násik to retail dealers or rich consumers. The retail sellers, of whom there are eight or ten families in the new town, are Bráhmans Kunbis and Maráthi Vánis. They are not well-to-do. They live in houses worth a yearly rental of 6s. to 12s. (Rs. 3-Rs. 6), their wives do nothing but house work, and their boys do not go to school. They buy the butter partly from wholesale dealers partly from the villages round bringing it on their backs in small earthen jars called *dapkis*. They sell to consumers. There is no export of butter from Násik.

Milk-sellers.

MILK-SELLERS or *garlis*, numbering about fifteen houses in Panchvati, are Lingáyat Vánis and Maráthás. A few Kunbis and Mális in new Násik also sell milk. They are poor but not in debt living in houses with a yearly rent of 12s. to £1 4s. (Rs. 6-Rs. 12) ; their women help by selling milk ; their boys do not go to school. They keep buffaloes and sell milk to all classes.

Liquor-sellers.

Of LIQUOR-SELLERS there is only one, a Pársi who farms the liquor contract at about £12,120 (Rs. 1,21,200) a year. All the liquor is made of *moha* flowers in the Government distillery to the south-east of the city. All classes openly drink except Bráhmans, Marwár Vánis, and Musalmáns ; the chief consumers are Káchis Komtis and the low castes.

Honey-sellers.

HONEY-SELLERS are Maráthi Lingáyat and Márwár Vánis. They buy the honey in earthen jars from Thákurs, Kolis, and Bhils, and sell to consumers at about 1s. (8 *ans*.) a pound.

Cloth-sellers.

CLOTH-SELLERS of cotton, of wool, and of silk, number about forty houses. They live chiefly round the New Palace or Collector's office. They are Bráhmans, Shimpis, and Márwár and Gujarát Vánis. All are wholesale traders, five or six of them rich with capitals of £500 to £1000 (Rs. 5000-Rs. 10,000). The rest have little capital and have to borrow to carry on their business. Their women do nothing but house work, and most of their boys learn to read and write. They sell both handloom and factory-made cloth, and besides importing from Bombay Ahmadabad Ahmadnagar Nágpur and Sangamner, employ Násik Málegaon and Yeola handloom weavers. Since the railway has been opened their trade has increased. They sell the cloth to retail dealers and to consumers. The retail sellers are Shimpis of whom there are about fifteen houses. The woollen cloth is chiefly flannel and broadcloth brought from Bombay and used by Government servants, lawyers, and other people of the richest class. The demand for Cashmere shawls has almost ceased, but white Márwár blankets or *gháblis* are still used by the rich,

especially at night. Silk waistcloths bodices and handkerchiefs are brought from Bombay and Yeola and sold to almost all the rich and middle classes who buy at the time of weddings, and, among Bráhmans, when the bride comes of age. Besides by these regular dealers cotton cloth is sold by Bombay Bohora pedlars and sometimes by Shimpis, and Sális sell the produce of their looms in the market on Saturdays and Wednesdays. Rough blankets or *kámlis* are brought from the neighbouring villages and sold by Dhangars and Shimpis. One Sonár makes a living by going from street to street selling secondhand silk robes.

SHOE-SELLERS are all Chámbhárs. Details are given under the head Shoe-makers. There are also some Pardoshi shoe-sellers.

ORNAMENT-SELLERS, of whom there are about 150 houses in all parts of the city, include three Saráfs, 125 Sonárs, four Otáris, four Lakháris, seven Maniárs, and six Kásárs. Some account of the Saráfs has been given above under Money-changers, and some details of the Sonárs and Otáris are given below under Ornament-makers. The Kásárs sell glass bangles; some of these are Musalmáns and import bangles from Bombay and North India. The Lakháris make and sell lac bracelets and also sell glass bracelets, and the Maniárs sell glass bracelets partly Chinese. Ivory and wood bracelets are sold by turners to Márwár Váni and Cháran women.

ANIMAL-SELLERS are almost all poor, most of them wanderers who occasionally come to Násik on market days. Horses and ponies, bullocks, cows, and buffaloes are brought chiefly from Khándesh and Nemád by Joshis, Panguls, Moudjogis, Mhárs, Chárans, Musalmáns, and some Kunbis. Donkeys are owned by Kumbhárs, Lonáris, and Dhobis; they are seldom offered for sale. Ponies are owned by Lonáris.

FURNITURE-SELLERS. Except Kásárs, who sell but do not make brass vessels, almost all the sellers of articles of native house furniture, earthen pots, boxes, bedsteads, stools, carpets, and mats, are makers as well as sellers. The Kásárs, of whom there are about 100 houses chiefly in Old Támbat Áli in Old Násik, are a well-to-do class though some of them are on borrowed capital. Their houses are generally worth a yearly rent of £2 10s. to £5 (Rs. 25 - Rs. 50); their wives do nothing but house work, and their boys go to school. They buy from Tám bats or employ Tám bats to work for them. They are a shrewd hardworking and prosperous class. Couches, chairs, tables and other articles of European furniture are sold by about twenty-five Bohorás, three of whom keep a large stock.

Besides sugar, kerosine-oil, and furniture Bohorás sell drugs, hardware, and paper, in fact almost all European articles except liquor. The miscellaneous articles of European make which are most used by natives are paper, castor-oil, lavender-water, and quinine.

There are five BROKERS or *daláls*. Three of these, a Bráhman a Márwár Váni and a Pársi, are carrying agents who take goods to

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NÁSİK.
Cloth-sellers.

Shoe-sellers.

Ornament-sellers.

Animal-sellers.

Furniture-sellers.

*Miscellaneous
Sellers.*

Brokers.

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NÁSİK.

Husbandmen.

and from the railway station in specially roomy carts. The two others, a Lingáyat and a Vanjári, are sometimes employed as brokers by Bhátia merchants when they make large grain purchases. When not employed as agents the two grain brokers act as retail grain-sellers.

HUSBANDMEN, of whom there are about 300 houses, are found in all parts of the city. Besides one family of Bráhmans, they are Kumbis, Maráthás, Mális, Vanjáris, Pátharvats, Kolis, Mhárs, and Musalmáns. They are hardworking and sober, and are not extravagant on marriage and other occasions. At the same time they are careless and wanting in thrift, wasteful in many of their ways, and freehanded to excess in their gifts to village servants and beggars. Except in ploughing and working the water-bag the women help in almost every process of husbandry, and, after they are eight years old, the boys are too useful in minding cattle and watching fields to be spared to attend school. They have houses of their own worth a yearly rent of 8s. to 12s. (Rs. 4-Rs. 6); they have generally two to four pairs of bullocks. Some employ farm servants, Maráthás Kumbis and Mhárs; and others have rich watered land well filled and yielding valuable crops. Still most of them are in debt, foolishly taking advantage of the money-lenders' readiness to make them advances. The chief fruit and vegetable growers are Mális and Kumbis.¹

Grass-cutters.

The chief **GRASS-CUTTERS** are a colony settled in the south-east corner of the town. They live in small mud-walled and thatched huts, speak Gujaráti at home, and their women wear the petticoat. They are locally known as Kachh-Bhujis, but they call themselves Káthis, and say that, about 150 years ago, in a time of famine they fled from near Rájkot in Káthiáwár, and two generations back came on from Bombay to Násik. Their headman, the grandson of the leader who brought them to Násik, has considerable influence. They still go to Rájkot and Dwárka and marry with people of their own caste in Káthiáwár. Besides the Káthis, Kumbis Vanjáris and Musalmáns are also engaged as grass-sellers. They rent meadows every year and hire servants to cut and carry the grass which they store in large heaps called *ganjis*. In some cases their women cut the grass.

Rice-pounders.

Rice is pounded by Musalmáns who are known as Konkánis. They hire servants to pound and clear the rice and sell it throughout the year to consumers. They also sell rice wholesale and sometimes send it to Yeola, Nagar, and Paithan. Their women help in clean-

¹ The vegetables grown in the rainy season are, *dángar*, *mula*, *kárlé*, *dodke*, *válke*, *goudri*, *padral*, *gilke* or *ghosál*, *kákli*, *mekya* *tundli*, *methi*, *kardai*, *shepu*, *chavárhável*, *kaluchibhúji*, *tándulja*, *mith*, *tarota* *khuráni*. In the cold season, *bhendi*, *bhopla*, *dingrya*, *váldchya shenga*, *vingi* (*káli*, *dorli*, *vildyati*), *kánde*, *chavlichya shenga*, *karam-kánda*, *moho*, *tikhichi*, *ambáda*, *chuka*, *harbharyáchibhúji*. In the hot season, *bhopla*, *batáda*, *gájar*, *alu*, *abaichya shenga*, *shegryáchya shenga*, *hadghyáchya shenga*, *poklyachi bháji* and *gholichi bháji*.

The fruits are *jámb*, *kel*, *ámba*, *bor*, *sítáphal*, *rámphal*, *dráksh*, *anjir*, *dálimb*, *karbhuj*, *tarbuj*, *káldi*, *makyáchi bhote*, *phanas*, *náring*, *santra*, *pápnas*, *ananas*, *bakule*, *papai*, *jámblé*, *karvande*, *bhumvugáchya shenga*, *tuti*, *alva* and *khirni*. Most of these are sent to Bombay.

ing the rice. They are a well-to-do class. They live together in Konkani-pura in the south-west of old Násik.

The PULSE-SELLERS are Kaláls by caste. They purchase *tur*, gram, *udid*, *mug*, and other pulses from husbandmen and prepare *dál* or split pulse. They hire servants to grind the pulse and their women also help them. They sell the *dál* wholesale and also retail it to consumers. There is also a large demand for the *dál* from Dhulia and Berár. They live in Kalálpura and are well-to-do.

Grain is roasted by Kunbis Vanjáris and Pardeshis. They roast rice gram and peas. Roasted rice is prepared in three forms *pohe*, *kurmure*, and *lúhyá*, roasted gram is called *phutúne*. Some of them have shops and others wander from street to street. They are not well-to-do. They live in different parts of the town.

SWEETMEAT-MAKERS or *Hulraís*, of whom there are about fifteen, are Maráthás and Pardeshis. The Maráthás are old settlers in Násik, the Pardeshis came about eight years ago from Bombay. The Maráthás prepare *pedhe*, *barphi* of three kinds (*dudhúchi*, cocoakernel, and *keshri*), *sábuia*, *batáse*, *reedya*, and *kájubi*. At fairs and during the *Holi* festival they also prepare *gáthyás* and sugar figures of cocoanuts temples and palanquins. All classes buy these. The Pardeshis prepare *bundiche* and other *lúdas*, *jilbi*, *kháju*, *karanjigús*, and *halva*. Bráhmans do not eat these as they are considered impure or *kharkata*. They live in different parts of the town especially in Kázipura, Trimbak Darvája, Áditvár, and near the Collector's office. One or two go from street to street. These never prepare the sweetmeats themselves but buy from others.

Some account of Oil-makers and of Liquor-makers has been already given.

There are three classes of BUTCHERS, Musalmán and Hindu mutton butchers and Musalmán beef butchers. Butchers are either Musalmán *kasáís* or Hindu *khátiks*. The Musalmáns are mutton and beef butchers and the Hindus mutton butchers. There are about fifteen Hindu houses and one Musalmán. The Hindus live in the Khadkáli in Navá-pura and the Musalmán family in the Mhárváda. Their women help them in selling meat. They buy the cattle and sheep on market days from Musalmán dealers. Kunbis generally object to sell their animals to these men. Formerly there was no beef butcher in Násik, but forty years ago a shop was opened in spite of some disorderly conduct on the part of the Hindus. A beef market with six stalls has recently (1883) been opened. Some of the Hindu butchers are well off, the rest are poor.

FISHERMEN number about thirty houses chiefly in the south-west of the town. They are of two classes, Bhois and Dhivars, each with about fifteen houses and differing very slightly in character. They are hardworking and well-behaved, but rather fond of liquor, and poor, living in houses of a yearly rent of not more than 6s. to 8s. (Rs. 3-Rs. 4), and, in spite of help given by the women in selling fish, not earning more than about 7½d. (5 ans.) a day. A few are in debt but most have no credit. Their boys do not go to school. Besides selling what the men catch, the women buy and sell Bombay

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NÁSİK.

Pulse-sellers.

Grain-roasters.

Sweetmeat-makers.

Oil and Liquor makers.

Butchers.

Fishermen.

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dried fish and prawns. The men also carry palanquins, and between December and May grow watermelons and cucumbers with much skill. Fishing is forbidden in the Godávāri between Sundar-narāyan's temple and the flying bridge near the Hindu burning ground.

Poulterers.

Hens and eggs are sold by Musalmāns and by Kolis Mhārs and Bhils who bring them in on market days. Many Government messengers add to their pay by rearing poultry.

Honey-gatherers.

Honey is brought from the forests and hills by Thākurs Bhils and Kolis. It is sold to Vānis of different classes.

Stone-cutters.

STONE-CUTTERS or *pátharvats*, are Konkani Kunbis or Āgrīs of whom about sixty families live in their own houses in Narsingpura in Panchvati. They are sober and hardworking and earn about 1s. (8 *ans.*) a day. They prepare carved stone pillars, stone idols, and *pátis* and *vārantās* for pounding chillies *chatni* and spices. Their women gather and sell dry cowdung and carry bricks and tiles.

Brick-makers.

BRICK-MAKERS, of whom there are about twenty-three families, are of three classes, Maráthás with fifteen, Pardeshis with two, and Káthiáwádis with six or seven houses. The Maráthás live in the east near the old fort; the Pardeshis in the south near the Bhagur gate; and the Káthiáwádis in the west near the distillery. They are sober, dirty, honest, well behaved, and fairly hardworking. Except the Káthiáwádis who are pushing and successful, they are poor, living in their own houses worth a yearly rent of 8s. to 12s. (Rs. 4-Rs. 6), but often mortgaged. With the help of their wives, who drive the asses, gather rubbish for the kilns, and make some of the lighter articles, and of their boys who never go to school and begin to help when about ten years old, they earn about 7½d. (5 *ans.*) a day. Besides bricks and tiles they make earthen pots cups and dishes, and rough clay figures of horses elephants and other animals. Except that the Káthiáwádis colour their vessels with lac, Násik pottery is perfectly plain and is of no special excellence.

Carpenters.

CARPENTERS, numbering forty houses, are found in all parts of the city and chiefly in Chitraghanta in the old town. Except two Maráthás and two Pancháls all are Sútárs. Though hardworking and sober their condition is only middling. They have no capital and live in houses worth a yearly rent of 6s. to 12s. (Rs. 3-Rs. 6). Though their wages are high, 1s. to 1s. 6d. (8-12 *ans.*) a day, the demand for their work is uncertain, and they are sometimes idle as much as six months in the year. Most of them are in debt. They do not work as labourers. If work is scarce in Násik they go long distances even to Bombay in search of employment. Their women do field-work but no other labour. Boys begin to help from ten, and, about sixteen, are able to do a full day's work. Several of them are sent to school. Besides house-building which is their chief occupation, they make carts, field tools, and furniture. They have no special skill and only make articles to order.

Blacksmiths.

Of BLACKSMITHS who make hinges locks and other fittings, some account is given below under the head Iron-workers.

LIME-BURNERS or *Lonáris*, of whom there are about twenty-five houses, prepare cement and charcoal. The cement is prepared by burning in furnaces small pieces of limestone which they bring on their donkeys from near river and stream banks. The charcoal is either bought from other *Lonáris* or prepared by themselves from *bábhul* wood. The women help in bringing the limestone, doing the furnace work, and selling the cement. The cement is sold either in the market or in their own houses. They are poor, but have houses of their own worth a yearly rent of 8s. to 12s. (Rs. 4-Rs. 6). They also own ponies which they let on hire.

TILERS : see Brick-makers.

THATCHERS are Kunbi Maráthas and Koli labourers who are employed to thatch houses in the beginning of the rainy season. They are engaged by contract or daily wages averaging about 9d. (6 *ans.*) a day. The thatching season lasts only for a month or six weeks before the rains (May-June).

PAINTERS, or *chitrakárs*, number four houses, a Kunbi, a blacksmith, a tailor, and a goldsmith. The best is the Kunbi who has ornamented some house-fronts with well-drawn well-coloured figures of considerable grace and naturalness. He is paid about 1s. (8 *ans.*) a day and is fairly off, his services being sought in the villages round. He was taught by his father who is said to have drawn and painted with great speed and cleverness.

Neither wool nor silk is woven in Násik. Cotton weavers are of two classes *Sális* and *Musalmán Momins*. There are about 100 *Sáli* families in old Násik who are hardworking sober and well-behaved but poor. They live in hired houses paying a yearly rent of 6s. to 12s. (Rs. 3 - Rs. 6). They have no capital and are not free from debt. Most of them work for *Shimpis* who pay them 4½d. for every 2s. worth of cloth they turn out (3 *ans.* in the rupee). This gives a daily average of about 6d. (4 *ans.*), a scanty return as a man can weave only twenty days a month. The women, who arrange the threads and do almost every part of the process, one or two even weaving, earn about 1½d. (1 *anna*) a day. Children are early useful and are seldom spared to go to school. *Sális* chiefly make cheap women's robes with silk borders. They suffered much in the 1877 famine but are again (1880) well employed though poorly paid. *Momins*, or *Musalmán* weavers, number only two or three houses in Old Násik where they came about ten years ago from Yeola. They are hardworking and sober but not thrifty. Some have capital enough to buy their own thread. They live in hired houses paying a yearly rent of 6s. to 12s. (Rs. 3-Rs. 6). The women help and the boys are too useful to be spared to go to school. They have constant work the men earning about 6d. (4 *ans.*) a day, and the women about 1½d. (1 *anna*). They make turbans and women's robes without silk. There is one *Koshti* house but they sell betel-leaf and do not weave.

TAILORS, or *shimpis*, numbering about 150 houses most of them in *Kázipura*, are hardworking sober and thrifty. A few are fairly off, free from debt, with credit, and able to save money; the others are poor but free from debt. They live in houses of their own worth a

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NÁSİK.

Lime-burners.

Tilers.

Thatchers.

Painters.

Weavers.

Tailors.

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NÁSİK.

Leather-workers.

yearly rent of 12*s.* to 16*s.* (Rs. 6-Rs. 8). They make clothes and some sell cloth. They have steady employment. The men earn about 6*d.* (4 *ans.*) and the women about 1½*d.* (1 *anna*) a day.

LEATHER-WORKERS, numbering fifty houses, are of five classes, Chámhbárs, Katais, Kátadrangis or Saltángars, Budhlákars, and Dohárs. Besides these, there are some Márwár Mochis who came ten years ago from Bombay. The Chámhbárs and Kátadrangis live near the Bhagur gate, and the Katais and Budhlákars in Khadkáli road. The Chámhbárs and Budhlákars are hardworking, fairly sober, and well-behaved; the Katais, Kátadrangis, and Dohárs are dirty, quarrelsome, and fond of liquor and amusement. They are free from debt, chiefly from their want of credit, and live in houses of their own worth a yearly rent of 1*s.* to 8*s.* (Rs. 2-Rs. 4). They have steady employment, the men earning about 6*d.* (4 *ans.*) a day, and the women about 1½*d.* (1 *anna*). Boys help after they are ten and are almost never sent to school. The Dohárs tan and the Saltángars dye leather red, the Budhlákars make oil and butter jars, and the Chámhbárs shoes, sandals, and water-bags. They sell their wares partly in the market-place, partly in their own houses. The Mángs make leather ropes.

Ornament-makers.

ORNAMENT-MAKERS are chiefly Sonárs of whom there are about 300 houses in all parts of Násik. They are fairly sober and hardworking, but have a bad name for cheating. Some of them live in their own houses and are well off. Others live in hired houses with a yearly rent of 6*s.* to 12*s.* (Rs. 3-Rs. 6) and many of them are in debt. When at work they earn about 6*d.* (4 *ans.*) a day, but work is not constant, and some of them, both men and women, have to eke out their living by labour. They make gold and silver ornaments to order and also a few ornaments of tin and brass for sale. The people have little faith in their honesty, and when they employ them either call them to their houses or watch them when at work. A Sonár is paid for gold work 1½*d.* to 3*d.* and sometimes as high as 2*s.* (1-2 *ans.* to the rupee) the *tola* or rupee weight, and for silver work ¾*d.* to 6*d.* (½ *an.*-4 *ans.*). Though not prosperous as a class some of them send their children to school, and two of them are in Government service, one as a clerk, the other as a medical assistant.

Casters.

CASTERS, or *otúris*, numbering five or six houses chiefly in Kázipura, besides bells and metal images in brass copper and bell-metal, make toe-rings of bell-metal which are worn by all women except Márwár Vánis and Bráhmans. They are fairly off and have shops. The women do the housework and sometimes help the men.

Brass and Copper Work.

BRASS AND COPPER WORK is the most prosperous and only well-known industry in Násik. It supports about 300 houses. The workers are of three classes, Tábmbats, Páncháls, and Konkani Musalmáns. Tábmbats, numbering about 125 houses, have two settlements an old one in Tábmat Áli inside of the Trimbak gate, and a new one outside of the Malhár gate. They are intelligent, skilful, sober, and prosperous, and, except that they take a very large number of holidays, are hardworking. They never work on feast days, and when there is a death in the house they do not work for several days. They live in their own houses worth a yearly rent of

£1 4s. to £2 8s. (Rs. 12-Rs. 24) and are free from debt. Some of them have capital and buy the brass and copper; others work for Kásárs. The women do nothing but house work, and the boys go to school and learn to read and write. Work is abundant and they earn £1 10s. to £2 4s. (Rs. 15-Rs. 22) a month. Besides brass pots, pans, bowls, and cups, they make beautifully turned and polished images and ornaments. Pilgrims generally take with them some brass ornament or vessel, and Násik brass work is in regular demand as far as Márwár, Berár, Poona, and Sholápur. Páñcháls, numbering twenty-five houses, in different parts of the town, are hardworking, clever, and prosperous, though fond of liquor. They are cleverer and steadier workers than the Tāmabats and are free from debt, almost all of them well-to-do living in hired houses at a yearly rent of 16s. to £1 4s. (Rs. 8-Rs. 12). The women do nothing but house work, and the boys go to school till they are twelve years old. They make small and beautifully polished articles of brass and use a special mixture of zinc and copper for making bell-metal. They also prepare beautiful zinc water-pots or *jháris* which are used for keeping water cool in the hot season. Komtis, numbering forty houses, in the Narsingpura hamlet of Panchvati, bring small brass pots from Bombay and Poona. They came from Madras about forty years ago. They are fond of drink and quarrelsome. They are free from debt because they have no credit. Konkani Musalmáns, of whom there are seven or eight houses near the Trimbak gate, came from Cháñdor about twenty years ago. They are hardworking and sober, and though not very thrifty are well-to-do. They live in hired houses paying yearly rents of 18s. to £1 4s. (Rs. 9-Rs. 12). Some of them are men of capital working their own metal; others are employed by Tāmabats. The women do nothing but house work, and the boys go to an Urdu school. Their work is constant and yields them 1s. to 1s. 6d. (8-12 *annas*) a day.

IRON-WORKERS, numbering about twenty houses, are found in different parts of the city. They are of four classes, Lohárs, Sutárs, Nálbands, and Ghisádis. Lohárs, of whom there are about twelve houses, live in different parts of the city. They are dirty hardworking and fairly thrifty, but fond of liquor. They live in hired houses paying yearly rents of 6s. to 12s. (Rs. 3-Rs. 6). Their state is middling; most are in debt. The women help by blowing the bellows, and sometimes by working in the fields on their own account or as labourers. Their boys are seldom sent to school and after about ten begin to help their parents. Except a few who are paid £2 to £5 (Rs. 20-Rs. 50) a month in the Igatpuri railway works, their daily earnings are not more than 3d. to 1s. (2-8 *ans*.) They make hooks nails and iron bands, links for swinging cots, iron baskets, buckets and large sugarcane pans, field-tools, stone chisels, carpenter's tools, razors, knives, scissors, and padlocks. The competition of cheap English hardware has greatly reduced the demand for their work and presses heavily on them. Sutárs, numbering two or three houses, carpenters by caste, work as blacksmiths and do not differ from Lohárs in condition. Páñcháls, a small class settled chiefly along the Ágra road, are clean and hard-

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NÁSİK.

Iron-workers.

working but fond of liquor and not very thrifty. They are brass polishers who took to smith's work about fifty years ago. They do not differ from Lohárs in occupation or condition. Most of them are also engaged as tanners or *kallaikars* and a few as carpenters and farriers. The Ghisádis are a wandering tribe, poor dirty and unthrifty. They make horse-shoes and field tools, but are chiefly employed as tinkers. Náibands or farriers are Musalmáns. They are paid from 2s. to 3s. (Re. 1-Rs. 1½) for shoeing a horse, and as there are few of them they are well-to-do. Some of the Páñchúls, as is said above, are also engaged as farriers. Within the last two or three years the making of iron pails and buckets has been started by Musalmáns of the Bohora caste. One Hindu, a Kásár, has also opened a shop.

Basket-makers.

BASKET-MAKERS, Buruds by caste, numbering twenty to thirty houses, are all, except one, settled in Burud Áli in old Násik. They are fond of liquor and amusement, quarrelsome, and unthrifty. Several of them live in good two-storied brick and mortar houses, but most of the houses are mortgaged and many of the Buruds are in debt. They formerly owned carts. During the mutinies (1857-1858) they made much money by carting and by covering Government carts with matting. They wasted their earnings in show and amusement, and soon after the mutinies the railway destroyed their cart trade. Still they have good employment, some of them bringing bamboos from Peint, and the rest making baskets, matting, and wicker work chairs. The women do nearly as much work as the men; between them a family earns about 7½d. (5 *ans.*) a day.

Barbers.

BARBERS or *nháris*, numbering about sixty houses, are of three divisions, Maráthás, Pardeshis, and Musalmáns. Of the Maráthás, there are about forty houses chiefly in Mhasul Tek and in Panchvatí; of the Pardeshis there are about ten houses; and of the Musalmáns about five houses in Kázipura. Barbers as a class are hard-working, sober and thrifty. Besides shaving the Maráthá barbers act as musicians playing the drum or *sambal* and the flute or *sarai*, the Pardeshis act as torch-bearers, and the Musalmáns bleed and practise some other branches of surgery. The women do house work and some of the Maráthás act as midwives. The boys do not go to school and begin to help their father after they are twelve. They are hardworking sober and thrifty, and though poor, few are in debt and most have credit. They live in their own houses worth to rent 4s. to 8s. (Rs. 2-Rs. 4). They make about 4½d. (3 *ans.*) a day charging ¾d. (½ *anna*) for a shave, except in the case of pilgrims who pay them 1½d. to 3d. (1-2 *ans.*).

Washermen.

WASHERMEN or *dhobis*, numbering about twenty-five houses, are found chiefly in Kázipura. They are of three divisions, Maráthás, Pardeshis, and Musalmáns. They are hardworking sober thrifty and free from debt, but, except the Pardeshis, have little credit. Their houses are worth a yearly rent of 4s. to 16s. (Rs. 2-Rs. 8). The women do nearly as much work as the men, and their boys do not go to school but after twelve help their fathers. They wash all clothes and have constant work; with their wives' help they make about 6d. (4 *ans.*) a day.

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Watchmen.

WATCHMEN are chiefly Kolis, Bhils and Rámoshis. The Kolis, most of whom are settled in Koliváda in the south of the city, are poor and unthrifty, and have a bad name for thieving. They live in small houses some of them tiled and some thatched. Besides watching gardens and fields the men act as labourers and husbandmen. The women labour and sell tamarind berries and seed to blanket-makers. The Bhils who live in thatched huts to the west of the city, are idle and fond of liquor. They have given up robbing and open violence, but to a great extent still live by stealing from the fields. They sometimes catch fish and birds and occasionally labour, but watching is their only regular occupation. One or two families of Rámoshis or Berads live in small huts. They are idle and fond of liquor, and, though they no longer rob, they have a bad name for thieving. Besides as watchmen they earn a little as labourers and by carrying headloads of fuel. Not only men of the Rámoshi caste but men of all classes who are employed as watchmen are generally termed Rámoshis.

LABOURERS live in all parts of the town. They are chiefly Kunbis, Mális, Vanjáris, Telis, Kolis, Musalmáns, and Mhárs. When other work fails the destitute of almost all classes take to labour.

Labourers.

FIELD-WORKERS, generally Kunbi Teli and Sáli women, earn 2*d.* (1½ *annas*) a day for weeding, and, in harvest time, are paid five sheaves out of every hundred. By grinding grain and pounding rice poor women of almost all classes make from 2½*d.* to 3*d.* (1½-2 *ans.*) a day.

Field-workers.

CARRIERS of bundles, chiefly Kunbis Telis and Musalmáns, are paid three farthings (½ *anna*) a mile within and 1½*d.* (1 *anna*) a mile outside of town limits. There is a special class of carriers, known as *hamáls*, who work in gangs, storing grain and unloading carts. They are paid a lump sum and every evening divide the proceeds, the share of each varying from 4½*d.* to 6*d.* (3-4 *ans.*). There is a considerable demand for labour on the railway and public roads. The workers are chiefly Mhárs, Bhils, Kolis, Musalmáns, and a few Kunbis. The men earn daily 4½*d.* (3 *ans.*), the women 3*d.* (2 *ans.*), and the children 2½*d.* (1½ *ans.*).

Carriers.

House-building causes a considerable demand for unskilled labour, chiefly in making cement and helping the bricklayer and mason. The ordinary wages are 4½*d.* (3 *ans.*) for a man and 3*d.* (2 *ans.*) for a woman. Every year before the rains set in, tile-turning employs a large number of Kunbis, Maráthás, and Kolis.

House-builders.

PLAYERS or *vájántris* include Guravs and Holárs of the Máng caste who play on a flute and a drum held in one hand; Mhárs who play on a flute and a drum called *sambal* which is worn at the waist; *śringiválás* or harpers and *tableválás* or drum-beaters, who play for dancing-girls, and, if Bráhmans, perform in temples when the religious services known as *kirtans* are going on; and *poria tamáshaválás* Kunbis and Bráhmans who play the drum called *daf*, the *tuntuna*, and cymbals or *jhánj*. The only ACTORS are the *Bahurupis*.

Players.

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Athletes.

Of ANIMAL-TRAINERS there are the *Gárudis* who go about with serpents, and the *Nandibailválús* who have performing or misshapen bullocks.

Of ATHLETES, there are Kolhátis or acrobats, and Gopáls or Pailváns who wrestle.

Religious Beggars.

Besides the large class of the old destitute and idle of almost all castes, there are seven leading schools of ascetics: Sanyásis, Bairágis, Gosávis, Mánbhávs, Kánphátés, Nánaksháis, and Sharbhángis.

Sanyásis.

The Sanyásis number about twenty-five. They live in monasteries or *maths* and go for their meals to any Bráhmán house. Some gather cooked food as *mádhukaris*, that is, by begging from house to house. They eat once a day between sunrise and sunset. During the rainy months they are sometimes forced to fast because they cannot eat unless they see the sun. Sometimes people invite them to dinner. They do not accept money offerings. Their clothes which are of a reddish-brown tint are supplied to them as gifts. Their wardrobe includes one white blanket coloured a reddish-brown, two waist-cloths, and two shoulder-cloths, two loin-cloths, and one covering to be used at night. Of vessels they have one *tumba* of brass or wood or made from a gourd; they have a stick or *dand*. They never cook, they do not worship idols and pray to God silently or audibly for about three hours in the morning.

Bairágis.

Bairágis marry and form a distinct caste. There are ten families of Bairágis in Násik. They eat at the hands of Bráhmáns only and keep the rules regarding ceremonial cleanliness. No Bairági drinks liquor or eats animal food. They marry among themselves; Bráhmáns and Maráthás become *bairágis* and are admitted into this caste. Some Bairágis travel; others stay in one place. The travelling Bairágis move as pilgrims over the whole of India staying six months to two years at any place which takes their fancy. The settled Bairágis do not travel. They dress like Maráthás and worship idols. If they have no children their property goes to the chief disciple.

Gosávis.

There are about fifteen families of Gosávis who belong to some of the ten sects Girs, Paryats, Ságars, Puris, Bháráthis, Vans, Arans, Saravatis, Tirthis, and Ashrams. All eat together but the different sects do not intermarry. There is one headman among the fifteen Násik families. Two or three families are well off. They allow widow-marriage, wear no sacred thread, eat animal food and drink liquor, and take food from Kumbis and Mális. It is from the Kunbi and Máli castes that Gosávis are chiefly recruited. Their births and marriage customs are the same as those of Kumbis. They bury their dead. When there is no heir the property goes to the chief disciple. The Gosávis rub ashes on their body and gather alms in a wallet or *jholi* which hangs from the shoulder. At Kunbi, Máli, and Vanjári caste dinners the Gosávis are given the first seats and are treated with more respect than any class except Bráhmáns.

Mánbhávs.

Mánbhávs visit Násik occasionally but none of them are settled in the town. Their only object of worship is Krishna. They do not

bathe in holy rivers and they wear black clothes which both men and women let fall in front like a petticoat. The men wear a loin-cloth and over it wrap a long cloth round the waist. *Gokulashtami* or the birthday of Krishna on the eighth of the dark half of *Shrávan* (July-August) is their chief holiday. They do not eat animal food nor do they drink liquor. Like the Jains they are most careful to avoid taking the life even of the smallest insect. They never drink water without straining it. They have a headman who travels in a palanquin accompanied by 300 or 400 *Mánbhávs* both men and women. They have followers among the *Kunbis*, *Mális*, and *Vanjáris*. These followers do not leave their homes and families nor do they wear black clothes, but they keep no image in their houses except that of the god Krishna and do not eat animal food or drink liquor. Rich followers occasionally ask as many as 400 *Mánbhávs* to stay at their village for as long as four months feeding them all the while.

Every year two *Kánphátes* come to Násik from Devláli. They play on a fiddle and sing songs of king Gopichand who became an ascetic. They are followers of Gorakh Machhindar. When they visit Násik they levy $\frac{3}{4}d.$ ($\frac{1}{4}$ *anna*) from every house, the people believing that if they fail to give the money they will be plagued with cow-ticks or *gochids*. They wear a black turban and a loin-cloth and wrap round the waist a piece of cloth about four cubits long. They tie round the waist a rope of black hair of any animal.

Once or twice a year two or three *Nánaksháís* or Sikh ascetics visit Násik. They are dark strongly made men. Each of them carries two sticks a foot and a foot and a half long which he strikes against each other, and at the same time sings and begs. His supporters are almost all shopkeepers from whom he levies $\frac{3}{4}d.$ ($\frac{1}{4}$ *anna*). If the money is not given he cuts his brow with a knife and sprinkles the blood on the shopkeeper's wares, or he strips himself naked, or begins to burn a cloth in front of the shop. They wear no hair on the head.

Sharbhangis live in burning or burying grounds. They are very unclean, using fuel from the funeral pile, carrying a human skull as a begging-bowl, and eating their own excrement in front of any shop whose owner fails to give them grain or money. They are fast disappearing.

Under the shade of the *pipal* tree near the holy *Rámkund* there are about twenty ascetics who are divided into two groups. They bathe in the river in the morning. Some of them rub their bodies with ashes, tie an inch thick coir-rope round the waist, and wear no clothes except a loin-cloth of cotton or coir. Some wander in the town and beg. During the hot weather at midday, one or two of these, who are the leading men or *mahants*, sit for the five-fire conquest or *pañchágni sádhan* with fires burning on all four sides of them, the sun overhead being the fifth fire. In this position they remain for one or two hours. Another form of the five-fire sacrifice is to light five fires, four side-fires and one in the middle and hang head down from a branch over the central fire. The feet are tied by a coir rope and as the fire grows stronger or weaker the victim is raised

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or lowered. They remain in this posture for one or two hours. A few shave but most of them never cut the hair of the head. Some wear beards while others shave the chin. One or two hold their arms raised over the head, never paring the nails. Of these ascetics some are Gosávis, and others Bairágis. A group of ascetics of this sort live near Rámeshvar's temple. Some of them worship a number of brass and copper idols in a wooden shrine or *devhára*, and in the evening burn lamps before it, sing songs and clash cymbals. They drink *bháng* and smoke *gúnja* in the evening.

In 1872, during the last *simhasth* or passage of the sun into the sign of the Lion, a large number of ascetics of this class were seated along the Godávári and in a sudden flood about 150 of them were carried away.

Houses.

The 1881 census returns show 3709 habitations, 1123 of them houses of a superior and 2586 of an inferior class. Of the whole number about 200 are temples mosques and rest-houses.¹

The houses are chiefly upper-storied and many of them have stone foundations with brick or mud walls and tiled roofs. In the poorest parts the roofs are generally covered with dark flat tiles; in houses of the better class the pot tile is used. In the newer portion of the town, especially in the Áditvár and Pál suburbs, are the houses of the Marátha gentry including the old and new palaces of the Peshwa now used as public offices. Most of these houses present a dead wall to the street and are built on a well-raised stone plinth three or four feet high approached by steps. Inside they enclose a paved courtyard open to the sky and admitting light and air to all parts of the building. An open corridor usually runs round the quadrangle on the ground-floor which is generally used as servants' quarters, part of it being sometimes walled off as a stable. On the upper floor the sleeping and living rooms open into the corridor which looks into the quadrangle.

Wood-carving.

A chief point of interest in the Násik houses is the considerable number, about twenty-seven in all, which have richly carved wooden fronts. These carved fronts belong to two styles, the Hindu locally known as Gujarát work, and the Musalmán locally known as Delhi work. The Gujarát style is richer and more picturesque with massive square pillars with horizontal and vortical brackets deeply cut in double lotus-head and chain festoons, and balcony fronts with panels carved in broad belts of flowing leaf and creeper tracery. The Delhi style is more minute and delicate. The pillars are rounded and slightly fluted in what is known as the *surul* or cypress pattern. Instead of by brackets the upper parts are supported on rounded arches with waving edges in the prayer-niche or *mimbár* fashion; the carving in the balcony fronts is minuter but shallower, and the flower patterns are in stiff geometric squares and five-

¹ The 1872 census returns show 181 more habitations, and 1305 (2428 against 1123 in 1881) more houses of the better class than the 1881 returns. Many temporary huts are believed to have swollen the total of habitations in 1872, and the smaller number of superior houses in 1881 is due to the raising of the standard. During the nine years between the two enumerations several large and roomy houses were built.

cornered figures oftener than in flowing scrolls. Some of the Hindu creeper panels have a marked likeness to traceries as old as the second century before Christ in the Pánu caves five miles to the south of the city. But the quaint double lotus-head and chain festoons are more modern. According to the local authorities many of them were carved as late as the famine of 1802 which is still remembered as the time when grain sold at a shilling the pound (1 *sher* the rupee). The Musalmán style of wood-carving is said to have been introduced by Devráo Mahádev Hingne, a North-Indian Bráhmaṇ who was family priest to Peshwa Báláji Bájiráo about A.D. 1750, but some of the Musalmán carvings are probably as old as the Moghal governors (1620-1750). Hingne's mansion or *váda*, though the finest part is said to have been destroyed, is still the most beautiful building in Násik, the private court being carved in the Hindu and the public court in the Musalmán style. According to local accounts the Musalmán parts were carved by workmen whom Devráo Mahádev and Bápuji Mahádev Hingne brought with them from Delhi.

Besides a few carved house-fronts which are worthy of note in Sonár Áli and in old Támbat Áli there are six chief specimens of wood-carving in Násik. These carved houses may be most conveniently seen in the following order: (1) Rámji Kásár's in Párasnáth lane opposite Párasnáth's temple; (2) Hingne's *váda* in Bhadrakáli lane in Mhasrul ward; (3) Báláji Thákur's at the Cross or Tiundha on the west side of the Delhi gate road; (4) Mahádev Shet Sonár's on the left or north side of Náv gate road about 100 yards north-east of the Tiundha Cross; (5) Mahádev Thákur's in the Dingar Áli road about 100 yards south of Tiundha; and (6) Shripat Thákur's in Budhvár Peth about 200 yards east of Mahádev Thákur's. Rámji Kásár's also called Hingne's Diwán's house can be reached either by going straight to Párasnáth's temple from the Trinibak gate,¹ or, after visiting the western suburbs and Panchvati, in returning from the Collector's office by the Párasnáth lane. Opposite Párasnáth's temple near the north foot of Mhasrul hill, on the west of the Párasnáth road, is Rámji Ganoba Kásár's house. It is said to have been built by Hingne's agent or *diwán*. About twelve feet from the ground a rich balcony runs along the front of the house. It is divided into five panels each with an upper, a central, and a double lower belt of tracery in the large flowing Hindu creeper pattern. The designs are the same as the designs in the front of the chief balcony of the inner court of Hingne's mansion. Above the balcony five pillars, cut in the cypress-tree style, support five rounded arches with waving edges in the *mimbár* or praying-nicho pattern. Above is a deep eave. On the north face the wood work is carved in the form of a large tree. About fifty yards to the north, on the east side of the road, is the west face of the great Hingne mansion, with capitals, brackets, and overhanging upper storey richly carved in the Hindu double lotus and chain style.

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¹ Párasnáth lane is also known as Hundivála's lane and as Hingne's lane. The north end of it is called Tadoba's lane.

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About fifty yards further north a lane to the right, known as Bhadrakali's lane, leads along the north front of Hingne's mansion. Along the foot of the north wall runs a row of open rooms for strangers and dependants. Further on, past a high stone plinth, a rough paved approach leads to two gateways, one near the centre of the building opening on the private, and the other at its eastern end opening on the public court of the mansion. Between these gates the front of the ground-floor of the building which was originally open in the Delhi cypress-pillar and prayer-niche style, has been filled with plain brick work. The upper storey, which is also in the Delhi style with rounded pillars and waving-edged arches, has over the east gate a richly carved balcony, and over the central gate some delicate open tracery.

The central or private gateway leads through a short dark passage into an open stone-paved court twelve yards square, surrounded by a building three stories high. The four faces of the building are uniform, each almost entirely lined with dark stained teak which in the lowest storey has been covered with whitewash. Round the first and second stories, about fifteen and twenty-five feet above the pavement, run balconies, the lower balcony faced with scrolls of most delicate tracery and supported by massive square teak pillars and beams relieved by quaint richly carved vertical and horizontal brackets. The massive plainness of the pillars and cross beams, the graceful outline and the breadth of the richly carved face of the lower balcony with its flowing clear-cut scrolls of tracery and its rich deeply carved supports, the lighter pillars of the second storey, and the plain face of the upper balcony, form a strikingly varied and harmonious whole. The lowest storey, which is open towards the central courtyard, is built on a rough stone plinth about three and a half feet high and nine broad. Round the outer edge of the plinth runs a row of twenty massive teak pillars about six feet apart. The shafts of the pillars, which are without bases and have faces about a foot broad, are square and plain. Above the shaft is a capital about fifteen inches high which is carved into four lines of oblong shield-shaped ornaments. In the back wall, which is of plain brick, there is, opposite each of the pillars, a pilaster with a plain shaft and rich capital. From the capital of each pillar and pilaster, both lengthways and across the veranda, run massive plain teak beams. Along the under-face of each beam run carved wooden brackets, about eighteen inches deep where they leave the pillars and gradually narrowing till they nearly meet under the centre of the beam. Each bracket is deeply carved with a scroll of two lotus-heads joined by a doubly bent stem, the flower next the pillar turned down and the outer flower turned up. Besides with this main design the whole bracket is deeply carved with rich festoons of chains and small lotus flowers. Along each of the four fronts of the building from the capital of every pillar, at right angles to the fringe of horizontal brackets, deeply carved vertical brackets run upwards for about two feet and support plain horizontal beams whose under-faces are fringed with carved brackets about six inches deep. Above these plain horizontal beams the

vertical brackets, still a mass of rich carving, pass outwards and upwards eighteen inches further, till they support the overhanging balcony. This balcony has along each of its four fronts three belts of tracery, a central belt about a foot broad separated horizontally by narrow bands of plain wood-work from an upper and a lower belt of carving each about six inches broad. Each of the four fronts is divided into three panels by carved outstanding blocks of timber that prolong the lines of the lower brackets to the top of the balcony. The three scrolls that run round the four fronts are of the most delicate tracery in free flowing leaf and creeper designs, the central panel of the central scroll differing in each face from the side panels. Along the upper edge of the balcony runs a plain railing about six inches high. The walls of the upper storey are lined with plain planking and fall back about five feet from the line of the balcony. As in the under-storey each front is divided by a row of five pillars lighter than those below and rounded, with capitals of three tiers of lotus leaves over which are shieldlike corner ornaments and square leaf capitals. From each capital carved brackets stand out on all four sides. All round this balcony, which is about four feet deep and is much plainer than the lower balcony, run two rows of small open pillars about six inches high separated by horizontal bands of plain wood.

From this inner or private courtyard a door to the left leads into a small open garden plot with bushes and creeper arches and a chamber at either end. The south front of the north chamber opens on the garden plot with a row of rounded fluted pillars and waving-edged arches in the Musalmán cypress and prayer-niche style. A path leads across the centre of the garden to the south chamber which is raised on a three feet high stone plinth with two horizontal bands of simple carving along its north face. At either side of the north front of the room is an entrance door with double rounded cypress-pillars and much small leaf and flower carving. In the centre six feet apart four wooden pillars on carved stone bases support the roof on waving-edged arches. In each of the inner corners is a small chamber with a deep handsome cornice and an upper storey with a plain oblong window surrounded by bands of tracery. These upper rooms open inwards with two cypress-pillars and pilasters supporting three waving arches. The lower storey had a plain central door and side-windows. In front of the main room over the right entrance is a balcony beautifully carved in the cypress-pillar and prayer-niche style. The face of the balcony is carved in four bands of tracery each band about nine inches broad. Below the balcony a four feet broad eave hangs out from the roof, its under-face carved into squares in each of which is a conventional flower. Except the west balcony and a few feet of the western eave the whole of this rich frontage has disappeared.

From Hingne's mansion Bhadrakáli lane leads east about fifty yards to Bhadrakáli's shrine, and from that about a hundred yards further to the Cross or Tiundha. To the left of the Cross in the west corner of the Delhi Gate road is Báláji Thákur's mansion, one of the handsomest house-fronts in Násik. It is built on

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a stone plinth about three feet high. The lower storey is a receding line of shop fronts divided by five pillars and two pilasters with plain square shafts and richly carved capitals. The overhanging upper storey is supported on brackets about four feet long and three feet deep covered with double lotus-heads and chain festoons. The front of the upper storey is also richly carved. It is supported on a row of nine fluted pillars in the cypress style with lotus flower capitals which on each side and in front support brackets carved in the chain and double lotus-head pattern. The cluster of pillars and brackets at the ends of the front form very rich balcony-like finishes. From the Tiundha or Cross at Báláji Thákur's house about a hundred yards along the Náv gate road lead on the left to Mahádev Sonár's which has the merit of differing from, perhaps of being more elegant and delicate than, the other carved house-fronts. It stands on a rough plinth about four feet high. The front of the lower storey is of plain boarding divided by four flat pillars and two pilasters. These pillars and pilasters are almost flush with the boarding and except a small capital are without ornament. Between each pair of pillars is an arched doorway with waving outline and over each doorway is a short band of rich tracery. From the capital of each pillar an upright bracket supports the upper storey which overhangs about two feet and rises about seven feet high. The whole face of the upper storey is covered with vertical bands of most delicate tracery. Flat pillars divide it into five compartments each with an arched window and a slightly projecting balcony.

Returning to the Tiundha Cross and passing south about 150 yards up the Dingar Áli road, on the right or west, is Mahádev Thákur's with a handsome balcony and brackets carved in the lotus and chain and peacock style. From Mahádev Thákur's a winding lane to the east and south-east leads about 200 yards to Shripat Thákur's in Budhvár Peth. This has a double balcony and pillars on the outer edge of the veranda supporting a wooden shade. The carving is in the Hindu or Gujarát style. It is much like that in the private or inner court of Hingne's mansion except that there is a group of animals in the centre of each panel and that the under-face of the lower balcony is carved into squares and other geometric patterns. Besides these houses there are some good specimens of the Gujarát double-lotus carving in the Somvár Peth and Támbat Áli wards.¹

Roads.

There are estimated to be twenty-seven miles of thoroughfare within municipallimits of which about nine are metalled and much of the rest is roughly paved. Besides the east Bombay-Ágra road which skirts it on the south and east, and the Navápura road which passes

¹ The following details of carved houses have been prepared from the municipal records. There are twenty-seven houses in Násik with a good deal of carved wood-work. All are in the *Kasba* division of the city. Six of them (municipal numbers 343, 468, 469, 475, 477, and 479) are in Párasnath's lane; five (1170, 1564, 1565, 1569 and 1570) in Kázipura and Támbat Áli; three (537, 539, and 540) in Mhasrul Tek; three (922, 1600, and 1601) in Budhvár Peth; two each (53 and 301, 587 and 588, 695 and 701, and 712 and 762) in Somvár Peth, Oka's Kacheri, and Náv Darvája; and one each (327 and 554) in Tiundha and Dingar Áli.

along its south-west limits, the chief roads in the Kasba or Town proper may be brought under three groups. The first group includes the roads in the southern part of the town. Of these there are the Pinjári road which passes east from the Trimbak gate up the steep Pinjári ghát across to the Kázipura gate road; the Burud Áli road in the south-west which runs nearly parallel with the Station road; two roads which, from the Kázipura gate and from near the Bhagur gate in the south, run north to the high land in the centre of the town. The second group consists of one main road and its side lanes, which, starting from the Trimbak gate, turns to the left, and keeping to the west of Mhasrul Hill, first under the name of Párasnáth's lane and further on under the name of Tadoba's road, passes north to the new Peshwa's palace or Collector's office. The third or main group of roads centres at the Tiundha or Cross. This includes the Madhali lane which passes south-east up Ganesh hill to the south-east quarter of the town; Dingar Áli road passing south up Dingar Áli hill to old Támbat Áli; Bhadrakáli lane passing west by the Bhadrakáli temple and Hingne's mansion to the Párasnáth road; the Delhi gate road, on the same line as the Dingar Áli road, passing north to the Delhi gate; and the Náv gate road passing east to the Náv gate. Most of the streets and lanes are paved with large rough stones to prevent the surface being swept away by the torrents which pour down the hills during the rainy season. Many of them are extremely narrow and winding and in the hilly parts are too steep for wheels. In the Maráthá suburb or Pura one main road passes up the middle of Navápara and leaves the town by the Malhár gate in the north-west. Several narrow roads partly paved and partly metalled wind through Panchvati.

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Gates.

Though it was never a walled town several of the entrances to Násik were adorned by gateways or entrance arches. So far as local information goes none of these gates are older than the Musalmáns. Panchvati or old Násik has one gate to the north-east; it is called the Bhadak Gate, and is now in ruins. The present gate is said not to be older than the Peshwa's time. The Old Town or Kasba including Kázipura or the south division had eight gates: Darbár Gate in the east, Bhagur in the south-east, Kázipura in the south, Trimbak in the west, Delhi in the north-east, and Náv, Áshra, and Ketki in the east. The Darbár Gate was in the east near the east Bombay-Agra road at the east end of the road that runs down the hollow between the Old and New Forts. Of the Darbár gate which was built by the Musalmáns no trace remains. About 300 yards south-west of the site of the Darbár gate, in the extreme south-east of the city, is Bhagur Gate, a plain square-topped brick gateway in fair repair. This is probably a Musalmán gateway. It gets its name because it is on the road to Bhagur village close to which is the Devláli cantonment. About 200 yards to the west is the Kázipura Gate, in fair repair plain and square-topped. It is a Musalmán gate and was built by Syed Muhammad Hasan, who came from Delhi about A.D. 1667 and founded the Kázipura quarter and established the Kázi Sáheb's family which is still one of the two leading Musalmán families in Násik. In the west of the town about 500 yards north-west of the Kázipura Gate is the Trimbak Gate. It is in good repair and is said to have been put in

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order by Subhedár Dhondo Mahádev who about A.D. 1790 made the fountain near the mutton market. According to the Musalmáns, there was an older gate on the same site which was called the Aurang Gate after a noble of the name of Aurangzeb who settled part of the city. On the bank of the river a few yards to the south of Baláji's temple is the Delhi Gate with a Persian inscription which shows that it was built in 1681 (H. 1092) by Tudekhán Subhá. It is in fair repair. About 175 yards south is the Náv or Boat Gate, and about seventy yards further is the Áshra Gate. It is said to be called after the goddess Áshra and to have been built by a Bráhma named Yadneshvar Dikshit about 125 years ago. About 200 yards east was the Ketki Gate also close to the river. No trace of this gate remains.

In the Marátha suburb or Pura there were three gates, the Hati or Elephant Gate in the west, the Malhár Gate in the north-west, and the Sati Gate in the north. The Hati or Elephant Gate near Rája Bahádur's mansion was a private gate built at the entrance to his elephant stables. About 100 yards north of the Elephant gate was the Malhár Gate. This was built in the time of Peshwa Rághoba (A.D. 1773) when an effort was made to extend Násik to Ánandveli, or Chaundhas as it was originally called, about three miles to the west. No trace of this gate is left. About 300 yards to the north-east is the Sati Gate, where, during Marátha rule, widows used to be burned with their dead husbands. The gate was built by Ok, a Subhedar of the Peshwa's, and is in good repair.

Trade.

Its position on the best route between the Central Provinces and the coast must at all times of prosperity have made Násik a place of importance. Till 1835 Násik was without the convenience of a made-road. Traffic was carried on pack-bullocks most of which belonged to Vanjári headmen of the villages round Násik. Between 1840 and 1845 the Tal pass was made fit for carts; and besides on pack-bullocks a considerable amount of goods began to pass Násik in carts. About 1850, in the busy season, as many as 500 or 600 carts used to halt at Dúngar Utára in Panchvati, their chief lading being cotton on its way from the Berárs to Bombay. This continued until, by the opening of the railway in 1861, the inland trade ceased to pass through Násik. The traffic at the Násik Road station shows an increase in passengers from 151,330 in 1873 to 159,267 in 1881, and in goods from 12,592 to 15,859 tons.

Markets.

Half-weekly markets or fairs are held on Wednesdays and Saturdays. In the dry season the markets are held on the stretch of sand to the south of the temple of Rámeshvar and on the south bank of the river during the rains. These fairs last the whole day and close in the evening. The dealers sit in rows, in the sun or in small tent-like booths, and sell grain, pulse, oilseed, molasses, sugar, cloth, blankets, shoes, spices, tobacco, salt, sweetmeats, fruits, and vegetables. Cattle and horses are also brought for sale by Musalmáns, Mhárs, and Mend-jogis a class of Vanjáris, from Khándesh and Nemád. The rice and pulse sellers belong to the town, the rice-sellers living in Konkanipura and the pulse-sellers in Kalálpura. Millets, wheat, and grain, piled in large heaps on white carpets in

front of the sellers, are sold by Cutch Musalmáns who come from the Áditvár Peth. In harvest time grain and pulse worth £800 to £1000 (Rs. 8000 - Rs. 10,000) and molasses worth £100 to £150 (Rs. 1000 - Rs. 1500) are sold every market day. The cloth-sellers are Shimpis, either belonging to Násik or to the surrounding villages. They have from fifty to sixty shops, and, besides coarse cloth, sell ready made clothes. The buyers belong to the town or are outsiders; some are retail sellers but most are consumers.

Besides these half-weekly markets, which are attended by 500 to 2000 persons, daily markets are held in several parts of the town. A market for vegetables, clarified butter, sugar, and spices is held daily on the left bank of the river to the north of Náru-shankar's temple. It is open from eight to eleven in the morning and is attended by 700 to 1000 people of all castes. Most of the vegetables are grown in the neighbourhood within a radius of eight miles. The chief sellers are Káchis, Páhádís, Maráthás, and Málís. This riverside market is held only during the eight fair-weather months. During the rainy season it was formerly held near the Collector's office but during the last four years it has been moved a little west. During the rains a vegetable grain and spice market is daily held in Hingne's Bakhál or Open in Áditvár Peth from seven to eleven in the morning. About a hundred sellers attend, of the same classes as those who attend the river market. Buyers come from all parts of the town. Another daily vegetable market is held all the year round in the south of the town in Bankar Áli in front of Godáji Pátíl's house from half-past six to half-past seven in the morning. Nothing is sold but vegetables. The sellers are Málís or market gardeners; the buyers are the people of the neighbourhood and some Káchis and Páhádís who buy wholesale to sell retail.

No quarters of the town are set aside for the use of certain classes of traders or craftsmen, but in some cases men of the same craft are collected in one part of the town. Before the Maráthás (1750), when the Moghal governor lived in the New Fort, many shops were opened in its neighbourhood in Kázipura and in the Urdu Bazár. In the time of the Peshwa, the chief place of business was the Tiundha or Cross, where was the head-quarters of the Bráhmaṇ agent Dhondo Mahádev. Under the British, the Pul or Bridge, called after a Maráthi culvert a little to the south-east of the Collector's office, has become the chief place of business. The shops which line both sides of the road are in covered verandas or *padvis*, projecting from the sides of the houses and encased with planks which fit into sockets at the top and bottom and are grooved at the sides. The planks or shutters are put up at night and cannot be taken down except by removing the central plank which is fastened by a padlock. Cloth of all kinds is sold in the Pul by Gujaráti, Márwári, Shimpi, and Bráhmaṇ shopkeepers. Besides cloth-shops, there are shops of bankers, coppersmiths, sweetmeat-makers, dyers, grocers, snuff-makers, perfumers, and haberdashers. Kázipura and Tiundha, which were formerly the chief places of business, have lost their importance. In Kázipura are ten or twelve shops belonging to

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Vánis who sell groceries spices and other articles of daily use. In the evening vegetables are sold at the roadside in front of the Chávdi near Kázipura Gate by Máli and Páhádi women. Behind the Chávdi is the fish market where Bhoi and Dhivar fishermen sell river fish and crabs, and Musalmán women sell dry salt-water fish. In the Tiundha there are about five Vánis' shops. Beyond the Pul and near the jail is the Áditvár Peth, a new market with about ten or twelve cloth-sellers' and about thirty Cutch Musalmán wholesale and retail shops. Cutch Vánis who import large quantities of grain groceries and spices have settled here during the last ten years. Near the Trimbak gate in the old town are about twenty-five Váni shops where grain, pulse, clarified butter, oil, groceries, and spices are sold. Vegetables are also sold in the afternoon. Besides in these markets large purchases of rice are made in the Konkanipura, of pulse in the Kalálpura, and of brass and copper vessels in the old Támbat Áli near the Trimbak gate and in the new Támbat Áli outside the Malhár gate. Close behind Dhondo Mahádev's fountain the municipality has lately (1882) opened a mutton market with twenty stalls, of which twelve are occupied. The average weekly consumption is twenty-eight sheep and 140 goats. A beef market with six stalls, all of which are occupied, has lately been opened in the Mhárs' quarter. The average weekly consumption is twenty-eight cows.

Management.

Násik is throughout the year the seat of a Joint Judge and civil surgeon, and during the rains of the Collector, the assistant and deputy collectors, the police superintendent, the district engineer, and district forest officer. It is also the head-quarters of the chief revenue and police officers of the Násik sub-division, and is provided with a municipality, a jail, a civil hospital, a high school, and eight vernacular schools, post and telegraph offices, and two travellers' bungalows.

Municipality.

The municipality was established in 1864 and raised to a city municipality in 1874. In 1882-83, besides a balance of £1311 (Rs.13,133), it had an income of £4254 (Rs. 42,540) or a taxation of about 3s. 9d. (Rs. 1-14) a head on the population within municipal limits. The income is chiefly drawn from octroi dues, a house-tax, a sanitary cess, and tolls. During the same year (1882-83) the expenditure amounted to £4253 (Rs. 42,530), of which £2272 (Rs. 22,720) were spent on conservancy and cleaning, and the rest in repairing and lighting roads, and in other miscellaneous objects. The chief works which have been carried out since the establishment of the municipality are about eight miles of made and paved roads, two drains, a nightsoil depôt, mutton and beef markets, public latrines and urinaries, and seventeen octroi stations.

Nightsoil Depôt.

The system of turning nightsoil into poudrette has been worked with marked success in Násik. The work is carried on in a depôt on the Tákli road about one mile to the south-east of the town. About five acres of land have been bought by the municipality and three plots, each about thirty feet square, have been marked off. Here the ashes of the town-sweepings are spread four or five inches deep and on this the nightsoil carts deposit their contents in a heap. About

four in the morning five scavengers, who are told off to this duty, with the native spade or *pávda* begin to mix the ashes with the nightsoil. This process is continued until the ashes and the nightsoil are thoroughly mixed when the compost is evenly spread over the ground about three inches deep and is left to dry in the sun for three days. It is then taken and thrown on a heap close by. In the dry season a daily supply of fresh ashes is not wanted, as the compost of nightsoil and ashes can be used several times over. This is done to enable a store of ashes to be collected against the rainy season when the mixing is carried on under a shed. The shed which is 150 feet long by thirty broad, is open on three sides, the fourth side being enclosed to form a store-room for the ashes. During the rains, after it is mixed, the poudrette is thrown on a heap and is not again used. The mixing takes about five hours and is generally finished by nine. The town sweepings are daily gathered in a heap which when large enough is set on fire and left to smoulder to ashes. Before they are used for poudrette, the ashes are sifted through a sieve and broken tiles and stones are picked out. The rainy-weather poudrette can be used for manure after three days' exposure, but it is much less valuable than the fair-weather poudrette which has been repeatedly mixed with fresh nightsoil. It is bought by cultivators at 6d. (4 *ans*.) a cart. In the opinion of Mr. Hewlett, the Sanitary Commissioner, this mode of dealing with nightsoil is the best suited to an Indian town. The nightsoil is dried before it becomes offensive, no risk and little unpleasantness attend the mixing, and the poudrette is entirely free from smell.

The water-supply of Násik is chiefly from the Godávári, though about 5000 people use the water of a large fountain near the Trimbak gate. The Godávári water-supply is far from pure as it is taken from the bed of the river at the Tás, the pool of Sundar-náráyan, and even lower, where the water is soiled by bathing and washing clothes, religious offerings, burnt bones, town-sweepings, and house sullage. It has been proposed to throw a dam across the Godávári at Gangápur six miles west of Násik, but Mr. Hewlett recommends that the Godávári should be abandoned as its water is always liable to be impure. Dr. Leith in 1865 and Mr. Hewlett in 1881 agree in recommending a scheme which would bring water from the Násardi to the south-west of the town, a purer source of supply than the Godávári as it runs through an uninhabited plain. This Násardi scheme is estimated to cost about £13,000 (Rs. 1,30,000), an amount which the Násik municipality cannot, at present, afford. There is also a strong feeling against using any water except from the Godávári.

The fountain near the Trimbak gate, which goes by the name of Dhondo Mahádev's *haul*, was made by a Marátha *subhedár* or governor of that name eighty or ninety years ago. Dhondo also built a reservoir about 225 feet from the Násardi river near the Trimbak road about a mile and a half west of Násik. The reservoir was originally paved, but it has been long neglected and is now choked with earth and grass. An underground masonry water-channel led from the reservoir and brought the water to the fountain. This source of water-supply is private property and much of it is used for

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Drainage.

watering a field before it reaches the town. Even in its present neglected state its water is of fair quality. In 1873 the municipality offered to pay £3000 (Rs. 30,000) for the aqueduct but the offer was refused. Besides the supply from the Godávāri and from the Násardi fountain, there are 825 wells in the town, 502 in the old town, 270 in the new town, and fifty-three in Panchvati. Only four of these are municipal property. Water brought from the four municipal and four other wells was found to be bad.

The drainage of Násik is unsatisfactory and is one of the chief causes of its high death-rate. In the town or *kasba* many of the roads have drains. But the drains leak and in times of heavy rain overflow, and much sullage and other foul water soaks into the soil. Kázipura or the south part of the town is badly drained. At present, at a cost of £250 (Rs. 2500), a drain is being dug from the Pinjára ghát through Kázipura gate road and the Urdu Bazar south-east to the Nágjhiri. In the Maráthā town, the north part of Áditvár is undrained, the bathing water gathering in cesspools which are cleaned once a year. In the rest of Áditvár a drain, covered with slabs and carrying urine and house sullage, runs down the centre of the roadway. Pits are dug in the sand of the river-side to receive sullage at the Sati gate and at Uná-maheshvar's temple. At Gora Rám's temple three small drains and from Murlidhar's Kot two small drains discharge on the bed of the river. In Navápura to the south of Áditvár most of the drains discharge into the Sarasvati. There are two branches of the Sarasvati, the western branch which drains the part of Navápura near Rája Bahádúr's house, and the southern branch or main stream which rises near the Collector's house and after crossing some garden land passes north alongside the Trimbak gate and receives the smaller western stream opposite Jalke-váda. From this point a paved drain has been made below the stream bed and is carried to the mouth of the stream near Báláji's temple. Before the monsoon begins the entrance to the paved portion is blocked to keep out the torrents of water which the drain could not carry. The storm water escapes into the river at Báláji's temple, but all the year round sullage is admitted into the drain. Opposite Báláji's temple is a cesspool which is periodically cleaned. The drain is continued below the raised road along the river bank as far as the Náv gate. On the way it receives the sewage from eleven drains which discharge into the drain leading from the Delhi gate; beyond this the contents of the drains from Dingar Ali hill are discharged by the Náv gate drain. The main drain ends in a cess pool opposite the Náv gate into which nine drains from Budhvár Peth communicating with the Áshra gate drain discharge. The sewage is conveyed from the Náv gate cesspool by two iron pipes, and is discharged into an open channel dug in the sand which runs parallel to and a little above the stream until it joins it at the causeway near Tálkute's temple.

In Panchvati most of the streets are drained. The main drain ends on the rocky bed of the river behind Nárushankar's temple. The Mhárs', Kolís', and Kágadis' quarters to the south and south-east of the town have no artificial drainage.

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Temples

There are in all about sixty temples in Násik, a number which has earned for it the name of the Bonares of Western India. This large number is due to three causes, the holiness of the Godávri, the belief that Násik and Panchvati were for years the scene of the exile of Rám Sita and Lakshman, and the wealth and political importance of Násik as the second city in the Peshwás' territories. The earliest mention of a temple at Násik is by the Jain writer Jinaprabhasuri who wrote about the fourteenth century. He notices Kuntivihár, a temple of Chandraprabhasvámi the eighth Tirthankar. No trace of this temple remains. The next notice of Násik temples is, that in 1680 twenty-five temples at Násik were destroyed by the Deccan viceroy of Aurangzeb (1656-1705). Among these are said to have been temples of Sundar-naráyan and Umá-maheshvar in the Áditvár Peth on the right bank of the Godávri, of Rámji and Kapáleshvar in Panchvati, and of Mahálakshmi on the Old Fort which the Musalmáns changed into their Jáma mosque.¹ The only vestiges of early Hindu building are Mahálakshmi's temple now the Jáma mosque, and the door-post of the small temple of Nilkantheshvar near the Áshra gate, which is much like the door-post of Someshvar's near Gangápur, six miles west of Násik.² It was under the Peshwa's rule (1750-1818) that almost all the large temples which now adorn Násik were built. Most of them were the work of their Násik governors or Rája Bahádurs and other *sirdárs*, of whom Nárushankar, Ok, Chandrachud, and Odhekar are the best known. The wives and relations of many of the Peshwás, especially Gopikabái the mother of the fourth Peshwa Mádhavráo (1760-1772), visited Násik and several of the temples and shrines were built by them. One group of buildings is the gift of the Indor princess Ahalyábái (1765-1795) so famous for her zeal as a temple-builder. Since the fall of the Peshwás (1818) no large temple has been built at Násik. The only building with any pretensions to architectural merit that dates since the British rule is the Kapurthála fountain and rest-house near Buláji's temple which was built in 1878.

Most of the Násik temples are of stone and mortar. The best stone has been brought from the Rámsej-Bhorgad hills about six miles north of Násik. Three temples have special architectural merit, Rámji's in Panchvati, Nárushankar's or the Bell temple on the left bank of the river near the chief crossing, and Sundar-naráyan's in Áditvár Peth. Of these the largest and simplest is Rámji's and the most richly sculptured is Nárushankar's; Sundar-naráyan's comes between the two others both as regards size and ornament.

Beginning in the north, in Áditvár Peth in New Násik where the river takes its first bend to the south, on rising ground on the right or west bank about a hundred feet above the river-bed, is the temple of Sundar-naráyan. It faces east and measures about eighty feet square standing on a stone plinth about three feet high. On the east north and south it is entered by flights of steps each with a richly carved and domed portico with front and side

Sundar-nárdyan.

¹ Sanitary Commissioner's Report (1881), 46.

² See below Govardhan-Gangápur.

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Sundar-nārāyan.

arches in the waving-edged style locally known as the *mimbār* or Musalmán prayer-niche. To the west or shrine end the outside of the temple is rounded. Over the centre of the building is a large dome and behind the dome is a handsome spire. The whole is of beautifully dressed stone and is highly ornamented, especially the main or eastern door which is richly carved with figures, chains, bells, and tracery. In 1848 the central dome was struck by lightning. It was restored in 1858, but some broken ornaments on the north and west show traces of the damage. In the shrine are three black stone images, a three-feet high Nārāyan in the middle and a smaller Lakshmi on either side. Though they are about fifty feet from the outer wall and are separated from it by three gates, the building is so arranged that at sunrise on the 20th or 21st of March the sun's rays fall at Nārāyan's feet. The lamp which burns at the shrine is said to be visible from the gate of the Kapáleshvar temple which is about 1000 yards off on the other side of the river. The temple charges are met and a large number of Bráhmans are fed on *Kártik shuddha* 14th (November-December) from a Government grant of £82 3s. (Rs. 821½). From the east or main entrance a flight of sixty-eight dressed stone steps leads to the river. Once a year on the *Kártik* (November-December) full-moon the steps and the temple are brilliantly lighted. Over the east doorway, a marble tablet, with a Devanāgarī inscription in seven lines of small letters, states that the temple was built by Gaṅgādhar Yashvant Chandrachud in 1756. The cost of the temple and flight of steps is said to have been about £100,000 (Rs. 10,00,000). On the spot where the temple stands there is said to have been an old Hindu temple which was destroyed by the Musalmáns and the site made a burying-ground. On the overthrow of Musalmán rule probably about 1750 Peshwa Báláji is said to have destroyed the graveyard, cleared the ground of the bones, and sanctified the spot on which the present temple was built.

Badrika Sangam.

On the river bank a few yards north of the flight of steps which lead to Sundar-nārāyan's temple, is a shrine of Ganpati, and to the south a Bairági's monastery or *math*. Near the monastery is a pool called the *Badrika Sangam* into which, according to the local story, Hemádput, the temple-building minister of Rámchandra the fifth Devgiri Yádav ruler (1271-1309) threw the philosopher's stone which he had brought from Ceylon. Search was made, and one link of an iron chain with which the pool was dragged was turned to gold. The pool was drained dry, but the stone had disappeared.

Ojha's Steps.

In the bed of the river, close below the Sundar-nārāyan stairs, the next flight of steps are known as Ojha's steps. They were built in 1808 at a cost of about £200 (Rs. 2000). On the high bank at the top of Ojha's steps, on the north side, is a temple of Dattátraya and a monastery of Raghunáth Bhatji who about seventy-five years ago was famous for his power of curing diseases and controlling the elements. To the south is a temple of Shiv which was built in 1820 by Báláji-pant Nátu at a cost of £1000 (Rs. 10,000). The front hall or *sabhá-mandap*, and rest-house close by, according to an inscription on the east face of the outer wall, were

built in 1845 (*Shak* 1767) by Náráyanráo Yamáji Potnis. The cost is estimated at £600 (Rs. 6000). About fifteen yards to the south of this rest-house, at the foot of a *pipal* tree, is a four-armed Māruti, round which, in the hope of getting children, women are constantly walking and hundreds of lamps made of wheat-paste are burned. In the neighbourhood are several monasteries or *maths* and ascetics' tombs or *samádhis*.

About seventy yards south-east of Sundar-náráyan's is Umá-maheshvar's temple. It faces east and is surrounded and hidden by a stone wall with two small houses in front which are washed by the river when it is in flood. Within the wall, in front of the temple, is a large wooden outer hall with a handsomely carved ceiling. In the shrine in the west, with a passage in front, are three black marble images about two feet high, Maheshvar or Shiv in the middle, Ganga on the right, and Umá or Párvati on the left. These are said to have been brought by the Maráthás from the Karnátak in one of their plundering expeditions. The temple was built in 1758 at a cost of about £20,000 (Rs. 2,00,000) by Trimbakráo Amriteshvar, the uncle of Mádhavráo the fourth Peshwa (1761-1772). A yearly Government grant of £52 14s. (Rs. 527) is administered by a committee. Close to the north of Umá-maheshvar's temple are about twenty ascetics' tombs or *samádhis*.

On the right bank of the river, about seventy yards south-east of Umá-maheshvar's, stands Nilkantheshvar's temple. It is strongly built of beautifully dressed richly carved trap. It faces east across the river and has a porch dome and spire of graceful outline. The object of worship is a very old *ling* said to date from the time of the mythic king Janak the father-in-law of Rám. An inscription in the front wall states that the present temple was built in 1747 (*Shak* 1669) by Lakshmanushankar, brother of Nárushankar Rájá Bahádur of Málegaon, at a cost of about £10,000 (Rs. 1,00,000). It has a yearly Government grant of £18 6s. (Rs. 183) and is managed by the family of Áchárya Káshikar. In times of flood the rocks on which the temple stands are surrounded by water. In front of the temple a flight of steps leads to the water.

About fifty yards south-west of Nilkantheshvar's, and reached from it by a flight of forty-eight steps, is the Panchratneshvar temple, a brick and wood building which from outside looks like a house. The *ling* in this temple is believed to date from the time of Rám, and to take its name from the fact that Rám offered it gold, diamonds, sapphires, rubies, and pearls, a gift which is known as the five jewels or *panchratna*. The *ling* has a silver mask with five heads which it wears on certain days, especially on the full-moon of *Kártik* (November). The temple was built by Yadneshvar Dikshit Patvardhan in 1758 at an estimated cost of £1500 (Rs. 15,000). The management is in the hands of the Dikshit family. In front of the temple is an ascetic's monastery and outside of the monastery a small temple of Ganpati. About twenty feet south-east of Ganpati's temple in a corner is a small broken image of Shítládevi, the small-pox goddess. When a child has small-pox its mother pours water

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Umá-maheshvar.

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Panchratneshvar.

over this image for fourteen days and on the fifteenth brings the child to the temple, weighs it against molasses or sweetmeats, and distributes them among the people. The image was broken about ninety years ago by one Rámhat Ghárpure. His only son was sick with small-pox and though he did all in his power to please the goddess his son died. Enraged with his loss, Rámhat went up to the goddess and broke off her hands and feet. Though maimed the people still trust in Shitládevi, and during small-pox epidemics so much water is poured over her that it flows in a stream down the stone steps to the river.

Gora Rám.

High above the river-bed, about ten yards east of Panchratneshvar's, is a temple of Rám called Gora or the White to distinguish it from the Black or Kála Rám across the river in Panchvati. The temple is reached by a flight of forty dressed stone steps from the river side. There is also a smaller door from the town side on the north. In front of the temple is a large outer hall or *sabhámandap* about sixty feet square. It has room for about 2000 people, the men sitting below and the women in the gallery. Every morning and evening holy books or *puráns* are read almost always to a crowd of listeners. In this outer hall are four figures, about three feet high, of Ganpati, Múruti, Godávari, and Mahishásur-mardani or the buffalo-slaying goddess. On the left is an eight-trunked Ganpati, and on the right an eight-armed Mahishásur-mardani with beautiful images of Shiv and Párvati. The image of Godávari to the north has lately been added. Facing the shrine and about fifty feet in front of it is a Múruti. In the shrine is a group of five white marble images two and a half feet high. The central image is Rám, on either side are Lakshman and Sita, and at their feet Bharat and Shatrughna, Rám's half-brothers. The temple was built in 1782 by Devráo Hingne, *jághirdár* of Chándori. A great yearly festival on *Jyeshth shuddha* 10th (June-July) in honour of the image of Godávari is paid for and other temple charges are met from a grant by the Hingne family. This family supplied the chief house-priests or *upádhyáyas* to Bájiráo the second Peshwa (1720-1740). They were afterwards raised to the rank of Sirdárs and for many years their fortunes were bound up with the Peshwás. The beautifully carved Hingne's *váda* belongs to this family.¹

*Murlidhar
Mandir.*

On raised ground in the river-bed, about twenty yards south of Gora Rám's, is Murlidhar's temple. In the shrine of this temple is a group of cleverly cut white marble figures about three and a half feet high. In the centre Murlidhar or the Harp-bearer, stands on one foot with a harp in his hand, and by his side are two cows each with a calf. The image was brought from Chándori by the Hingne family. When dressed in woman's robes as *ardhanárishtar*, the half-man half-woman deity, it is much admired. The temple was built in 1828 by one Dáda Báva. Between this and Gora Rám's temple are several stone platforms raised in honour of women who have burnt themselves with their dead husbands. From the first of *Shrávan vadya* (July-August), in the hall in front of the images,

¹ Details are given above pp. 493-495.

a *nám-saptáha* or recital of the god's names goes on for seven days. During these seven days there is an unceasing clashing of cymbals and singing of songs. One band of eight to thirty men of all except the depressed castes plays and sings for three hours and then gives charge to another party. On the eleventh of the same fortnight a palanquin-procession or *dindi* starts about three in the afternoon and returns about nine at night. From 100 to 400 people attend. On the following day a feast is given to about 500 Bráhmans and cymbal-players.

Close to Murlidhar's temple is a temple to Shiv under the name of Vriddheshvar. It is a square stone building of no beauty and contains a stone *ling*. It was built by the Durve family in 1763. This god has no devotees and no festival, as his worship is believed to bring bad fortune.

Conspicuous by its ugly red and white dome is Tárákeshvar's temple about fifty yards south-east of Gora Rám's, in the bed of the river, opposite to Nárushankar's or the Bell temple. It is a somewhat ugly stone building with a portico and an inner shrine with a *ling*. In the veranda is a well ornamented bull or *nauli*. The temple has no endowment and no special festival. Two small tablets built high up in the back wall of the veranda state that it was built in 1780 (*Shak* 1702) by Krishnadás Paránjpe.

Báláji's temple is a large and rich but clumsy-looking building about ten yards south-west of Tárákeshvar's. The temple is regarded with peculiar holiness as being at the meeting of the Godávari and the small Sarasvati stream, which flows under the temple. The bed of the river in front of the temple is paved, and the ground floor fronting the river is faced with stone arches. Thirty steps lead to the upper storey whose side-walls and interior are more like a large dwelling-house than a temple. In front of the shrine is a court about fifty feet square, and to the west of the court, within an outer hall, is the shrine, an oblong building about forty feet by twenty. The shape of the shrine is interesting as it resembles a navo with two aisles and a chancel or apse at the west end. Part of the walls of the outer hall are covered with rough but spirited paintings of scenes from the Rámáyan, Mahábhárat, and the Puráns. The paintings are renewed every few years. In the shrine are three small copper images, Báláji the god of riches in the centre, Ramádevi on his right, and Lakshmi on his left. Báláji always wears a gold mask and jewellery worth about £5000 (Rs. 50,000), and he has silver vessels worth about £300 (Rs. 3000) more. The temple was built in 1771 at an estimated cost of about £10,000 (Rs. 1,00,000) by a Vir Vaishnav named Báppáji Báva Gosávi son of Trimbak Báva or Tinmaya Báva. The story is that Ganpatráo, the father of Tinmaya, while travelling in the south found the image in the Támraparni river in Tinnevely, and taking it with him set it up in his house at Junnar in Poona. In 1701, after Ganpatráo's death, his son Tinmaya was warned in a dream that within fifteen days Junnar would be burnt to ashes. Leaving Junnar he settled in Násik and built a temple for the image in Somvár Peth. From this in 1758 it was taken to another temple, and after Tinmaya's death his son Báppáji,

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Temples.
Báláji.

in 1771, built the present temple. His father's tomb is at the outer gate. Besides eleven Násik villages, granted by the Peshwa and continued by the British, yielding a yearly revenue of £665 (Rs. 6650) Báláji's temple has a yearly cash allowance of £129 2s. (Rs. 1291) and yearly grants from Scindia, Holkar, the Gaikwár, the Dharampur chief, and others, worth about £810 (Rs. 8100). Many presents of food and other gifts are also made. The revenue is managed by the ministrants or *pujáris*. Part of it is required to pay interest on a debt which was incurred by a former manager. The rest is spent in daily doles of food to Bráhmans Gosávis and Bairágis, and to meet the expense of the yearly car-festival between the 1st and 11th of *Áshvin shuddha* (September-October) when the god is borne through the town in a small car drawn by two men. A rich worshipper sometimes invites the god to dine at his house. The god goes with the chief ministrant in a palanquin, accompanied by all the members of the ministrant's family, and they arrange to cook the dinner and eat it.

In Báláji's temple the routine of daily worship begins with the *kákud-árti* or the wick-lamp-waving at six in the morning. The object of this ceremony is to awaken the god by well-omened songs or *bhupályás*. A camphor-lamp is also waved before the image. About twenty-five persons attend. Service or *pūja* is performed from nine to twelve and again from six to seven. After nine at night is performed the *shej-árti*, the object of which is to bring sleep to the god by songs and the waving of lamps. About twenty-five people generally attend. On the first night of the Nine Nights or *Navrátra* festival, during the first fortnight of *Áshvin* (October), Báláji's wheel-weapon or *sudarshan* is laid in a car and drawn through the town. The route is from Báláji's temple along the paved river-bed, past the Delhi gate, then through the Náv Darvāja to Tiundha, past Dhondo Mahádev's mansion, along old Tánbat Áli to near the inside of the Trimbak gate, and then by a side lane past Hundivála's *váda* and Kákardya's *váda* back to Báláji's temple. During the circuit the people of the houses by which the car passes offer flowers, plantains, guavas, sweetmeats, coconuts, and money. Only people of the parts of the town through which it passes attend the car. The number is generally about 600 of whom five-sixths are usually women. On each of the following nine days the image is seated on a carrier or *váhan* and borne round the outside of the temple. The carrier varies from day to day. On the first day it is a lion, on the second a horse, on the third an elephant, on the fourth the moon, on the fifth the sun, on the sixth the monkey-god *Máruti*, on the seventh an eagle, on the eighth a peacock, on the ninth a serpent, and on the tenth it is again seated in the car. On the night of the seventh day the god is married to Lakshmi. The attendance numbers about 200 women and 400 ascetics each of whom receives $\frac{1}{2}$ d. ($\frac{1}{2}$ anna). On the seventh and eighth days the whole Bráhman population of Násik is fed. Formerly the feast was held on the twelfth day on the pavement on the right bank of the river, the site of the Kapurthála tower. In 1839 an officer in the public works department passed between two rows of about 3000 Bráhmans, who, forming a mob, attacked

his bungalow, broke the windows, and destroyed the furniture. Since then the feast has been held in a house near the temple. It lasts for two days as there is not room for more than half of the guests on one day. On the tenth day or *Dasara*, the images are placed in the car and the car is dragged round the hall or *sabhāmandap*. A large crowd of visitors come to worship the images in the evening. During these *Navrátra* holidays five or six hundred rupees are collected. Some of these receipts are on account of *kánagi*, a percentage on their profits which merchants and others lay by in the name of Báláji. On the eleventh day the chief images are taken in the car to the river and are bathed and worshipped. The ceremony on the river-bank lasts for about three hours. On this occasion two or three hundred musicians from the neighbouring villages attend and sing and play. Each of them gets a turban, varying in value from 1s. to 2s. (8 *ans.* - Re. 1).

On the river-bank, about ten yards south of Báláji's, are the temples of Gondeshvar and Krishneshvar, which were built in 1776 by Dhondo Dattátraya Náygávkár at a cost of over £1000 (Rs. 10,000). In the shrine of each is a white marble *ling*, both of which end in a five-headed bust of Mahádev. Between the two temples is a third of Vithoba containing stone figures of Vithoba and Rakhmábái each about one and a half feet high. These temples have no endowments and no special ceremonies.

About fifty yards south-west of Gondeshvar's and Krishneshvar's and about 500 feet west of the river-bank, stands the temple of Tilbhándeshvar. It is a plain brick structure with a porch, an inner shrine, and a spiral top or dome. The *ling* is a plain stone pillar two feet high and five feet round. It is the largest *ling* in Násik. It owes its name to a story that every year it grows the length of a grain of sesamum or *til*. It was built in 1763, at a cost of about £2500 (Rs. 25,000), by Trimbakráo Amriteshvar Pethe, the uncle of Mádhavráo the fourth Peshwa (1761-1772). It has a yearly Government grant of £47 4s. (Rs. 472) part of which is spent in payments to priests who daily recite *puráns* and *kirtans*. In front of the temple is a stone bull or *nandi*. Close by are several ascetics' tombs or *sanádhis*, and a group of temples to Devi, Vithoba, Narsing, and Váman. On *Maháshivarátra* (January), and on each Monday in *Shrāvan* (July-August), at about three in the afternoon, a silver mask is laid in a palanquin and borne round Násik. On the way it is bathed in the river on the left bank near the Tárkeshvar temple, worshipped, and brought back. About a hundred people attend the procession. On *Shivarátra* (January) and *Vaikunth-chaturdashi* (December-January), thousands of people visit the temple. On both of these days the god wears the silver mask and is dressed in rich clothes and adorned with flowers. On the night of *Vaikunth-chaturdashi* (December-January) the god is dressed as *ardhanáreshvar*, half as Mahádev and half as Párvati.

About twenty yards south-west of Tilbhándeshvar's is Siddheshvar's, a plain brick building with a stone *ling*. It was built by one Kále in 1775 at an estimated cost of £100 (Rs. 1000). It has no income and no worship.

Chapter XIV. Places of Interest.

NÁSÍK.
Temples.
Báláji.

Gondeshvar.
Krishneshvar.

Tilbhándeshvar.

Siddheshvar.

Chapter XIV.
Places of Interest.

NÁSIK.
Temples.

Murdeshvar.

About ten yards south of Siddheshvar's, at the foot of the *pipal* tree inside the Delhi gate, is a temple of Káshi-vishveshvar. This was built in 1798 by Khandubhat Dáji Bhanávsí at an estimated cost of £150 (Rs. 1500). The stone pavement round the tree was built in the same year by one Povár Pátíl. The temple contains a *ling*, but has no income and no worship.

Two or three yards west of Káshi-vishveshvar's, at the meeting of the Gáyatri and the Godávari, once washed by the river but now at some distance from it, is the temple of Murdeshvar or Mrigayádhishvar. According to a local story Mahádev rescued the five rivers, Gáyatri, Sávitri, Sarasvati, Shraddha, and Medha, who were pursued by their father Brahmadev and so earned the name of Mrigayádhishvar or the god of the chase. The temple was built in 1770 by Jagjivanráo Povár whose brother built the temple of Kapáleshvar in Panchvati. The temple has no endowments and no special ceremonies. About 100 yards west of Murdeshvar's, in a lane on the Delhi gate road is a temple of Someshvar, a stone building with a domed top and a large *ling*.

Kapurthála
Monuments.

In the river-bed, about fifty yards south of Báláji's temple, are the Kapurthála monuments which were built in memory of the chief of that state who died at Aden on his way to England in 1870.¹ They include a shrine or *samádhi*, a fountain, and a rest-house with temple. The *samádhi* near the ferry is a plain stone structure with a marble inscription slab. It is moderate in size and of no particular interest. The fountain in the bed of the river, with an extensive stone pavement around it, is a handsome structure erected at a cost of £1261 (Rs. 12,610). It is about thirty feet high and consists of a basalt basement² with three steps, and over it a square superstructure with sides of white perforated marble. The whole is surmounted by a flat melon-shaped dome. On each side is carved a lion's head which will be used as a spout when Násik is provided with water-works. On the south face is the following inscription:

Erected in memory of His Highness Fuzund Dilbund Rasukhoolat quad-Doulut i Englishia Rajah i Rajgan Rajah Rundheer Singh Baha'dur Ahloowalia, G.C.S.I., Valoo i Kapoorthalla Boundee Batonlee and Acouna. Born in March 1832, 15th Chet Sumbat 1888, and died at sea near Aden in April 1870, 22nd Chet Sumbat 1926 on his way to England, to which country he was proceeding to pay his respects to Her Most Gracious Majesty Queen Victoria, Sovereign of the United Kingdom of England Ireland and Scotland and Empress of India and the Colonies.

On the north face are inscriptions in Sanskrit and Urdu to the same purport. The rest-house, which is about twenty yards west of the fountain, is about thirty feet above the river-bed and is reached by twenty-four steps. The rest-house was built at a cost of £1469 (Rs. 14,690). It is a cut-stone building with an open central court about thirty feet by twenty. In the west or back wall is a shrine with images of Rám, Lakshman, Sita, Ganga, and Godávari.

¹ The Kapurthála state in the Panjáb lies between 31° 9' and 31° 39' north latitude, and between 75° 3' and 75° 38' east longitude. It has an area of 1650 square miles, with a population of 470,000, and a yearly revenue of about £170,000.

² The black basalt is said to have been brought from Dhair or Bhorgad fort near Rámsej, the same quarry from which the Kála Rám temple in Panchvati was built.

Between the Delhi and Náv gates, about seventy yards south-east of Murdeshvar's, is the open altar-like shrine or *chabutra* of Mukteshvar with a *ling*. It is entirely in the bed of the river, and during the rains is surrounded with water. Near the altar are two holy pools or *tirthas* called Medha and Koti. The altar-shrine stands on a cut-stone plinth at the top of a flight of three stone steps. Yearly festivals are held on *Akshatritiya* (May-June) and *Mahá-shivarátra* (January-February), the charges being met by the Dikshit family. The shrine and the flight of steps were built in 1782 by Ganpatráo Ráinchandra Dikshit. Close by, on the river-bank, is a temple of Siddheshvar and one of the best rest-houses in Násik, which were built in 1830 by a banker known as Chándorkar at a cost of £1500 (Rs. 15,000). In the space in front of Chándorkar's rest-house, and about twenty-five yards to the south along the bed of the river, about fifty tombs or *samádhis* mark spots where Hindus have been buried or burnt. A little to the south of these tombs is a shrine of Máuṛuti called the *Rokda* or Cash Máuṛuti from his practice of attending to no vows that are not paid in advance.

About eighty yards south of Rokda Máuṛuti's shrine are the Satyanáráyan temple and monastery, Nilkantheshvar's shrine, and a small temple of Mahotkateshvar Ganpati. Satyanáráyan's shrine and monastery are in the same building which is of wood and has a small niche to Devi in the west or back wall, and a shrine of Satyanáráyan in a corner of the south wall. A door in the north corner of this building leads to a small temple of Nilkantheshvar Mahádev. It is a stone building with a shrine and porch. The shrine has what looks like an old door-post of about the twelfth or thirteenth century much like the door-post of the ruined Someshvar temple at Gangápur five miles west of Násik.¹ The shrine is about twelve feet square and has a *ling* with a high case or *shálunkha*. In the porch facing the *ling* is a bull or *nandi* which may be old. A door in the north-east corner of this temple leads to the shrine of Mahotkateshvar Ganpati, the object of worship being a large red figure of Ganpati in the centre of the building between two pillars.

About 150 yards south-east of Satyanáráyan's monastery a winding road passing the Áshra gate leads to the shrine of Durgádevi, a small stone and mortar building about four feet wide and eight feet high, with in its back or west wall an image of Durgádevi besmeared with red-lead. About 190 yards south-east of Durgádevi's shrine are the Váráshimpi's steps which were built by a tailor named Vára. Here also are steps which led up to the ruined Ketki gate and four shrines or *chhatris* erected in memory of burnt or buried Hindus, one of them in honour of the father of Mr. Raghoji Trimbakji Sánap.

About 100 yards further south, below the crossing of the east Bombay-Ágra road, is Tálkute's temple, the last building on the right bank of the river. It is a small Mahádev's temple of stone, with rich ornament and a graceful porch dome and spire.

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NÁSIK.
Temples.
Mukteshvar.

Nilkantheshvar.

Durgádevi.

Tálkute.

¹ See below Govardhan-Gangápur.

Chapter XIV.
Places of Interest.

NÁSIK.
Temples.

Vithoba.

It was built in 1783 by a tailor named Sopánshet Tálkute, at an estimated cost of £2000 (Rs. 20,000). It contains a *ling* and in the porch is a bull or *nandi*. When in flood the river surrounds the temple. About a hundred yards south of this temple is the Hindu burning-ground.

Including those in Panchvati, there are sixteen temples on the left bank and side of the river. Beginning with those farthest up the stream, the first beyond the Aruna, to the north-west of Kapáleshvar and about eighty yards north-west of the very holy Rámkund, is a temple of Vithoba locally held to be not less holy than Vithoba's temple at Pandharpur. The buildings include an enclosed yard with a rest-house. In the right of the yard is the monastery of the Bairági in charge, and in the left the temple, a brick and stone building, with a porch and an inner temple and spire. The image is supposed to be the same as the Pandharpur Vithoba. The story is that one Vishvanáth or Devdatt, a blind or sick Bráhmán, for the accounts vary, was left by a band of Pandharpur pilgrims in Násik. In his grief that he should not see the god, he sat by the river mourning and refusing food. While he sat Vithoba in the form of a Bráhmán tempted him to eat, but in vain. This devotion so pleased the god that he assumed his proper form, and in answer to Vishvanáth's prayer promised to remain in Násik. The temple was built in 1755 by Tátya Kákirde at an estimated cost of about £500 (Rs. 5000). In the shrine is the image of Vithoba two and a half feet high with Rádha on his right and Rukmini on his left. It has a yearly Government grant of £46 (Rs. 460). A large fair is held on *Ashúddha shuddha* 11th (June-July), and on the second day many Bráhmáns are fed. The Bairági's monastery near the temple was built fifty years ago by Bairágis at a cost of £1000 (Rs. 10,000). To the north and west are rest-houses which are always full of Bairágis. In the monastery are many metal images, chiefly of Rám Lakshman and Sita, who get yearly presents from Bombay Bhátiás. To the south, on a raised platform, built in 1763 by Jagjivánráo Povár, is an image of a five-faced or *panchmukhi* Māruti. In the open air a few yards east of the five-faced Māruti is Báncoshvar *ling*. The foundation of a temple was laid in 1780, but the building was never finished. According to the local story the god warned the builder that he did not wish to have any temple. Persons in bad circumstances or suffering from fever often cover the *ling* with rice and whey, a dish called *dahibhát*. Near it is a temple in honour of the Godávari, with an image of the goddess Ganga. It was built in 1775 by Gopikábái, the mother of Mádhavráo the fourth Peshwa. It has a yearly Government grant of £2 (Rs. 20) and a yearly festival in *Jyeshtha* (June-July). To the north of the Rámkund are several other temples and stone rest-houses which also were built by Gopikábái at a total cost of £700 (Rs. 7000). One of these is a temple sacred to the five-gods or *pancháyatan*, Ganpati, Sámbo, Devi, Surya, and Vishnu. To the south-west of the Rámkund are eleven small temples called the Panchdeval. They are under water during the rains.

*Ajgarbáva's
Monastery.*

Near the Rámkund, about thirty yards south-east of Vithoba's temple, is Ajgarbáva's monastery, a small plain structure. It was

built in 1788 by Amritráv Shivdev Vinchurkar at an estimated cost of £500 (Rs. 5000) in memory of Ajgarbáva, a Kanoja Bráhmaṇ, a cavalry soldier who turned ascetic. He was called Ajgarbáva or the Ajgar devotee, because like the serpent of that name he was indifferent to anything that happened.

About seventy feet south-east of Rámkund are the Ahalyábái buildings including temples to Rám and Mahádev, and a rest-house. These are all solid structures which were built at an estimated cost of £2500 (Rs. 25,000) in 1785 by the princess Ahalyábái Holkar, the famous temple-builder.¹ Rám's temple is a massive square building of brick and stone with an outside flight of steps. It contains images of Rám, Lakshman, and Sita, which are said to have been all found in the Rámkund. There are also images of Ahalyábái and Máruṭi. Special festivals in honour of the images are held in the *Chaitra navrátra* (March-April) from the first to the ninth days of the bright half of the month. To the south of Rám's temple is Mahádev's temple generally called the Gora or White Mahádev. It is a graceful building with porch shrine and spire. The object of worship is a *ling*. To the east of the temple of White Mahádev is the rest-house, with a row of arches along the east and west fronts.

East of Ajgarbáva's monastery, about fifty feet above the river bank at the top of a high flight of steps, about forty yards from the Rámkund and exactly opposite Sundar-narāyaṇ's, is the temple of Shiv Kapáleshvar or the Skullwearing Mahádev. The present building stands on the site of an older temple which was destroyed by the Moghals. Its architecture is square and massive with little ornament. Its shrine is at the east end. Its notable white cement

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NÁSIK.
Temples.

*Ahalyábái
Buildings.*

Kapáleshvar.

¹ Ahalyábái Holkar, for thirty years (1765-1795) the ruler of Holkar's possessions, was the widow of the son of Malháráó, the founder of the Holkar family. Her husband died in his father's lifetime, and as her son who was insane died a year after he assumed the sovereignty (1765), Ahalyábái took up the reins of government, selecting Tukoji Holkar as the commander of her army, associate in the state, and ultimate successor. Her success in the internal administration of her dominions was extraordinary and her memory is still universally revered for the justice and wisdom of her administration. Her great object was, by a just and moderate government, to improve the condition of the country, while she promoted the happiness of her subjects. She maintained but a small force independent of her territorial militia; but her troops were sufficient, aided by the equity of her administration, to preserve internal tranquillity; and she relied on the army of the state and on her own reputation for safety against all external enemies. Her first principle of government appears to have been moderate assessment and an almost sacred respect for the rights of village officers and proprietors of lands. She sat every day, for a considerable period, in open court, transacting public business. She heard every complaint in person, and although she continually referred causes to courts of equity and arbitration and to her ministers for settlement, she was always accessible, and so strong was her sense of duty on all points connected with the distribution of justice that she is represented as not only patient, but unwearied, in the investigation of the most insignificant causes when appeals were made to her decision. It appears above all extraordinary how she had mental and bodily powers to go through the labours she imposed upon herself, and which from the age of thirty to that of sixty, when she died, were unremitted. The hours gained from the affairs of the state were all given to acts of devotion and charity; and a deep sense of religion appears to have strengthened her mind in the performance of her worldly duties. Her charitable foundations extend all over India and at her magnificent tomb on the banks of the Nerbada, fifty miles south of Indor, her image is worshipped along with that of Mahádev in whose temple it is. Malcolm's Central India, I. 157-195; Indian Antiquary, IV. 346-347.

Chapter XIV.
Places of Interest.

NÁSİK.
Temples.
Kapdleshvar.

dome distinguishes it from the neighbouring temples. The only object of worship is a *ling* which has no guardian bull. This is one of the most important temples in Násik and is always visited by pilgrims. The interior was built by Kolis in 1738 at an estimated cost of £500 (Rs. 5000), and the outer or western part at a cost of £1000 (Rs. 10,000) in 1763 by Jagjivanráo Povár, a Marátha officer whose descendants are now headmen of Násik. The following tale explains the origin of the name God of the Skull, and the absence of the attendant bull. In the course of a discussion as to which of them was the chief of the gods Brahma's taunts so enraged Shiv that he cut off one of Brahma's heads. The skull stuck to Shiv's back and as he was unable to get rid of his burden in heaven he fled to earth. Wandering in search of a place where he might wash away his guilt, he chanced to hear a white bull tell his mother that he would kill his master, a Bráhma, and then go to the Godávári and wash away the sin. Shiv watched the bull slay his master, turn black with guilt, go to a pool in the Godávári, and come out white as snow. The god followed the bull's example and in the pool the skull dropped off. In reward for the bull's advice Shiv is said to have excused him from doing duty in front of his temple.¹ The flight of steps up the hill in front of this temple was built by Krishnáji Pátíl Povár, a relation of Jagjivanráo's, at a cost of £1500 (Rs. 15,000). The temple has a yearly Government grant of £27 10s. (Rs. 275). The days sacred to the god are *Maháshivarátra* (January-February), Mondays in *Shrávan* (July-August), and *Vaikunth-chaturdashi* (December-January). On the *Maháshivarátra* at about four in the afternoon a silver mask of Mahádev is laid in a palanquin, taken round Panchvati, and bathed in the Rámkuud. About a hundred people attend the procession. On this day and on *Vaikunth-chaturdashi* (December-January) thousands of the people of Násik visit the temple. On both of these days the god wears the silver mask and is adorned with rich clothes and flowers. On the night of *Vaikunth-chaturdashi* (December-January) the god is dressed half as Mahádev and half as Párvati. On every Monday in *Shrávan* at three in the afternoon the silver mask is laid in a palanquin and taken round Panchvati when about a hundred people accompany the procession. On its return the mask is bathed in the Rámkuud and worshipped.

Pátáleshvar.

About fifty yards north of Kapáleshvar's is a well built stone temple of Pátáleshvar, facing east. The temple, which is handsomely ornamented, is said to have been built by one Bhágvat a few years after Rámji's temple. It was struck by lightning some years ago. Traces of the damage can still be seen in the north-east corner.

Indrakund.

About 400 yards north of Pátáleshvar's, on the wooded banks of the Aruna stream, is a built pool called Indrakund where Indra is said to have bathed and been cured of the thousand ulcers with which he was afflicted under the curse of the sage Gautama whose wife he had violated. The pool is said to hold water till far in the hot weather.

¹ The same story is told of the corresponding Skull Shrine in Benares. Kennedy's Hindu Mythology, 296.

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Places of Interest.

NÁSIK.
Temples.

Krishna Mandir.

Sita Gumphā.

Kárta Maruti.

About eighty yards south of Indrakund is Muthya's Mandir, a temple of Rám built in 1863 by Ganpatráo Muthe in memory of his father. To the west under a canopy is a Máruti looking east. The temple has a floor of white marble and several square wooden pillars supporting a gallery. From the ceiling are hung many lamps. In the shrine, which faces west, are images of Rám and Sita.

About 150 yards north of Muthya's Mandir is a large building known as Ráste's *váda* said to have been built about 1760 by a member of the Ráste family. Opposite the *váda* is Gopikábái's Krishna Mandir, a wooden building with a central hall and side aisles supported by plain pillars which uphold a gallery where women sit to hear *kathás* and *puráns*.

About half a mile east of the Krishna Mandir, and about fifty yards north-east of the temple of Kála Rám, close to some very old and lofty banyan trees which are believed to be sprung from the five banyans which gave its name to Panchvati, is the Sita Gumphā or Sita's Cave. The cave is hid by a modern rest-house whose front is adorned with some well carved wooden brackets in the double lotus and chain style. A large ante-room (30' 9" × 8' 2" × 8') leads into an inner room (19' × 12' 4" × 10'), in whose back wall a door leads down seven steps to a vaulted chamber (5' 8" broad and 7' high). In the back of this chamber a door opens into a close dark shrine on a two-feet higher level (9' 10" square and 9' high) with images of Rám, Lakshman, and Sita in a large niche in the back wall. A door (2' 7" × 1' 8") in the left wall of the shrine leads one step down to a small ante-room (3' × 2' 6" × 5' 2" high) at the foot of the left wall of which an opening 1' 8" high by 1' 3" broad, only just large enough to crawl through, leads two steps down to a vaulted room (9' 3" × 5' × 9' 9" high). A door in the east wall of this room leads to a shrine of Mahádev on a one-foot higher level. The shrine is vaulted, about 7' 2" square and about 9' high, with a made *ling* about three inches high. All these rooms and shrines are without any opening for air or light. Behind the Mahádev shrine is said to be the entrance to an underground passage now blocked, which led six miles north to Rámsej hill, where Rám used to sleep. It was in this cave that Rám used to hide Sita when he had to leave her, and it was from here that Sita was carried by Rávan disguised as a religious beggar. The shrine has no grant. The ministrant, who is a Kunbi Gosávi, levies a fee of $\frac{3}{4}$ l. ($\frac{1}{4}$ *anna*) from every pilgrim who visits the cave and supplies him with a guide who carries a lamp. He is said to make a considerable income.

About 900 yards east of Sita Gumphā, is the temple of Kárta Máruti on high ground beyond the Vághádi stream. It was built by Raghunáth Bhat Kárta in 1781. The image of Máruti is about nine feet high. In the neighbourhood are a temple of Maháalakshmi built by Khedkar at a cost of £200 (Rs. 2000) to the west and an eight-sided temple of Murlidhar to the south without any image. The image which belongs to this temple as well as the image of Narhari were brought into the town when Narsingpura was deserted. Close by, in Ganeshvádi is a temple with a red image of Ganpati, which was built in 1767 by the *kulkarni* of Násik at a cost of £500

Chapter XIV.
Places of Interest.

NÁSIK.
Temples.
Earthen Mound.

(Rs. 5000). A fair is held on *tilichauth*, the fourth day of the bright half of *Mágh* (January-February).

In the south side of a field, about a hundred yards south-east of Sita's cave, is a smooth flat-topped mound of earth about thirty feet high, ninety paces round, and twelve feet across at the top. The mound is much like the Gangápur mound and the whole of the surface is of earth.¹ There is no legend connected with it. The popular, and probably the correct, belief is that the mound is modern, made at the time of building Kála Rám's temple, which is about eighty yards to the west of it. The earth is said to have formed a slope to the top of the walls up which the heavy stones used in building the temple were dragged. When the building was finished the earth was cleared away from the walls and piled into this mound. Large numbers of modern stone chips scattered over the mound support the belief. At the same time these modern stone chips may be only a surface deposit, and considering its likeness to the Gangápur and Malhár mounds to the west of the city this mound seems worth examining.

Kála Rám.

About eighty yards west of the earthen mound is the temple of Kála Rám or Shri Rámji, one of the finest modern temples in Western India. A seventeen-feet high wall of plain dressed stone surrounds a well-kept enclosure 245 feet long by 105 broad. It is entered through a gate in the middle of each of the four walls. Over the east gate is a music room or *nagárikhāna*, which, at a height of about thirty feet from the ground, commands a fine general view of Násik. Inside of the wall, all round the enclosure runs a line of cloisters of pointed Musalmán arches. In front of the cloisters, on each side, is a row of trees, most of them *ashoka* *Jonesia asoka*. In the centre of the north wall a staircase leads to a flat roof twelve feet broad, twenty-one feet high, and about four feet below the level of the top of the parapet that runs along its outer edge. In the east of the enclosure is a detached outer hall or *sabhimandap* (75' x 31' x 12') open all round, handsomely and plainly built of dressed stone. It is supported on four rows of square stone pillars, ten pillars in each row. The rows of pillars, which are about twelve feet high, form a central and two side passages, each pair of pillars in the same row being connected by a Musalmán arch with waving edges. The hall stands on a plinth about a foot high, outside of which on the north and south sides is a terrace or outer plinth about a foot above the level of the court. The hall is used for *kathas* or Marátha sermons, and for *purán* or scripture readings. About two yards from the north-west corner of the hall are a shrine of Ganpati to the right and of Mártand to the left.² About four yards further west, on a star-shaped stone plinth about two and a half feet high, stands the temple, eighty-three feet from east to west by sixty feet from north to south. It has one main porch with a cupola roof to the east and small doors to the north and south. The central dome and

¹ See below Govardhan-Gangápur.

² These two small shrines are old. They were preserved under an agreement made by Odhekar when he bought the ground on which the temple stands.

the dome over the eastern cupola are in the grooved melon style. On the top of each is a waterpot with a stopper in its mouth. The spire, which is sixty-nine feet high and surmounted with a gilt cone, is plain except that up its edges there runs a curious fringe of waterpots, whose outsides are protected by sheaths. The general plainness of the temple is relieved by horizontal bands of moulding. In each of the side walls and in the north and south faces of the tower are two empty niches, and at the east end of the spire is the figure of a lion. In the west wall are two niches in the tower and one in the spire. The whole is simple, elegant, and finely finished. The beautiful stone was brought from Dhair or Bhorgad fort near Rámsej, six miles north of Násik. The temple is supposed to stand on the spot where Rám lived during his exile. It was built in 1782 by Sirdár Rangráo Odhekar on the site of an old wooden temple to which belonged the shrines of Ganpati and Mártand noticed above. The work is said to have lasted twelve years, 2000 persons being daily employed. According to an inscription in the shrine the total cost was about £230,000 (Rs. 23,00,000). In the shrine in the west of the temple, on a beautifully carved platform, stand images of Rám, Lakshman, and Sita, of black stone about two feet high. The image of Rám has gold moustaches and golden gloves. Besides the images mentioned, there are many of metal and stone, chiefly of Mártand, Ganpati, Dattátraya, and Máruṭi. The temple enjoys a yearly Government grant of £122 5s. (Rs. 1222½), and the village of Shingve, which yields a yearly revenue of £80 (Rs. 800), supports the music room or *nagárkhána*. The Odhekar family also gives £8 (Rs. 80) a month, and about £100 (Rs. 1000) a year are realised from the daily presents.

The first part of the daily service consists of the *kákad-úrṭi* or wick-waving at about six in the morning, when about 100 persons attend. At about ten a service by the temple ministrant follows. It consists of bathing the images, dressing them with clothes ornaments and flowers, burning incense and a clarified butter lamp, and offering food or *naivedya*. On this occasion no visitors attend. About nine at night is the *shuj-úrṭi* or the bed-waving, when twenty to fifty persons attend. The day specially sacred to the god is *Rám-navamī*, a festival which lasts for thirteen days in *Chaitra* (March-April). The rites differ from those of ordinary days in nothing except that the robes and ornaments are richer and more beautiful. The attendance is considerably larger. On the eleventh of these thirteen days is the car or *rath* fair, when people from the town and the villages round attend to the number of 75,000 or 80,000. At this time the temple is so crowded that both gates have to be used, the east for men and the north for women. Two cars presented by Gopikábái, the mother of Mádhavráo the fourth Peshwa (1761-1772), are driven through the city. The cars are kept in repair by the Rástia family and are similar in appearance except that one is larger than the other.¹ The larger consists of a wooden platform 11' x 8' on solid wooden wheels. On

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¹ The small car is kept near the east gate of Rámji's temple and the large car near Rástia's *udda* on the left of the road going from Rámji's temple to Rámkund.

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the platform twelve wooden pillars support a canopy and at one end . . is a smaller canopy in which the images of the god are placed during the procession. The larger car conveys the image of Rām and about ten Brāhmans. It is pulled by about 100 people with ropes. The smaller car called Vimān carries an image of Māruti and some Brāhmans and is pulled by about fifty people. The cars start about three in the afternoon and are brought back to the temple about twelve at night. The route is from the temple by Kārta Māruti, through Ganeshvādi and the fair-weather market, by Rāmeshvar and Rāmkund and Rāstia's mansion back to the Kāla Rām temple. In the soft sandy surface of the fair-weather market the cars are dragged backwards and forwards. The cars reach Rāmkund about seven in the evening and stop there for three hours, when a complete service with fireworks is performed. During the whole time that the procession is moving the temple ministrant has to walk backwards, his face towards the car and his hands folded.

The other special holidays are the eleventh day *ekādashi* in each fortnight of every Hindu month, when in the evening the feet or *pādúkās* of Rām are set in a palanquin or *pālkhī* and the palanquin is carried round the temple inside the outer wall. Except in *Ashād* and *Kārtik* (July and November) when 200 to 300 people come, the attendance is not more than 100 or 150. This palanquin show also takes place on the *Dasara*, the tenth of the bright half of *Ashvin* (September-October) when the feet are taken outside the town to cross the boundary.¹ About 100 people attend and 1000 to 2000 persons visit the temple on *Dasara* day. On the *Makar Sankrānt* (12th January) 4000 to 10,000 persons, chiefly men, visit the temple. On the next day (13th January), almost all Hindu women visit the temple to offer turmeric or *halad*, saffron or *kunkū*, and sugared sesamum to Rām's wife Sita and give them to each other.

Bhairav.

To the north of Rāmji's temple is a shrine of Bhairav which was built in 1793 by Kānphāte Gosāvis at an estimated cost of about £100 (Rs. 1000). Close to the north of it is a monastery built by Kānphāte Gosāvis in 1773 and repaired in 1858 by an idol-seller. It has a *ling* of Mahādev and several ascetics' tombs.

Shankarāchārya
Monastery.

Leaving Kāla Rām's by the middle door in the south wall, a winding road leads south-west towards the river. After about fifty yards, a large two-storied rest-house on the left gives entrance to an enclosure in the centre of which is a tomb of a Shankarāchārya or Shaiv pontiff, and a temple of Shiv with wooden pillars on the north and some fine stone masonry in the south. At the back of the enclosure is a large three-storied monastery for Shaiv ascetics.

In the time of the second Peshwa (1720-1740) Sachchidānand Shankarāchārya is said to have come from Shringeri in Maisur and stayed in Nāsik. He died in Nāsik after choosing as his successor a disciple of the name of Brahmanand. Soon after his appointment Brahmanand sickened and died within a month. Both are buried

¹ The reason why the god is taken across the boundary on *Dasara* day is said to be because it is the beginning of the fair season, when travelling again becomes possible.

in this enclosure. The tombs and temple are said to have been built by Peshwa Savái Mádhavráo (A.D. 1774), the front rest-house by Nána Fadnis (1760-1800), and the monastery by Nárushankar (1750). The total cost is estimated at £1600 (Rs. 16,000). Besides an allowance of £50 (Rs. 500) from the revenues of Pimpalnor, the monastery has a yearly Government grant of £28 16s. (Rs. 288). About eighty yards further west a paved lane, lined with rest-houses and small shops, leads to the river bank a little above Nárushankar's temple.

Nárushankar's Temple, also called the temple of Rámeshvar, is the richest and most highly sculptured building in Násik. It stands on the left bank of the Godávári opposite to Báláji's and Tárakeshvar's temples and to the east of the Rámgaya pool in which Rám is said to have performed funeral services in memory of his father. The temple though smaller than Kála Rám's, the enclosure being 124' x 83', is more richly carved, and has some humorous and cleverly designed figures of ascetics. The temple stands in the middle of the enclosure. It includes a porch with the usual bull or *nandi*, an inner domed hall capable of holding about seventy-five persons, and the shrine facing west which contains the *ling* and is surmounted by a spire. The outer roof is elaborately carved, being a succession of pot-lids arrayed in lines and adorned at intervals with grotesque and curious figures of men, monkeys, tigers, and elephants. The west or main entrance porch has waving edged arches and many niches filled with cleverly cut figures. The top of the wall which encloses the temple is eleven feet broad. At each corner are semicircular domes about ten feet in diameter, and there is a fifth dome in the middle of the west wall with a large bell, dated 1721 in European-Arabic numbers. The bell which is six feet in circumference at the lip is probably Portuguese. It is said to have been brought either from Bassein or from Delhi; but Bassein is more likely.¹ In the great flood of 1872 the water of the river rose to the level of the bell. The top of the wall near the bell commands a fine view of the right bank of the Godávári. A high wall runs along the river bank, and over the wall rises a row of large three or four storied houses. From the high ground to the north the land slopes towards the central hollow of the Sarasvati. From the Sarasvati confused piles of gable ends rise the slopes of Chitraghanta hill and behind it are the high ridges of Mhasrul hill, Dingar Áli, and Ganesh hill stretching east to Sonar Áli, on the crest of the north scarp of which is Mr. Raghoji Sánap's house and to the east the level top of the Old Fort. The temple was built in 1747 by Nárushankar Rája Bahádúr of Málegáon at an estimated cost of £180,000 (Rs. 18,00,000). The

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*Rámeshvar or
Nárushankar's
Temple.*

¹ There are two similar bells, one at Máhuli in Thána and the other at Bhímashankar, about thirty miles south-west of Junnar. The Bhímashankar bell, which is hung from an iron bar supported between two masonry pillars in front of a temple, weighs three or four cwts. It has a Maltese cross with the date 1727 or six years later than the Nárushankar bell. It is said to have been brought from Váśind near Kalyán probably from some Portuguese church or convent. Trigonometrical Survey Report, 1877-78, 130.

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flight of steps leading from the water's edge to the temple was also built by Nárushankar in 1756 at a cost of £6000 (Rs. 60,000). To the north of Nárushankar's temple is a shrine of the goddess Septashringi.¹ Further north and out in the river a memorial building, with an arched and pillared veranda to the west, was built in 1878 by the widow of the family-priest of the Mahárāja of Kolhápúr in memory of her husband.

Besides these temples and shrines, along both sides of the river facing the different bathing pools or *kunds*, are a number of small temples and shrines dedicated some to Mahádev, some to Ganpati, some to Devi, and some to Māruti. These are all completely under water during floods. They seem never to be repaired and no one seems to look after them, except that the Municipality cleans them when they get choked with mud.

Bhadrakālī.

This completes the temples and shrines on or near the banks of the Godávári. Besides these the interior of Násik has about twenty temples and shrines, most of them of Devi and one of Shani or the planet Saturn. The most important of these is Bhadrakālī's temple in Tiundha or the Cross, a shrine without a dome or spire built by Ganpatráo Dikshit Patvardhan in 1790 at a cost of £3000 (Rs. 30,000). It enjoys a yearly grant of £24 (Rs. 240). It consists of an outer stone and brick wall with an entrance facing west. Inside this wall is a large open courtyard, with on the south side, a small garden, a well, and a building. The building is a well-built two-storied house with a tiled roof, and consists of an outer hall or *sabhāmandap* and a shrine. The hall which is about three feet higher than the courtyard is seventy feet by forty, and has a gallery all round for the use of women. At the east end of the hall facing west is the shrine containing nine images on a raised stone seat. The chief image is a copper Bhadrakālī less than a foot high. On either side of the central image are four stone images each about two and a half feet high, and at the foot of each four small metal images each less than a foot high. The yearly festival is in October during the *Navarātra* or nine nights of the bright half of *Ashvin*, when about fifty Bráhmans sit during the day in the hall reading the *saptashatī* or seven hundred verses in honour of Devi from the Márkandeya Purán. *Puráns* are read in the afternoon or at night, and lectures with music or *kirtans* are delivered at night. Meetings in connection with Bráhman caste disputes and other matters are held here. This temple plays a leading part in the services which are occasionally practised during outbreaks of cholera. When the city is visited by cholera, verses from the *saptashatī* to appease Devi and the planets are recited by a large number of Bráhmans for ten or twelve days. Then in honour of Kālī the Bráhmans light a sacred fire and offer her the finest incense, butter, rice, oil, and flowers, wood of holy trees, and sacred grass. When the fire sacrifice is going on the leading Bráhmans or *dharmádikáris* send a notice through the town and collect rice from a half to one and a quarter pounds and $\frac{3}{4}$ d. ($\frac{1}{4}$ anna) or $\frac{2}{3}$ d. ($\frac{1}{3}$ anna)

¹ See below Septashringi.

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from each Hindu house. The rice is cooked and about eighty pounds are placed in a cart, turmeric saffron and red-powder are spread over it, and burning incense-sticks and five torches are set in the rice, one in the middle and four at the corners. At each corner the stem of a plantain tree is fixed and to one of the plantains a sheep is tied. A Máng woman who is supposed to be possessed by the cholera goddess declares whence the cholera spirit came and how long it will stay. She is bathed in hot water and dressed in a green robe and blue bodico, her forehead is marked with vermillion, a cocoanut, a comb, a vermillion-box, five betelnuts, five plantains, five guavas, five pieces of turmeric, and a pound of wheat are tied in her lap, and her face is veiled by the end of her robe. Four bullocks are yoked to the cart and in front of the cart the Máng woman, with folded hands, walks backwards, facing the cart, supported by two men. Lemons are waved round her head and cut and thrown away. In front of the woman walk a band of musicians, and a crowd of men women and children follow the cart cheering loudly. The cart is dragged out at the furthest point from that at which cholera first appeared, about two miles, to where four roads meet, and is there emptied. The rice and the sheep are carried off by the Mhárs and Mángs, and the cartmen and the Máng woman after waiting till next morning and bathing, return to the city. Two or three days after a feast is given to Bráhmans and milk or a mixture of milk, curds, and clarified butter is poured round the city as an offering to the cholera spirit. Bhátiás and other rich pilgrims if they feed as many as three or four thousand Bráhmans sometimes hold the feast in Kála Rám's temple, but when, as is usually the case, not more than 500 are fed the feast is held in Bhadrakālī's temple. The *Navarâtra* festival ends on the last day of the full-moon of *Ashvin* (October). On the night of this day, which is known as the vigil full-moon or the *kojágari purnima*, a fair is held and attended by many Hindus of all except the depressed classes. On the same night fairs are also held at Kapáleshvar, Panchratnoshvar, and Tilbhándeshvar.¹

Near Bhadrakālī's stands the temple of Saturn or *Shani*. It consists of a small shrine built into a wall and containing a rude stone image covered with red-lead. The image is worshipped every Saturday and also whenever the planet Saturn enters a new sign of the Zodiac.

The two Renuka Mandirs in new and old Támbat Áli belong to the Támbats.² Each has a tiled roof without dome or spire. These

Renuka.

¹ Besides Bhadrakālī's, seven shrines are dedicated to different forms of *devī*: Chitraghanta near the top of Chitraghanta hill, an old shrine repaired in 1794; Gárgyáchi Devī Renuka, in the house of the Gárgyas, with a monthly Government allowance of 4s. (Rs. 2); Gondhlyánci Bhagavati, built by Gondhlis at a cost of £50 (Rs. 500); Renuka in Kondbhat Paránjpe's house in Dingar Áli; Kálíka Devī in Tikápura, built by Ok in 1779 at a cost of £50 (Rs. 500); Renuka Devī, built by Revko Anáji Párák in 1768 at a cost of £500 (Rs. 5000); and Mahálakshmi on the way to Devlál, built in 1775 by Upásane at a cost of £20 (Rs. 200). This shrine is said to contain the image of the goddess which was the chief object of worship in the temple on *Sonát Áli* hill which is now the Jáma Mosque.

² Renuka is the mother of Parasharam the sixth incarnation of Vishnu.

- Chapter XIV.** temples contain no images but that of Renuka. The chief festivals are during the *Navarātra* or the first nine nights of the bright half of *Ashvin* (October) and on the full-moon of *Kārtik* (November).
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Temples. The Sarasvati Keshav Mandir near Dingar Áli in Limbáhat Prabhu's house has a yearly Government grant of £11 8s. (Rs. 114).
- Jarimari.** There are three small temples of Jarimari or the cholera goddess in three different places beyond town limits.¹ The ministrants who are Maráthás make considerable gains, especially when cholera is prevalent, as numbers of all castes make the goddess presents of cooked rice and curds called *dahilhút*, a bodice or *choli*, cocoanuts, and money.
- Mahádev.** There are two temples of Mahádev. One near Jenappa's steps was built by a Lingayat in 1828. The other near Ghárpure's steps was built by Rámabhat Ghárpure in 1776 with the help of the Peshwa. This is a well known place for hemp or *bháng* drinking.
- Ganpati.** There are two temples to Ganpati, a domed building inside the Náv gate made by Hingne, the other in the *mandir* or dwelling-house style about fifty feet east of the jail in Aditvár Peth, built by Bápáji Lathe and enjoying a yearly Government grant of £17 2s. (Rs. 171).
- Khandoba.** The temple of Khandoba on the Malhár Tekdi outside the Malhár gate was built in 1748 by Mahádáji Govind Kákirde at a cost of £500 (Rs. 5000). It contains an image of Mártand on horse-back. Fairs are held on *Champa-shasthi* and *Mágh Purnima* (January-February).
- Svámí-naráyan.** The Svámí-naráyan monastery is in the Somvár Peth and has the tomb of a saintly ascetic or *Siddha-purusha*. The Shenvis' monastery is just to the north of the Collector's office.
- Besides these temples and shrines Násik, including Panchvati, has about thirty rest-houses, several of which, especially in Panchvati, have been lately built by Bombay Bhátiás. There are four *sadávarts* for the free distribution of uncooked food, and three *annachhatras* for the distribution of cooked food.
- Bathing Places.** In the bed of the Godávari, between Govardhan about six miles to the west and Tapovan about a mile and a half to the south-east of Násik, are various bathing-places called *tirths* and sacred pools called *kunds*. Most of the bathing-places are named after some Puránic personage with whose history they are believed to be connected; all except three of the pools take their names from their builders. There are in all twenty-four *tirths* of which eleven are between Govardhan and Násik, ten between Sundar-naráyan's steps and Mukteshvar's shrine opposite the Delhi gate, and three below Mukteshvar's shrine.
- The eleven *tirths* between Govardhan-Gangápur and Násik are, Govardhan, Pitri, Gálav, Bramha, Rinmochan, Kanva or Kahudha,

¹ One of the temples is to the south-east of Rameshvar's near the place where the fair-weather half-weekly market is held; another is in the Dangar *Udara* near the left bank of the river; the third is on the Devlali road south-east of Mahalakshmi.

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· Pápnáshan, Vishvámitra, Shvet, Koti, and, Agni. The *Govardhan tirth* is at the village of Govardhan.¹ It is believed that the gift of one cow at this *tirth* is equal to the gift of 1000 cows in any other place, and that a visit to a Mahádev temple in the neighbourhood secures as much merit as the gift of a mountain of gold anywhere else. The *Pitri* or spirits' *tirth* is to the south of the Govardhan *tirth*. A bath in this holy place and the offering of water to the spirits of the dead are supposed to secure them a place in heaven. *Gálav tirth*, called after a Puránic sage of that name, is believed to be as holy as the *Pitri tirth*. Its water frees the bather from sin and secures him a seat in Brahmá's abode, the home of pious spirits. Near the *Gálav tirth* is the *Brahma tirth* whose water ensures the bather being born a Bráhma in the next life, and gives him the power of knowing God both by thought and by sight. *Rinmochan tirth*, as its name implies, is the debt-releasing pool. The pilgrim who bathes here and makes gifts to Bráhma is freed from all debts on account of neglected offerings. The *Kanva* or *Kshudha tirth* is near the *Rinmochan tirth*. The following legend explains the names. There lived in the neighbourhood a sage named Kanva. In his religious rambles he happened to come to the hermitage of Gautam Muni a Jain saint. The sun was high, Kanva was hungry and tired, but he would not ask food from a Jain saint even though the saint had abundance. Kanva toiled on to the Godávári, sat on its bank, and prayed to the river and to the goddess of food *annapurna*. The deities were touched by the earnestness of his prayers and appearing in human form satisfied his hunger. They told him that whoever, at that place, would offer such prayers offer as his would never want for food. The next is the *Pápnáshan* or Sin-destroying *tirth*. It is near the steps leading to the old temple of Someshvar about a mile east of Govardhan-Gangápur. The legend says that a bath in its water cured a leprosy which had been sent as a punishment for incest. This place is held in great veneration. Near the *Pápnáshan tirth* is the *Vishvámitra tirth*. Here during a famine the sage Vishvámitra propitiated Indra and the gods by offering them the flesh of a dead dog, the only thing he could find to offer. The gods were pleased and at the sage's desire freed the earth from the curse of famine. The next is the *Shvet tirth*. It has great purifying power and is believed to free women from the evil-spirit of barrenness. So great is the power of this *tirth* that a man named Shvet who lived near it and who died while in the act of worshipping a *ling* was restored to life. The God of Death was himself killed for destroying a man in the act of worship and was restored to life on condition that he would never again attack people while worshipping Shiv or Vishnu. Four

¹ The Goda Mahátmya has the following legend of the Govardhan *tirth*. Near this place once lived a Bráhma named Jábál, a husbandman and owner of cows and bullocks. He treated his cattle so badly that they went for relief to the desire-fulfilling cow *Kamdhenu*. She referred the complainants to Shiv's bull Nandi, who after a reference to Shiv removed all cows from earth to heaven. The want of cows put a stop to the usual offerings and the hungry gods and spirits complained to Brahma. Brahma referred them to Vishnu, and Vishnu to Shiv, and Shiv sent them to Nandi, who advised them, as a means of relief, to feast the cows at the Govardhan *tirth*. When this was done all the cows were sent back and order restored.

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miles east of Govardhan and about a mile west of Násik is the *Koti tirth*. Here is a flight of steps, and a temple of Kotishvar Mahádev. The legend says that this is the scene of a fight between Shiv and a demon named Andhakásur in which Shiv was so half pressed that the sweat poured down his brow and made a torrent which still flows into the Godávari at this place. This is regarded as making one *koti* or crore of the three and a half *kotis* of *tirths* which are believed to take their rise from Shiv's body. About half a mile west of Násik, near the Malhár Mound, is the *Agni tirth*. Near it is an ascetic's monastery which was built about 150 years ago. The *tirth* is believed to possess healing powers, and according to its legend, got its name because Agni, the god of fire, was cured of an illness by bathing in it.

Within Násik limits, the first two *tirths* are *Badríka-sangam*, a little to the north-west of Sundar-náráyan's, and *Brahma tirth* in front of Sundar-náráyan's temple. At *Badríka-sangam* a small stream falls into the Godávari. According to its legend, the supreme deity appeared here to one of his devotees in a bodily form and promised him that he would appear in the same form to any one who bathed and prayed at this spot. *Brahma tirth* is said to possess the power of sharpening and developing the intellect. According to its legend Brahma, the creator, bathed here and refreshed his mind to enable him to complete without mistake the work of creation. Shiv and Vishnu also came to live near here, Shiv as Kapáleshvar in Panchvati on the left bank, and Vishnu as Sundar-náráyan on the right bank. Between *Brahma tirth* and Ram's Pool is the *Shukla tirth*. Any pilgrim who bathes in it on Friday and rubs his body with white or *shukla* sesamum is freed from sin. The next is the *Astivilaya* or Bone-dissolving *tirth*. This is the westmost part of Rám's Pool, and into it are thrown all the bones of deceased relations which are brought by pilgrims to Násik. Between Rám's Pool and Nárushankar's temple, in front of which is the *Rámghata tirth*, are five *tirths*, Aruna, Surya, Chakra, Ashvini, and Dasháshvamedh. Aruna *tirth* is where the Aruna joins the Godávari near Ram's Pool, and near it are the *Surya*, *Chakra*, and *Ashvini tirths*. The following legend explains the origin of these holy spots. Usha, the wife of the Sun, unable to bear her husband's splendour, created a woman, exactly like herself, to fill her place. She gave her children into the charge of this woman and made her take an oath never to betray the secret to her husband the Sun. Usha then went to the hermitage of the sage Kanva. In time the woman whom Usha had created bore three children to the Sun, and, as she had her own children to look after, failed to take care of Usha's children. They complained to their father and said they doubted if the woman really was their mother. The Sun suspecting that he was deceived, went to Kanva's hermitage in search of his wife. On seeing him Usha took the form of a mare *ashvini*, and ran towards Janasthan, but Surya becoming a horse ran after and overtook her, and in time a son was born who was named Ashvinikumar or the Mare's son.¹

¹ Ashvinikumar became the doctor of the gods and is commonly worshipped.

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Bathing Places

The reconciliation of Surya and Usha was a day of great rejoicing. The Tápti and the Yamuna (believed to be the local Aruna and the Varunā or Vaghādi), daughters of the Sun, came to Janasthān to meet their parents. Brahma came to visit the Sun and offered him his five daughters, *Medha*, *Shraddha*, *Sāvitrī*, *Gāyatrī*, and *Sarasvatī*. All the river-bed between Rām's Pool and the Sarasvatī near Balaji's temple is known by the name of Prayāg or the place of sacrifice. Brahma reduced the intense lustre of his son-in-law with his discus or *chakra* and thus gave its name to the *Chakra tirth*. Near the *Chakra tirth* is the *Ashvini* or Mare's *tirth*. The holy spot known as the *Dashāshvamedh* or Ten Horse Sacrifice lies between Rām's Pool and Nilkantheshvar's temple. Its legend connects it with Sita's father, king Janak, who performed sacrifices here to gain a seat in heaven. He is believed to have established the *ling* of Nilkantheshvar. Next comes the *Rungayi tirth* in front of Nārushankar's temple. It is called Rāmgaya as Rām here performed his father's obsequies. This completes the ten *tirths* between Sundar-nārāyan and Mukteshvar.

Further down the river, on its left bank, is the *Ahalya-sangam tirth*. Near it is a shrine of Mhasoba. About half a mile south-east of Nāsik is the *Kapila-sangam tirth* within the limits of Tapovan. Here, in a natural dam of trap rock which crosses the river, much like the natural dam at Govardhan, are two holes said to be the nostrils of Shurpanakha. This lady was a sister of Ravan, the enemy of Rām, who, wishing to marry Lakshman, Rām's brother, appeared before him in the form of a beautiful woman. Lakshman, who did nothing without his brother's advice, sent her for approval to Rām. The inspired Rām knew who she was, and wrote on her back 'Cut off this woman's nose.' Lakshman obeyed and the holes in the rock are Shurpanakha's nostrils. About a hundred yards to the south of the nostrils, in the same belt of rock, which at this point forms the right bank of the river, are eleven plain rock-cut cells which are known as Lakshman's caves.¹ About a mile further south is a second *Pāpvināshan* or Sin-cleansing *tirth*, near which are tombs or *samādhis* of ascetics.

The *Kund*, or Holy Pools in the bed of the Godāvari are all between Sundar-nārāyan's steps and Mukteshvar's shrine. About fifty yards east of Sundar-nārāyan's steps the water of the river passes through a narrow artificial gully called *tūs* or the furrow. The gully is 430 long 10' broad and 10' deep, and was made by Gopikābhāi the mother of Mādhavrāo the fourth Peshwa (1761-1772). About forty feet east of the *tūs* is the first pool called Lakshman's Pool (68' × 54'). It is said to have been made by Sarsubhedār Mahādājī Govind Kākde in 1758. This pool is believed to contain a spring and its water is generally regarded as good and is said never to fail.² In 1877-78 when the rest of the river was dry Lakshman's Pool was full of water. From Lakshman's Pool a second gully, called *Dhanush* or the Bow Pool, fifty feet long and five to seven feet broad,

Holy Pools

¹ Details are given below, Tapovan.

² An analysis of the water made in May 1881 showed it to be, at least, equal to copious sediment. Sanitary Commissioner's Report for 1881.

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Holy Pools.

leads to Rám's Pool (83' x 40'). This is the holiest spot in Násik, as it is believed to be the place where Rám used to bathe. It contains the bone-dissolving or *Astivilaya tirth*. It was built by Chitraráv, a landholder of Khatáv in Sátára in 1696, and repaired by Gopikábái in 1782. Ten feet north of Rám's Pool is Sita's Pool (33' x 30') which was built by Gopikábái. Twenty feet further south, in front of Ahalyábái's temples, is Ahalyábái's Pool (60' x 42'). It was built by the Indor princess Ahalyábái towards the close of the eighteenth century (1765-1795). To the west of Ahalyábái's Pool is Shárangpáni's Pool (39' x 34') which was built by a Deccan Bráhman of that name in 1779. Twenty feet south of Ahalyábái's Pool is Dutondya Máruṭi's Pool about fifty feet square. Ten feet south of Shárangpáni's Pool is a long narrow pool called Páñchdevaláche and also known as the Sun's or Surya Pool (115' x 20'). It was probably built by Báláji Mahádev Ok (1758) who built the chief of the Panchdeval or Five Temples near it.¹ In this pool an inner pool has lately (1874) been built by the widow of Tátia Maháráj of Poona. Close to the south is a large nameless pool (216' x 90'). The next, close to the south and in front of Nilkantheshvar's and Gora Rám's temples, is Gora Rám's or the Dasháshvamedh Pool (256' x 132'). The part on the Násik side was built in 1768 by Hingne and Rája Bahádur and the part on the Panchvati side by the last Peshwa and Holkar, the Peshwa's portion being close to the site of the fair-weather market. Sixteen feet south of Gora Rám's Pool, in front of Nárushankar's temple, is the Rámgya Pool (110' x 90'). The part on the Násik side was built by Krishnadás Paránjpe (1780) and the part on the Panchvati side by Nárushankar's brother Lakshmanshankar (1763). After this pool comes the main crossing of the Godávari which is sixteen feet broad between Tárakeshvar's and Nárushankar's temples. Close to the south of the crossing is Shintode Mahádev's or the Peshwa's Pool (260' x 90'). In this pool meet the Varuna or Vághádi, Sarasvati, Gáyatri, Sávitri, and Shraddha streamlets. The pool was built by Bájiráo I. (1720-1740) on the Násik side, and by Kotulkar Gáydhani and a dancing-girl named Chima on the Panchvati side. Twenty feet to the south is Khandoba's Pool (79' x 88') which was built by Trimbakráo Máma Pethe, the maternal uncle of Mádhavráo the fourth Peshwa (1761-1772). Next to the south is Ok's Pool (122' x 44') which was built by Krishnaráo Gangádhhar Ok (1795). This pool is said to be haunted by a Bráhman spirit or Brahmaárakshas who drags people under water and drowns them. Scarcely a rainy season passes without the spirit securing at least a woman or a child. Further to the south is the Vaishampáyan Pool which was built in 1870 by a pensioned mámlatdár named Ganesh Náráyan Vaishampáyan and by the Máli community of Násik. Last in front of Mukteshvar's shrine is the Mukteshvar Pool which was built in 1788 by Moro Vináyak Dikshit a mámlatdár under the Peshwa, and enlarged by his son Nána Dikshit in 1828. This pool is considered specially holy.

¹ Though called five temples, there are eleven. See above p. 512.

Several causes combine to make Násik one of the five most holy places in India.¹ The sacred Godávári as it enters the city takes a bend to the south which, according to the Puráns, gives its water special holiness.² Seven small streams join the Godávári at Násik to which the holy names Aruna, Varuna, Sarasvati, Shraddha, Modha, Sávitri, and Gáyatri, have been given. There are two specially holy bathing places; the Brahma and the Astivilaya or Bone-dissolving *tirth*. Lastly and chiefly there is the belief that Rám Sita and Lakshman passed several years of their exile near Násik.

The holiest spot in Násik is Rám's Pool, or *Rámkund*, near the left bank of the river where it takes its first bend southwards through the town. Here it is joined by the Aruna and here also is the Bone-dissolving Pool. In no part of the Godávári, not even at its sacred source, has its water more power to purify than it has in Rám's Pool. As a father's funeral rites are nowhere so effectively performed as at Gaya, 130 miles south-east of Benares, so the people of Upper India believe that a mother's funeral rites are never so perfect as when performed after bathing in Rám's Pool at Násik. The waters of the Godávári at Rám's Pool, and at its source in Trimbak, about twenty miles south-west, are always sacred and cleansing. But in the *Sinhasth* year, once in every twelve, when the planet Jupiter enters the sign of the Lion, according to the local history, its waters have so special a purifying power that even the sacred rivers, the Ganges, the Narmada, the Yamuna, and the Sarasvati, come to wash in the Godávári.

Every year from all parts of Western India, from Berár, the Nizám's Dominions, and the Central Provinces, and especially in the great *Sinhasth* year from the farthest parts of India, pilgrims are continually arriving at Násik. They come all the year round but chiefly in March at the *Ramnarami* or Car-festival time. Before the opening of the railway they used to travel in large bands under a Bráhmaṇ guide, or in family parties, in carts, or with the help of horses ponies and bullocks. They always approached Násik from the east or from the west; and were careful to keep the rule against crossing the river until all pilgrim rites were over. Now, except a few religious beggars, all come by rail. Easy travelling has raised the number of pilgrims to about 20,000 in ordinary and 100,000 to 200,000 in *Sinhasth* years.³

Pilgrims are of two main classes, laymen and devotees. The laymen are chiefly good-caste Hindus, Bráhmaṇs, Vánis, Rajputs, Vanjáris, craftsmen, and husbandmen. A smaller number of Bhils, Mhárs, and other low tribes, bathe in the river and fee the priests, but they are not shown the different shrines or taught the purifying

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¹ The four other holy places are, Prayág or Allahabad, Gaya near Benares, Pushkar Lake in Rajputána, and Naimish near Bithur in Cawnpore.

² According to the Puráns the Ganges is specially holy where it flows north, the Jamna where it flows west, the Payoshni where it flows east, and the Godávári where it flows south.

³ The railway returns for 1873 the last *Sinhasth* year show 284,761 passengers against 118,568 in 1868 and 151,380 in 1878. The next *Sinhasth* falls in 1884-85.

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rites. The priests who attend to Mhárs are not Bráhmans, but belong to the Gujarát caste of Bháts or bards. Among the lay pilgrims, men occasionally come alone, but, as a rule, all who can afford it bring their wives and children. From early times the pilgrim's need of food and lodging and of having some one to officiate at the various religious ceremonies has supported a special class of priestly hosts and guides. These men are known as priests of the place or *Kshetra upádhyás*; they are sometimes also called *Rámkundýás* or priests of Rám's Pool. All of them are Bráhmans mostly of the Yajurvedi or Mádhyandin subdivision, and some of the families have held their posts of professional entertainers and guides for more than 300 years.¹ Most of them are families of long standing who live in large ancestral houses in high comfort. Each family of guides has a certain number of families of different castes and from various parts of the country, to some member of which he or his forefathers have acted as guides. These families are called the guide's patrons or *yajmáns*. To guard against mistakes, and prevent any of their patrons leaving them in favour of a rival, each family of guides keeps a record of his patrons. This record, which in some cases lasts over 300 years, is very detailed. It is kept in the form of a ledger, and contains letters signed by each patron giving his name and address, stating that on a certain date he visited Násik as a pilgrim and went through the different rites; adding the names and addresses of his brothers, uncles, sons, and other near relations; and enjoining any of his descendants, or any member of the family who may visit Násik, to employ the owner of the book as his priest. When another member of the family visits Násik he states that he has seen the former letter and passes a fresh declaration, and a note is made of all family changes, births, marriages, and deaths. Many of the longer established guides have entries relating to from 10,000 to 500,000 families of patrons, filling several volumes of manuscript. The books are carefully indexed and the guides are well versed in their contents. They need all their quickness and power of memory, as the pilgrims seldom know who their guides are, and the calling is too pleasant and too well paid not to draw keen competition. Pilgrims, on alighting at the railway station, at the toll-house half-way to the town, or at the outskirts of the town, are met by guides or their agents well-dressed well-fed men with their books in their hands. The pilgrim, if he knows it, mentions his guide's name; if he does not know it the guides offer their services. A pilgrim who is the first of his family to visit Násik accepts as a rule the offer of the first man who accosts him. But though he may not know it, the chances are that some member of his family has been at Násik, and so long as he stays, he is probably pestered by other guides, asking his name, his family, and his village, in hope that his family may be found enrolled among their patrons. Sometimes from an oversight or from a false entry, for false entries are not uncommon,

¹ See above pp. 37-39. The earliest date for which a record of patrons is available is A.D. 1572 (Shak 1494). Mr. K. M. Thatta.

a pilgrim finds his ancestors' names in the books of more than one guide. In such cases the rule is to accept as priest the guide who has the oldest entry.

If they have relations or friends the pilgrims stay with them. If they have no friends they stop in rest-houses, or, as is more usual, in rooms provided by their guide, who gives them cooking pots, arranges for their grain fuel and other supplies, and if they are rich engages a cook and a house servant.

The ceremonies begin on the day after arrival, or later should there be any reason for delay. They generally last for three days, though if necessary they can be crowded into one. They are of two kinds, memorial rites for the peace of the dead, and bathing and almsgiving to purify the pilgrim from his own sins. When three days are devoted to these ceremonies, the first is spent in bathing and fasting, the second in the performance of memorial rites, and the third in feeding Brāhmans and visiting the chief holy places in the city. The first and third day's observances are conducted by the guides or their agents, and all pilgrims share in them. The memorial rites are managed by different priests, and only the chief mourners, women for their husbands and men for their fathers, take part in them.¹ The first ceremony, called the river present or *gangābhet*, is to make offerings as a present to the river at Rām's Pool, or, if this is inconvenient, at some part of the river below Rām's Pool. After the present to the river and before bathing, each pilgrim makes five offerings or *arghyas*, each offering consisting of a coconut, a betelnut, almonds, dates, fruit, and money or *dakshina*, varying according to his means from 1½d. to 30s. (1 *anna* - Rs. 15). A wife, who comes with her husband, sits on his right with her right hand touching his right arm. She is not required to offer separate gifts. After making the offerings they bathe, and their wet clothes, and, in rare cases, their ornaments, are made over to the priest. If the father or mother is dead, or the husband in the case of a woman, the pilgrim, without changing the wet clothes, goes a few yards to one side, and if she is a woman has her head shaved, or if a man the whole of his face beginning with the upper lip, the head except the top-knot, and the arm-pit. After paying the barber 3d. to 30s. (2 *ans.* - Rs. 15) the pilgrim bathes a second time and offers one to 360 atonements or *prāyashchitts*, each of 1½d. to £6 (1 *anna* - Rs. 60). At the same time he also makes gifts nominally of cows or *gopradān*, but generally in cash, from one to ten gifts the total amount varying from 1s. 3d. to £10 (10 *ans.* - Rs. 100). This is followed by a gift to Brāhmans called *samast dakshina*, usually 6d. to 10s. (4 *ans.* - Rs. 5) but sometimes as much as £400 (Rs. 4000). This is distributed among Brāhmans; the guide, when the sum is large, generally keeping a considerable share to himself. Finally, if he has the means, the pilgrim offers a sum with a libation of water *udak sodto* to feed

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First Day.

¹ For mothers and sons only rice balls or *pinds* are offered in the general *śrāddha* ceremony.

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Second Day.

Bráhmans, or to build a flight of steps or a temple. He then goes to his lodging and fasts for the rest of the day.

Early next morning, before breaking his fast, the pilgrim, if a father mother or husband is dead, performs a memorial ceremony or *shráddha* in their honour. The ceremony almost always takes place in the pilgrim's lodging. Two to five Bráhmans are called to represent the dead and are fed. Rice-balls or *pinds*, according to the usual form, are offered to the dead, and in front of them a gift of one *anna* and upwards according to the pilgrim's means is laid for the officiating priest. Besides this gift presents of cash, clothes, pots, and lamps are made to each of the Bráhmans who are fed. After the ceremony a meal is taken.

Third Day.

For the third day there remain the worship of the river or Ganga and of Rám in the morning; the feeding of Bráhmans at noon; and the visiting of temples in the afternoon.

Ganga Worship.

To worship Ganga or the Godávri the pilgrim has to go through a long process which is shortened according to the time and means at his disposal. There are two services or *pujás*, one prescribed for Bráhman men called *velokta* in which verses from the Vedas are recited; the other for Bráhman women and for all pilgrims of other castes called *puránokta* in which texts from the Puráns are recited. Each of these two services has five forms, the first of five rites, the second of ten rites, the third of sixteen rites, the fourth of thirty-eight rites, and the fifth of sixty-four rites.¹ Any one of these forms of service is performed according to the pilgrim's means.² The

¹ The five rites are rubbing sandal-powder on the image's brow, dropping flowers on its head, burning incense, waving a butter lamp, and offering sweetmeats. The ten rites include rubbing the image with water, sandal, flowers, barley, white mustard *Panicum dactylon* or *dacca* grass, sesamum, rice and *Poa cynosuroides* or *darbha* grass; washing the feet of the image or *padya*, offering water to wash its mouth or *dchamana*; washing the image with mixed curds and honey or *mudhuparka*; offering the image a seat, sandal or *gandha*, flowers or *pushpa*, incense or *dhupa*, a lamp or *dipa*, and milk or sweetmeats *anirdya*. The sixteen rites omit the washing with curds and honey, and add calling the deity or *avahana*, washing it *andana*, clothing it *vastra*, offering it a sacred thread *pajnaparita*, offering it betel-leaves and nuts *tambul*, offering it money *dukshina*, and offering it flowers. The thirty-eight rites add to the sixteen the curds and honey-washing, presenting three extra offerings of mouth water or *dchamana*, six separate bathings with milk, curds, butter, honey, sugar, and water, waving a special sootless lamp of clarified butter, an offering of ornaments, presenting a mirror, offering drinking water, two anointings with fragrant powder and fragrant oil, singing, playing musical instruments, dancing, praising or reciting its greatness *stuti*, walking round it or *pradakshina*, and bowing before it or *namaskara*. The sixty-four rites add contemplation of the deity or *dhyaana*, offering a place for worship or *mandir*, offering a palanquin, offering a throne, offering a cloth cover, an additional washing with hot water, offering wooden shoes, arranging and combing the hair, putting ointment *surma* into the eyes, making a brow-mark *tilak* of musk and saffron *keshara*, offering rice, applying red-lead, waving a lamp of wheat-flour, giving separately milk, fruit, betelnuts, and leaves, offering an umbrella, offering a fly-flapper, waving 1000 lamps, presenting a horse, an elephant, a chariot, troops consisting of horses, elephants, chariots and infantry, a fortress, a fly-flap waver, a dancing girl, a musician and a harp, delighting with songs of Gandharvas' daughters, giving an inner room for sleeping, presenting a spittoon, colouring the hands and feet with red or *alko*, giving a bed, and finally making prayers or *prarthana*.

² In worshipping the river a married woman whose husband is alive makes from one to 108 offerings or *vidyans* to prolong her husband's life. Each *vidya*, besides money, includes the seven signs of wedded good fortune or *saubhagyya*, red-powder, bangles, a bodice, a cocoanut, silver toe-rings, a comb, and a black glass-bead necklace or *galecar*.

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same is the case with Rám's worship. It is usual for the pilgrim to wash the image with the *panchámrut*, milk, curds, butter, honey, and sugar, and lastly with water. He then marks the brow of the image with sandal-powder, lays flowers on its head, and presents the ministrant with money. The ceremonies cost 2s. to £1 (Re. 1 - Rs. 10).

In the ceremony of going round the town or *pradakshina*, which is optional and is not always done, there are two courses, one of six the other of ten miles. Unlike the *Panchkroshi* round Allahabad, this rite includes no funeral or other ceremony. The chief places visited are Kála Rám's temple, Sita's cave, Kapáleshvar and Tapovan. No pilgrim should pass less than three nights in eastern Násik or Panchvati.

This completes the ordinary details of a pilgrim's ceremonies and expenses. In addition to these the rich occasionally ask learned Bráhmans to recite hymns from the Vedas paying each 6d. to 2s. (4 *ans.* - Re. 1), or he calls a party of learned Bráhmans and gives them presents, or he presents a sum of money to every Bráhman threshold in the town.

When all is over the pilgrim gives his priest a money gift of 2s. to £100 (Re. 1 - Rs. 1000) with shawls and other clothes in special cases, and makes an entry in the priest's book stating that he has acted as his guide. Under certain circumstances special arrangements are made to meet the expense of the different ceremonies. Before beginning a list of the different items is drawn out and the whole sum the pilgrim means to spend is put down and divided among the items. In the case of a poor pilgrim the priest sometimes takes over the whole amount the pilgrim means to pay and meets the cost of whatever articles have to be bought. The amount usually spent varies from £1 to £10 (Rs. 10 - Rs. 100). For very poor pilgrims even 2s. (Re. 1) is enough. It may be roughly estimated that an average pilgrim spends £1 to £3 (Rs. 10 - Rs. 30), so that in ordinary years Násik is £10,000 to £30,000 (Rs. 1,00,000 - Rs. 3,00,000), and in the *Sinhasth* year £200,000 to £600,000 (Rs. 20,00,000 - Rs. 60,00,000) the richer for its pilgrims. The greater part of this goes in feeding Bráhmans of whom 2000 to 3000 in one way or another live on the pilgrims.

The second class of Násik pilgrims are professional devotees. Forty years ago men of this class chiefly of the Gosávi sect used to cause very great trouble. Strong big men from North India used to come in armed bands of 3000 to 5000. They belonged to rival sects, the Nirbánis and the Niranjanis, who used to fight, sometimes with fatal results, for the right of bathing first in the Kushávart Pool at Trimbak. Of late years these devotees have ceased to come in great gangs. The last difficulty was in the 1872 *Sinhasth*, when a body of Nirmális declared that they meant to walk naked from Násik to Trimbak. They were warned that this would be considered an offence and gave up the idea.¹

Ascetics.

¹ See below Trimbak.

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NÁSÍK.
Musalmán
Remains.

The Musalmán remains at Násik are the Old Fort, the Delhi gate, the Kázipura gate, the Jáma mosque, the Pírzáda's tomb, and twenty-two smaller mosques fourteen of them built in Moghal times and eight of them modern. The Jáma mosque, the Pírzáda's tomb, and six other mosques enjoy grants which have been continued by the British Government.

Old Fort.

In the extreme south-east of the town rising about eighty feet from the river-bank is a flat-topped bluff known as the Old Fort or *Juni Gadhi* (410' x 320'). Though now, except for a small ruined mosque on the west crest, bare of buildings and without a sign of fortification, fifty years ago the hill was girt with a wall. The ground on the top of the hill shows that it has a pretty thick layer formed of the ruins of old buildings. The mound is said to have been first fortified by the Musalmáns. The exposed north scarp shows that it is alluvial throughout.

A Persian inscription on its east face shows that the Delhi gate was built by order of Tude Khán, governor of Násik in π . 1092 (A.D. 1681), during the reign of the Emperor Aurangzeb. The Kázipura gate was built by Kázi Syed Muhammad Hasan in π . 1078 (A.D. 1667) or fourteen years before the Delhi gate.

Jáma Mosque.

On the top of the hill to the west of the Old Fort is the Jáma Masjid or Public Mosque (95' x 56'). It is reached through a small walled enclosure with a few trees and tombs. The mosque is of stone. The front is plain except for two stone brackets near the centre and small stone pillars at the ends. Inside, the pillars are plain short and massive, about three feet nine inches square below and five feet nine inches high to the point from which the roof rises in Musalmán arches. The building bears clear traces of a Hindu origin. According to the local belief it was a temple of the goddess Mahálakshmi. The brackets in front have the carved double lotus-head ornament and the festoons of chains and smaller lotus flowers, so general in Násik wood carving, and the end pillars, which are about five feet eight inches high, according to the common pattern, are square at the base, then eight-sided, and then round. In the north wall in the back of one of six-arched brick niches or resting-places is an old Hindu gateway with a prettily carved lintel and side posts and on either side of the gateway a Hindu image. Near the east gate is a slightly broken cow's mouth.

Dargha.

In the Dargha sub-division of Jogváda, in a large enclosure, is the tomb of Syed Sádak Sháh Husain Kádari Sirmast of Medina who came to Násik about the middle of the sixteenth century. The tomb is in the centre of a large enclosure and is surrounded by a low inner wall which marks off a space about eighteen paces square. The outside of the tomb is brightly painted and has an upper storey of wood with a deep eave. In the centre of the building, which is about twenty-two feet square and eight feet high, is the tomb covered by a brocaded cloth with a second cloth or canopy stretched about five feet over it with ostrich shells at the corners. The walls are painted with flowers and peacock fans. Incense is always kept burning. A fair is held on the fifth of the dark half of *Phálgun*

(March-April) which is said to be attended by about 2000 people. Outside, near the gate of the Dargha enclosure, is a tomb which was built in memory of the nephew of Syed Sádak Sháh.

Of the smaller mosques fourteen are old and eight new. Most of the old mosques are ruined and six of them enjoy grants which have been continued by the British Government. Besides the mosques there is a *chámúni* or travellers' rest-house which was built in 1736 and was repaired in 1882.

The only other objects of interest at Násik are the Peshwa's New Palace which is now used as the Collector's office, Ráirikar's mansion also known as the Peshwa's Old Palace now used as the Court-house, and Rája Bahádúr's mansion.

In a central position in the Pul Ward, at the head of the main Bazár road, is the Peshwa's New Palace now used as the Collector's office. It is also known as *Pulávarcha Váda* or the Palace on the Bridge, and contains the library, and the municipal, telegraph, and police offices. The palace stands on a handsome plinth ten feet high, with a broad band of polished basalt brought from Bhorgad hill near Rámsej. It was never finished, and the east front has been disfigured by the addition of a heavy eave supported by long square wooden pillars resting on an unsightly brick wall.

The Court-house is an old Marátha mansion built by a Bráhma called Ráirikar. It afterwards fell into the Peshwa's lands and is now known as the Peshwa's Old Palace. It is a very extensive building, and accommodates the high-school and the mámlatdár's office, as well as the court. The Judge's Court is a fine room, a central square of about eighteen feet, with four massive pillars on each side with arches between, supporting a gallery with fronts of richly carved wood.

On the Khadkáli road in the west of the town is Nárushankar Rája Bahádúr's mansion, said to be about 150 years old and probably the largest building in Násik. The street face, on the east side of the Mátabarpura road, is a plain brick wall three stories high with in the lowest stories small irregular windows and at the corners of the upper storey richly carved wooden balconies and deep plain eaves overhanging the whole. In the centre a plain flat gateway leads along a lane and through a door on the right-hand wall into a large court surrounded by plain two-storied buildings now used as quarters for the mounted police. To the right a door leads into an inner court surrounded by two-storied buildings. The lower storey, which is open to the court, has a row of plain massive teak pillars and in the upper storey are lighter pillars and ornamental wooden arches. Across the road is a second mansion with a rectangular court, thirty feet by sixty-six, surrounded by two-storied buildings, the lower storey open and with a row of heavy plain pillars with slightly carved capitals and brackets. This mansion is unfinished and out of repair. Down the centre of the courtyard, with the object of establishing a vegetable market, the municipality built a plinth and covered it by a peaked matting roof. The scheme proved a failure and the building has been abandoned. To the north of the

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New Palace.

Old Palace.

Rája Bahádúr's Mansion.

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NÁSİK.

Suburbs.

mansion and about 150 yards south of the Malhár gate is the Hathi or Elephant gate built by Nárushankar about 1750.

Beyond the limits of Násik town the country to the south is well wooded with plots of rising ground covered with trees, and with rich garden lands fenced by hedge rows. To the south of the town on a rising ground to the east of the Bombay-Ágra road are two European travellers' bungalows, and close by, on the right or west side in a grove of fine trees, is the Grave Yard.¹ About 300 yards west of the town, also on rising ground, is the Collector's residence, and about 300 yards further west the gymkhána shed and lawn tennis courts. West of this the land stretches bare and open with fine distant views of the Pánda Lena or Trimbak range to the south and the Chámabhá Lena and Rámsej-Bhorgad hills to the north. Along the road that runs north from the gymkhána is a row of four or five houses, the residences of European district officers. Except the Rája Bahádúr's garden-house, a two-storied building surrounded by magnificent trees, all of the houses are new one-storied buildings in rather bare enclosures. Beyond these houses on a road to the west are three more bungalows, one of them set in the old camping ground, a grove of lofty tamarind trees. At the entrance to this bungalow is a large mound called Malhár's Hill or the Malhár Tekdi. It seems to be artificial and closely resembles the burial-mound recently opened by Pandit Bhagvánlál Indrají in Gangápur about five miles further west. About a mile beyond the Malhár mound is the Christian settlement of Sharanpur, still rather bare of trees, with a neat chapel-school, two missionaries' houses and gardens, a small village, and rows of villagers' dwellings.²

History.

According to Hindu accounts, in the first cycle or *Krita Yuga*, Násik was called Padmanagar or the Lotus City; in the second cycle or *Treta Yuga* it was called Trikantak or the Three-peaked; in the third cycle or *Dvápára Yuga* it was called Janasthán or the Well-peopled; and in the fourth or present cycle, the *Kali Yuga*, it was called Násik or *Narshikh* apparently the Nine-peaked.³ Of Padmanagar and Trikantak, the Násik of the first two cycles, no tradition remains. Janasthán, the Násik of the third cycle, is said to be the Janasthán on the Godávári, the scene of Rám's exile described in the Rámáyana as a forest country, rich in fruit and flower trees, full of wild beasts and birds, and inhabited by tribes of Rákshasas.⁴ It is uncertain whether Rám's Janasthán was not further east near the mouth of the Godávári, a route which has always been one of the highways between northern and southern India. Whether

¹ The Násik burial-ground has few graves of any age. The oldest noticed was dated 1842. Among the most important tombs is one to Lieutenant J. W. Henry, Police Superintendent of Ahmadnagar and Násik, who, as is noticed at pp. 199-200, was killed while attacking a band of Bhils at Nándur-Shingote in Sinnar in 1857. There is also a tomb to Mr. Adam Campbell, of the Bombay Civil Service, who died in 1851, and one to the Rev. C. F. Schwartz, of the Sharanpur Mission, who died in 1878. Mr. H. F. Silcock, C.S.

² Details are given above, pp. 85-87.

³ Jinaprabhasuri, a Jain writer of the fourteenth century, derives Janasthán from the Prákrit *Yajñasthán*, that is City of Sacrifices.

⁴ See above, pp. 462, 467.

⁵ Griffiths' Rámáyana, III. 45-72.

on a basis of fact or of fancy local interest has associated with Rám many places in and near Násik: Tiundha, Panchvati, Sita's Cave, Rámsej Hill, Tapovan, Shurpanakha's Nostrils, Lakshman's Caves, Rám's Panchratneshvar, and Janak's Nílkanteshvar.¹

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History.

The earliest historical reference to Násik is about B.C. 200 in an inscription on the Bharhut stupa in the Central Provinces, about 100 miles north-east of Jabalpur. The inscription is on one of the pillars of the rail, and records 'the gift of Gorakshitá of Násika, the wife of Vasuka.'² About B.C. 125-100 Násik is mentioned in the two earliest inscriptions in Nos. XVIII. and XIX. of the Pándu Caves five miles to the south of Násik. One of them records the making of a cave by a Minister of Religion of Násik; the other records the gift of a carved cave-front by the guild of grain-dealers of Násik. These inscriptions show that about B.C. 125-100 Násik was of sufficient political importance to be the seat of an officer styled the Minister of Religion, perhaps for the whole of the Deccan, and was a place of sufficient trade and standing to have merchant guilds. The other Pándu Cave inscriptions which reach to about the fifth or sixth century after Christ, do not notice Násik. In its stead they ten times mention Govardhan, six miles west of Násik, twice as the political head of a district and thrice as a place with guilds of weavers and grain-dealers.³ Though the local authorities may have moved their head-quarters to Govardhan, Násik, either as a trade or a religious centre, remained a place of note, as it is mentioned as Nasica by the Egyptian geographer Ptolemy about A.D. 150.⁴ About A.D. 500, the celebrated astronomer Varáhamihir mentions Násik as one of the countries included in India or Jambudvīpa. About the eleventh or twelfth century Jainism seems to have been strong at Násik, as to this time belong the Chámblhar Caves, three miles to the north of Násik, and the Jain additions to Nos. X. and XI. of the Pándu Caves. In the beginning of the fourteenth century the Jain priest and writer, Jinaprabhasuri, devotes to Násik a chapter of his book on the *tirths* of India. He notices its old names Padmanagar and Janasthán, and that it was the residence of Rám, Sita, and Lakshman, and the place where Shurpanakha's nose was cut off. In his time there was at Násik, a temple of Chandraprabhasvami, the eighth Jain Tirthankar, which was called Kuntivihar, after Kunti the mother of the Pándu princes.

Early in the fourteenth century, Násik came under the power of the Delhi viceroy at Daulatabad, and afterwards (1350) of the Bahmani kings. From the Bahmani kings, early in the sixteenth century, it passed to the Ahmadnagar dynasty, and was wrested from them by the Moghals about a hundred years later. By one of its Musalmán rulers the name of Násik was changed to Gulshanabad,

¹ Details of these places are given at pp. 466, 472, 505, 515, 525.

² Stupa of Bharhut, 138. Patanjali, the great Sanskrit grammarian-commentator (about B.C. 145 according to Professors Goldstücker and Bhándárkar, but as early as B.C. 700 according to Mr. Kunte, *Visistitudes of Aryan Civilization*, 343) calls it Násikya (Mahábháshya, VI. 26).

³ Two coins of the Kanhatrapa ruler Nahapána (B.C. 10) have been recently found at Násik.

⁴ Bertius' Ptolemy, Asia Map X.

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NÁSİK.
History.

History.

the City of Roses, and it was made the head-quarters of a division. Musalmán Násik was limited to the nine hills or *teks* to the south of the Sarasvati stream. The north-east hill, now known as the Old Fort or Juni Gadhi, was fortified, and the New Fort or Navi Gadhi was made the site of the governor's residence or *darbár*. The Delhi, Kázipura, and Aurang (now Trimbak) gates and the Jáma mosquo, built from the stones of a Hindu temple, also belong to the Musalmán period. In 1682, Prince Akbar, the rebel son of Aurangzeb, took refuge in Násik, but being closely pursued passed on to the Konkan.¹ In 1684 the Maráthás plundered round Násik, but fled on the approach of the Moghal general Khán Jahán.² They seem shortly after to have gained some power in Násik as the masonry work of the Rámkund was completed in 1696. In 1705 the Musalmán governor of Násik is noticed as being unable to punish a Maráthá officer of his, who maintained a band of robbers and openly trafficked in plunder.³ According to local records the country round Násik passed to the Peshwa in 1751-52 (*Pasli* 1161) when the name of Gulshanabad ceased and the old name of Násik was revived.⁴ In 1740 (A. 1153), according to Musalmán accounts, the Nizám held Mulher and a fort near Násik.⁵ At the same time the Maráthá right to levy a fourth and a tenth of the revenue was admitted and they probably had an officer styled *kamárísáhir* in Násik to look after their interests.⁶ In 1747 their influence in Násik was strong enough to enable them to complete the temple of Nilkantheshvar and to begin the temple of Rámeshvar, two of the handsomest buildings in Násik. Shortly after this, either on the death of Chin Kalich Khán the first Nizám in 1748, or after their victories over the second Nizám Salábat Jang in 1760 and 1761, the Maráthás made Násik one of their chief cities; they settled the new quarter called Navápura to the north of the Sarasvati, and enriched it with mansions and temples built from the spoils of India. It rose to special importance during the reign of the fourth Peshwa Mádhavráo (1761-1772). Many of the temples, pools, steps, and mansions at Násik and at Gangápur, six miles west of Násik, were built at this time by Gopikábái the mother of the Peshwa, by Trimbakráo Pethe the uncle of the Peshwa, and by successive viceroys. About this time Násik was the favourite resort of Raghunáthráo or Rághoba the uncle of Mádhavráo, and his wife Ánandibái, who changed the name of the village of Chaundhas, three miles west of Násik, to Ánandveli, and built a mansion there.⁷ Ánandibái's ambition is said to have been to make the town spread westwards till Násik and Ánandveli formed one city. About 1790 Násik or Gulshanabad appears in Maráthá records as the head-quarters of a sub-division in the district of Sangamner with a yearly revenue of about £16,776 (Rs. 1,67,760).⁸ In 1803, Násik was sacked by Amritráo, the adopted son of Raghunáthráo Peshwa.⁹ During the third Maráthá war, after reducing the hill forts of Ankai-Tankai and Rájdhair,

¹ Scott's Ferishta, II. 57.

² Scott's Ferishta, II. 59.

³ Scott's Ferishta, II. 111.

⁴ Bom. Gov. Sel. VI. 48.

⁵ Eastwick's Kaisarnáma, 25.

⁶ Compare Elliot and Dowson, VII. 530.

⁷ Grant Duff's Maráthás, 326.

⁸ Waring's Maráthás, 232.

⁹ Grant Duff's Maráthás, 569.

Colonel McDowell's detachment came to Násik on the 19th of April 1818. On reaching Násik it was found that the armed population had retired to Trimbak and that the place had quietly surrendered to the Civil Commissioner, Captain Briggs. Jewels belonging to the Peshwa, said to be worth £760,000 (Rs. 76,00,000) and silver articles valued at £1200 (Rs. 12,000), were found in Násik.¹ An officer of Colonel McDowell's detachment describes Násik as a pleasing spot, a considerable town with two palaces, several beautiful temples on the river bank, some handsome and spacious buildings, and a rich neighbourhood of gardens and vineyards. The principal inhabitants were Bráhmans.² The only event of note which has occurred since the establishment of British rule was a riot in 1843 caused by the slaughter of a cow by some Europeans.

Among the objects of interest in the neighbourhood of Násik are, the *Dasara Patáṅgan* or *Dasara Pavement*, close to the east of the Station road, about half a mile to the south-east of the city; Tapovan, Shurpanakha's Nostrils, and Lakshman's Caves, about a mile east of Panchvati; the Jain Chámbhár Caves, about three miles to the north of Násik;³ the old settlement of Govardhan now called Govardhan-Gangápur, six miles to the west, with an old burial-mound, a fine waterfall, and a few pillars and images of about the eleventh or twelfth century; the Christian village of Sharanpur, about a mile to the north-west;⁴ and the Pándu-Lena or Buddhist Caves in a hill on the Bombay-A'gra road five miles to the south.

About half a mile to the south-east of the city, close to the east of the Station road, is a row of four or five small standing stones. These stones have been set by Násik Kunbis in honour of their ancestors. On some, which are laid flat, feet are carved; others, which stand up like headstones, have their faces carved with rude human figures and with a sun and moon. The heroes or *virs*, pronounced *girs*, who live in these stones, are worshipped every *Dasara* (September-October). A body of Kunbis and other castes, headed by the headman of the town, go with a long pole called *Kánhoba's Káthi*, with streamers of red yellow and white cloth, and a young buffalo. The headman kills the buffalo by a stroke of his sword, and the procession comes to the row of stones, and the spirit of the heroes enters the body of one of their descendants. The possessed man is scourged with a hemp rope and the spirit leaves his body and passes into the body of the scourger. The people dance round and sing. The place is called the *Dasara Pavement* or *Patáṅgan*.

TAPOVAN, or the Forest of Austerities, is in a direct line about a mile east of Panchvati. It has a famous shrine and image of Rám who is believed to have lived on fruits collected by Lakshman from this forest. The chief interest are its magnificent banyan and tamarind trees which are believed to be as old as the hermitages

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NÁSİK.
History.

Neighbourhood.

Dasara Pavement.

Tapovan.

¹ Marátha and Pendhári Summary, 177, 186-187, 350-354.

² Marátha and Pendhári Summary, 177, 185.

³ Details are given above, pp. 426-428. ⁴ Details are given above, pp. 85-87.

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NÁSİK.

Tapovan.

of the seers or *rishis* who lived here and performed austerities. To the south-east of Tapovan the river-bed is crossed by a band of rock with a narrow central channel through which, except in times of high flood, the whole water of the river passes. Two holes in this rocky passage are said to be the petrified nostrils of the giantess Shurpanakha's nose, which was cut off by Lakshman.⁵ Across the river the wall or dyke of rocks forms the right bank for two or three hundred yards. The rock faces east, a bare steep scarp twelve to thirty feet high. This east front has been carved into a line of eleven small plain cells called Lakshman's *Bogde*. Beginning at the south end, the first is a plain cell 9' x 9' x 7'; II. has an outer hall 17' 8" x 12' x 10', into which the river comes when in flood, and an inner cell 9' 6" x 10' 9" x 7' 6"; III. a cell 9' 9" x 9' 2" x 7' with a preserved front and door; IV. is about five feet above the level of the bank, it has an outer cell 11' 8" x 16' 5" x 10' and an inner cell 9' x 10' x 7' with the remains of a bench on the right wall; V. is about ten feet above the river bank, it has a small veranda and a cell 8' 6" x 8' x 7', with the remains of a bench; VI. has an inner and an outer cell, the outer cell 12' 10" x 8' 8" x 6' 7", and the inner cell 8' 6" x 8' 6" x 6' 3"; VII. has an outer cell 15' 7" x 9' 6" x 7' 3" and an inner cell 10' x 9' x 7' 4" with a well preserved door; VIII., which is about fifteen feet above the river bank, is a plain cell 14' 7" x 9' x 6' 10" with a bench on the right wall; IX. is a cell 14' 6" x 9' 5" x 7' 8" with a broken bench on the right side; X. has an outer hall 15' x 9' 6" x 6' with a bench and an inner cell in the back wall 3' x 4' x 5'; XI. is the beginning of a cell. These are all rough plain cells with doorways and small benches, but without anything to show their age or the religion of the men who made them.

Govardhan-
Gangápur.

GOVARDHAN-GANGÁPUR, with in 1881 a population of 1067, is a large village on the right bank of the Godávri, about six miles west of Násik. The village is in two parts, Govardhan or Gordhan above, and Gangápur below. Govardhan is an old place and is noticed twelve times in five inscriptions (3, 4, 5, 10, 12) of about the beginning of the Christian era in the Pándu Caves which are about ten miles to the south-east of the village. The inscriptions describe it as an *áhára* or the official head-quarters of a district, as the seat of the Ándhra-bhritya viceroy, and as having several guilds of weavers. Except the remains of one or more Bráhmanical or Hemádpanti temples of about the eleventh or twelfth century, there is little of antiquarian interest in the village. The chief remains are two well-carved and two plain pillars in a lane running down to the river bank at the entrance to a modern temple of Rám. A few yards to the north is an old flight of sixteen steps or *ghát*, about 100 yards long. At the west end of the *ghát* is a small stone temple of Mahádev with a dome and a modern inscription over the east door. To the left of the temple, under a *pipal* tree, are five images, a four-handed Vishnu, Lakshmi-náráyan, and Rám and Sita, and two others broken. The Rám-Sita group is well carved. Rám wears a quiver on his shoulder, and carries a bow

in one hand and arrows in the other. On a plinth behind the temple is a broken image of Vishnu. About eighty yards west, across a stream, is the small temple of Govardhaneshvar. About twenty yards to the east is a very old *pipal* tree at the foot of which is a richly carved pillar. Across the river from the flight of steps is Jalálpur village. On the Jalálpur side the river bank is lined with steps and has a handsome stone temple of Varárishvar. In the middle of the river, between the Govardhan and Jalálpur steps, is a rock smeared with red-lead and locally worshipped as Mhasoba. To the east, Govardhan passes into Gangápur, the only separation being a narrow lane. The only object of interest in Gangápur village is a mosque whose lower part is of old dressed stones. Gangápur is a large straggling village, Govardhan a neat compact place with good houses and paved lanes.

About a quarter of a mile east of Govardhan-Gangápur the Godávari passes over a wall of dark trap which from below rises about twenty feet from the bed of the river. Except in floods the water passes through a partly artificial cleft close to the right bank of the river. It rushes down in two falls each about eight feet high, which, from the whiteness of the foam during the fair season, are locally known as *Dulhasthali* or the Place of Milk. About fifty yards below the falls a flight of twenty-three steps, some of which seem to be of great age, lead down to the river. Above the fall, the river stretches in a long pool with a fine mango grove on the north bank and the peaks of the Rámsej hills showing behind. On the left, flights of steps, most of them rock-cut, lead to two rest-houses, one of brick, the other of stone. Both are in the Muhammadan style each with five waving-edged arches fronting the river. The steps and the rest-houses were built by Gopikábái, the mother of Mádhavráo the fourth Peshwa (1761-1772). On the bank behind the rest-houses is the large mansion of Gopikábái. The lower part is of stone and the upper of brick. The inside is plain.

About five hundred yards south-east of the waterfall and about two hundred yards north-east of the Násik-Govardhan road, near the sixth milestone, in a large mango garden, is a smooth conical mound of earth twenty-six feet high with a few bushes on its sides and an oldish tamarind tree on its top. The base which is not quite round is 624 feet in circumference. Pandit Bhagvánlál Indrají, who examined the mound in February 1883, sunk a shaft about ten feet square from top to bottom. For the first six feet there was a deposit of black clay; the next five and a half feet were of black clay mixed with lime or *kankar*; the next six feet showed yellow clay mixed with *kankar*; and the next seven feet which reached to the bottom were of yellow-black clay mixed with black clay. At the bottom of the last seven feet, on a four-inch layer of river sand, were arranged in a circle nine rough trap boulders varying in size from 1' to 1' 9" high. Of the nine boulders eight were roughly in a circle. The ninth on the south diverged from the circle and on examination showed that in the south of the circle the boulders were unusually far apart. The diameter of the circle

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NÁSİK.
Govardhan-
Gangápur.

Waterfall.

Burial Mound.

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NÁSIK.
Govardhan-
Gangápur.
Burial Mound.

from without was about 4' and from within 2' 5". In the middle of the boulders was a small red clay pot containing burnt human bones, which on medical examination have proved to be the bones of a child about seven years old. With the bones was a damaged bead of coral or some other stone. Over the red clay pot was a covering or screen of clay pierced with many holes. Round the middle pot lay broken pieces of seven or eight other clay pots joined together by a wet and sticky cement of soft black clay. This clay deposit rose about seven feet above the pots, and as it had shrunk in drying, the pots were all broken and the pieces clung so tightly to the clay that it was not possible to free a single pot entire. Of the contents of these pots there was no trace. They had probably held water, curds, milk, and offerings which had disappeared in the course of time.

*Someshvar's
Temple.*

About a quarter of a mile to the east of the mound, and about five and a half miles west of Násik, is a hollow on the right bank of the Godávari where the river bends from the south to the east. In the centre of the hollow, shaded by some *bábhul* and one or two large mango and tamarind trees, is an old Hindu temple of Someshvar. Fairs attended by a large number of people from Násik, Ánandveli, and Govardhan, are held here on the Mondays of *Shrúcan* (August-September). The building is about fifteen paces long and eight broad, and includes a modern shed to the east, a central hall, and a shrine. The outer roof of the shrine dome, which is seven feet by eight, rises about four feet from the ground. At the base are four stone slabs each about seven feet long. Above the slabs the dome rises in three layers of rough blocks of stone with the corners knocked off, and on the top is a large central keystone. The old temple dome is surrounded by a ruined stone and mud wall about seventeen feet square, the south and west walls being about twelve and the north wall about six feet high. Inside of this wall, about four feet on each side of the dome, are the remains of a rounded cement and brick cover or sheath, which seems to have been built perhaps in Marátha times to shelter the old dome. All is ruined because, they say, the god likes the dome to be in the open air. In the enclosing wall are several carved stones older than Musalmán times, which seem to have belonged to the original roof. The hollow or dell has filled several feet deep since the old temple was built. The heap of brick to the east of the shrine dome is the roof of the dome of the temple-hall. The temple is entered from the east. The hall, which is about sixteen feet square, has rough masonry walls and a flat timber roof supported on four wooden pillars carved in the Musalmán cypress-tree style. In the west wall of the hall a passage (7' 6" × 7') has on either side a niche in the wall, about 2' 6" square, standing out about six inches from the wall, with ornamental side pillars. The dome of the passage is of modern brick work. At the west end of the passage is the shrine door, part of the old temple with plain side posts and outer pilasters carved in alternate square and circular bands. The threshold of the door is about one foot high and is richly carved. The walls of the shrine, which is nine feet by eight, have been repaired with mortar. The west wall contains an old niche and the north wall an old shelf.

The dome is in the old cross-corner style. In the centre of the shrine is a handsome modern or Maráthi *ling* in a well-dressed case (4' 2" × 4' 2" × 2' 6"). The roof rises in three tiers to a plain keystone. In front of the passage is a small modern bull. Leaning against the back or west wall of the hall is a red Mahishásuri, with six hands, killing the demon Mahishásur. This probably belonged to the old temple. There is another old stone in the outer corner of the hall, part of a capital. In front of the temple to the east is a plinth, probably of the Peshwa's time, with a *nim* tree in the middle. At the foot of the *nim* tree is a small old group of Párvati and Mahádev. About six yards further east is the old bull broken in two, with a garland of bells round both the front and the hind parts. The head is much broken. About thirty yards further east is an old Ganpati. A flight of old broken steps lead to the river, and on the right a wall with niches at intervals stretches about thirty feet. The steps have a frontage of about 100 feet on the river bank. They are well placed at the bend of the river and about eighty yards below a waterfall.

About¹ five miles to the south of Násik the Trimbak-Anjaneri range ends in three isolated hills six to eleven hundred feet above the plain. The highest and most to the east, 1061 feet above Násik and 3004 feet above the sea, has the special interest of having a group of old Buddhist caves (B.C. 250 - A.D. 600) carved in the low scarp that runs across its north face about half-way up. The three hills are bare steep and pointed. The cave hill, besides being the highest, has the most sharply cut and shapely outlines. From Násik or from Govardhan six miles up the Godávári, its form is so perfect a pyramid as to suggest that its pyramid or triple fire-tongue shape was the origin of the name *Trirāsmi* (*Pk. Tirāṣṭhu*) or Triple Sunbeam, by which it is known in seven of the cave inscriptions (2, 3, 5, 10, 15, 18, 19). The caves are reached from Násik by the excellent Bombay-Agra road starting from the travellers' bungalow in the south-west corner of the town. For about a mile and a half the road passes through rich well-wooded country gradually rising into an open plain which grows barer and rockier as it draws near the Pándu-Lena hills. About five miles from Násik, and about 100 yards to the right of the road, stands a group of cattle-keepers' sheds with one or two old tamarind trees and a ruined Musalmán tomb. A few yards to the east of the tomb are several rock-cut cisterns. These originally had small square mouths, but a large section of the surface roof has fallen in and several of the cisterns now form one open pool. About 200 yards east, across smooth easy ground, is the foot of the Pándu hill. Up its steep northern face, over stones and rocks, a worn path, for many of the Buddhas are still regularly worshipped, winds about 300 feet to the level of the cave scarp. At the top of the ascent, in front of the caves, a broad smooth terrace stretches round the north-west corner of the hill and for several hundred yards eastwards along

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NÁSIK.
Govardhan-
Gangápur.
Someswar's
Temple.

Pándu-Lena Caves.

¹ Contributed by Pandit Bhagvánlál Indrají. Mr. Bhagvánlál's facsimiles of the inscriptions in these caves are given in Dr. Burgess' Arch. Sur. of Western India, IV. Plates LI.-LV.

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NÁSİK.

Pāndu-Lena Caves.

the northern face. In the north-west face of the hill the scarp has been blasted by powder apparently in modern times, perhaps in making the Agra road (1820-1825) to which large blocks of rock could be easily rolled. In the extreme west are chisel marks and a few small open rock-cut cisterns, much like the *nāna-podhis* or bathing-cisterns of the Kanheri Cave inscriptions. Until the corner of the north face has been turned there are no traces of caves.

View.

The caves face north and north-east. The broad terrace which runs in front of them commands a beautiful and extensive view. A broad plain stretches west north and east, rising in the west into confused groups and lines of low broken hills. Northwards it stretches about ten miles to the picturesque rugged Bhorgad-Rāmsej hills, which fall eastwards into a level table-land broken by the sharp cone in whose steep southern face are carved the group of Jaina temples (A.D. 1100) which are known as the Chāmbhār Caves. Beyond the sharp cone of the Chāmbhār hill, in the distance, stretching roughly east and west, the long line of the Chāndor range rises into lofty and rocky peaks, pinnacles, and castellated tops. In the distant north-east the hills sink into the plain, and again rise in a group of rugged peaks. To the east the plain swells into level uplands. In front of the cave near the hill-foot the plain is bare, seamed with watercourses, hedgeless, and with few trees. Further north, along the line of the Nāsardi stream and towards the hardly noticeable hollow of the Godāvāri, are patches of rice, garden land and groves and long lines of mango trees. Further north, partly hidden by the hollow of the Godāvāri, deep green mango tops mark the site of Gangāpur, and close to the west of it, of Govardhan, an old settlement which is mentioned in inscription 3 of about the first century after Christ in cave III. as the *dhāra* or head-quarters of a district and which seems to give their name to the Govardhans one of the earliest tribes of local Bráhmans. To the north-east a long stretch of richly wooded country begins with the Christian village of Sharanpur, and passes into the broad woods and garden-lands of Nāsik whose nine hills covered with red roofed houses show among the trees in the evening sun. The railway station stands out from the bare eastern plain and from near the eastmost cave may be seen the buildings and barracks of Devlāli.

The caves, which are in one row with a levelled space or terrace in front, stretch east and west. Their northern frontage saves them from the sun and the south-west rains, and as the rock is a close-grained seamless trap, much of the rich carved work and many long and most valuable inscriptions have passed fresh and unharmed through 1500 to 2000 years.

Cave I.

The caves are numbered from west to east. *Cave I.* is a large unfinished excavation, including a veranda and a hall. The veranda is 38' 3" broad, 6' 5" deep, and 12' 8" high. The front was intended to have four pillars and two pilasters, but the work went no further than marking out plain four-sided blocks of rock, one of which, the most to the right, has disappeared. At each end of the veranda is the beginning of a cell. A middle and two side doors, separated by square windows, lead from the veranda into

the hall. The left door and window and the right post of the main door have been blasted with powder. The hall has been turned into a rain-water reservoir by hewing out the floor several feet below its original level. The change was probably made because of leakage through some crack or slit in the ceiling. The only point of interest in this cave is an unfinished but unusually well-carved rail in a frieze in the outer face of the veranda. In this frieze, besides the central rail which is covered with animals and Buddhist symbols, are two bands of sculpture, an upper band with festoons of flowers and animals, and a lower band of animals in panels formed by the leaves of a creeper. The best executed animals in the rail are a bull biting his hind-leg, a tiger devouring a man, a running elephant, a deer scratching his mouth with his hind-foot, a galloping bull, and a prowling tiger. These groups are difficult to make out as they are small and much weather-worn.

Cave II., about twenty-two feet east of cave I., is an old (B.C. 10) dwelling cave which, about A.D. 400-500, has been turned into a Mahāyana or late Buddhist shrine. Marks in the ceiling show that it originally consisted of a veranda and two plain cells in its back wall. The Mahāyana or image-worshipping Buddhists broke the back wall of the veranda, knocked down the partition between the two cells, and turned the whole into a hall. In the back wall of the hall they cut two recesses and adorned them with rock-cut images. The right recess is 6' 6" broad, 2' 2" deep, and 6' high. In its back wall is a central Buddha, 3' 4" high, in the teaching or *dharmachakra* attitude seated on a lion-throne, his feet resting on a lotus flower. From the stalk of the plant two flowers rise on either side of Buddha, and on each flower stands a Bodhisattva with matted hair. The Bodhisattva to the right of Buddha holds a fly-whisk in his right hand and a blown lotus with stalk in his left hand. He is probably Padmapāni Lokeshvara. The left Bodhisattva holds a fly-whisk in his right hand and a thunder-bolt or *vajra* in his left hand. He is probably Vajrapāni Lokeshvara. Above the Bodhisattva are floating figures with bag-wigs, probably the demi-gods called *vidyādhara*s or heavenly choristers. The right *vidyādhara* holds flowers in his hands and the left holds a garland. By the side of the left Bodhisattva three small images of Buddha sit one over the other. The uppermost is seated cross-legged on a lotus, a position known as the *padmāsana* or lotus seat.

In the side walls of the recess are two standing Buddhas, 3' 3" high. Each has his right hand hanging with the palm open in the blessing or *vara* attitude, and the left hand holds the end of the shouldercloth. In the floor of this recess a modern *ling* and a bull or *nandi* have been carved and a flying Hanumān has been traced.

The left recess, which is 7' broad, 3' 6" deep, and 6' 5" high, has in the back wall a central teaching Buddha, 4' 10" high, seated on a lion-throne his feet resting on a double lotus. The face is surrounded by an aureole. The throne-back or *piṣṭhikā* is ornamented with water-fowls coming out of alligators' mouths. Above the alligators float two Nāgarājas. On either side of Buddha is a standing figure of a Lokeshvara, 5' 5" high. The figure

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to the visitor's left wears a crown, earrings, a necklace, and his hair hangs down his neck. In his left hand he holds a thunderbolt or *vajra* and in his right hand a fly-whisk. The figure has matted hair worn like a crown or *jatimugata* and in the hair over the centre of the forehead is a teaching Buddha. His right hand holds a fly-whisk and his left hand a lotus bud with stalk. He wears no ornaments. In the left wall of the recess a central Buddha, 4' 9" high, sits on a lion-throne his feet resting on a lotus. From the stalk of this lotus branch two side lotus flowers on each of which stands a Lokēśvara 4' 2" high. Both have matted hair. The right figure has a fly-whisk in his right hand and a lotus with stalk in his left. The left figure rests his left hand on his thigh and holds a fly-whisk in his right. Above both are floating figures, probably Gandharvas, bearing garlands.

To the left of this group, on the inner face of the front wall, is a standing Buddha, 4' 10" high, the face surrounded by an aureole. His right hand is held in front with the palm open. The left grasps one end of the shouldercloth.

In the right end wall of the veranda is a Buddha seated cross-legged with an open right hand held in front; his left hand is broken. To the right is a fly-whisk bearer whose companion on the left has disappeared. Above the central figure is an unfinished group of a seated teaching Buddha with side Bodhisattvas.

To the right or west of this cave is an unfinished excavation. To the left is a cistern partly filled with earth but still holding good water. Near this is another two-mouthed cistern and behind it an open modern pond partly filled with boulders.

Inscription 1.

On what remains of the back wall of the veranda of cave II. close to the ceiling is Inscription 1. All but the first line was broken off when the original cave was turned into a late or image-worshipping shrine. The beginning letters to the east are clear; the latter part is broken :

Transcript.

सिध^१ रजो^२ वासा^३ठिपुतस सिरिपुळुमयि^४स सवछेर छठे इ गिह्न-
पखे पचमे^५ ५ दिवसे

Sanskrit.

सिद्धं राज्ञो वासिष्ठीपुत्रस्य श्रीपुळुमायेः संवत्सरे षष्ठे इ ग्रीष्म-
पक्षे पंचमे ५ दिवसे

Translation.

To the Perfect one! On the . . . day of the fifth (5) fortnight of summer in the year six (6) of the illustrious king Pulumāyi son of Vāsithi (Vāsishthi)

Cave III.

Cave III., just beyond the filled up cistern, is a large beautifully sculptured dwelling-cave made by the mother of the great Gautami-

^१ Read *sidham*.

^२ Read *Vāsikhi*.

^३ This is sometimes found रजो.

^४ Read *Pulumāyisa*.

^५ Read *panchame*.

putra (B.C. 15). The front is borne by six large figures whose massive heads and shoulders appear close to the ground. These are the demi-gods called Yakshas or Guhyakas, bearing the cave from heaven to earth, which, as the large inscription in the back wall of the veranda states, 'is equal to the best of heavenly chariots in its great perfection.' It is in three parts, a hall, eighteen cells, and a veranda. The hall is 45' deep, 41' broad, and 10' 6" high. In the back wall of the hall are six cells, and there are seven in the right wall and five in the left, making eighteen in all. In front of the cells is a bench 1' 8" broad and 1' 2" high. Between the third and fourth cells in the back wall is a relic-shrine or *chaitya* in half relief. It begins with a moulding 4" high ornamented with a tracery of lotus petals. Above the moulding is a plinth 2' 8" high and 4' in diameter. At the top of the plinth is a band of rail 8" high, ornamented with eight-petalled flowers between well carved bars now hidden by red-lead. Above is the dome 2' high and 3' 6" in diameter. Over the dome is a shaft 1' 5" broad, with a band of rail 8" high. The shaft supports a four-plated tee 1' high, the uppermost plate 1' 5" broad. Over this plate are five small pyramidal ornaments or *kángarás*. Above are three double umbrellas, one in the middle and two at the sides, the side ones supported on lotus flowers which branch off from the base of the central umbrella staff. To the left of the relic-shrine is a bowing female figure 3' 5", with a pair of anklets on each foot, a cloth tied round her waist, and ornaments in her ears. To the right is a similar female figure 3' 2" high with single anklets. She has a waistcloth and ear ornaments like the left figure. She rests her left hand on her waist and with her right hand waves a fly-whisk towards the relic-shrine. Above these female figures, to the left of the dome is a lion, and to the right a wheel. These three, the relic-shrine in the middle representing Buddha, and the wheel and lion on either side representing religion and the Buddhist congregation, constitute the *Triratna* or Three Gems, the chief objects of Buddhist worship. Above the lion and the wheel two demi-gods or Gandharvas float towards the relic-shrine. The right Gandharva holds a basket of flowers in his left hand and throws flowers at the relic-shrine from his right hand. The Gandharva to the left holds a garland.

The cells are all plain, about 6' 6" square and 6' 6" high, with doorways about 2' 6" broad and as high as the ceilings. Except a cell in the left wall, which has a sleeping recess in its right side, all have benched recesses along their back walls. All have holes about two inches square for the monk's pole or *valagni* and grooves in the doorways for a wooden frame-work. The holes in the edge of the outer bench and on the floor are modern for tying cattle in the rainy season. The round holes in the floor are for husking grain.

The hall has a large main doorway 5' 10" broad and 9' 10" high in the middle, and a side door to the right 3' 7" broad and 7' 8" high. On either side of the main doorway is a window, the right window 6' 5" broad and 3' 6" high, and the left window 6' broad and 3' 6" high. Both the doorways have grooves for a wooden frame-work.

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The main doorway is beautifully decorated with an ornamental gateway or *torana* of nineteen panels, each about a foot square, seven of them over the doorway and six on the face of each door-post. Of the seven panels over the doorway, the middle panel has a relic-shrine in half relief with umbrella, and two male figures standing on either side of it. On each side of this central panel are three panels. On the first of those to the left is the *pīpal* or Bodhi tree. In the corresponding panel to the right is the Buddhist wheel on a shaft. In the second panel to the left a standing Buddhist monk salutes with his hands joined on his breast. In the corresponding panel to the right is a male figure with a monk-like shouldercloth but a turban instead of a monk's bald head. In the third panel on either side is a male figure with a turban with hands folded on the breast.

In the lowest of the six panels on each side of the door is an ugly dwarf-like male figure. The upper five panels on each side appear to tell two stories, each of which seems to begin from the lowest panel. In the lowest panel on the left stand a man and a woman, the man holding the woman's left hand in his. In the second panel the same man and woman stand with their arms round each other's necks. In the third panel is a woman dressed like a nun, but that she is not a nun appears from her anklets and her coiled hair; near her is a man entreating or coaxing her. In the fourth panel the man of the third panel carries off a woman, dressed like the woman in the second panel, who clings to the nun-like figure with her arm round her neck. The fifth panel shows that the woman who was being carried off has been rescued by the man in the second panel. The story seems to be of a married pair who were living affectionately with one another (the first panel showing their marriage and the second their affection), when a nun, acting as go-between, persuades the wife to visit an ascetic in the forest. He tries to carry her off by force, and while she struggles her husband rescues her and takes her home.¹

In the lowest of the five right-hand panels a woman with a jaunty headdress leans her left hand on a tree and feeds a swan with her right. In the second panel a man winds his left arm round the same woman's neck and raises his right hand to her face imploring her to speak; below, a boy holds her foot and she rests her left hand on his head. The third panel shows the same man and woman with their arms round each other's necks, and the small boy sitting looking on with folded arms. In the fourth panel the woman sits under a tree with her arms thrown round the boy's neck; the man drags her by the hand but she does not look at him. In the fifth panel the man carries off the woman by force. The story seems to be of a man married to a gay wife who loved a servant. She elopes with the servant to a forest where her husband finds her, and failing to persuade her to come, carries her home by force. The first panel shows three marks of the woman's

¹ As nuns have free access to private houses they have from old times been considered as go-betweens.

coquetry, her jaunty headdress, her vain attitude leaning against a tree, and her feeding a swan. In the second panel her hand is laid on the servant's head to show that she loves him. The servant's arms are folded in the third panel to show that he conceals the intrigue with his mistress. The tree in the next panel shows that the scene is in a forest to which the lady has eloped with the servant. In the next her love for the servant is shown by her throwing her arm round his neck, and in the last her downcast hand and averted face show how unwilling she is to go home with her husband.

The two stories illustrate the chaste and the unchaste wife. The chaste wife, in spite of persuasion and force, remains true to her husband and is rescued by him. The unchaste wife, though married to an affectionate husband, elopes with a menial and has to be dragged from him by force.

On either side of the doorway two male figures, 6' 2" high, stand with bunches of lotus flowers in their hands. They wear waist-cloths or *dhotars* and a second cloth is tied round the waist and its ends left hanging. The left figure wears two plain bracelets. Both wear turbans tied in a high central and two side bosses. The right figure has a single bracelet graven with a waving pattern, an armlet wound nearly twice round like a snake, and large earrings. These are probably Yakshas, guarding the door of Buddha's shrine.

The veranda is 7' 10" deep, 46' 8" broad, and 13' 4" high; its floor is about 2½ inches lower than the hall floor, and its ceiling 2' 10" higher than the hall ceiling. On the left wall is a bench 7' 10" long, 1' 10" broad, and 1' 8" high. In the right wall is a cell 9' deep 6' 9" broad and 6' 11" high, with a grooved doorway 2' 6" broad and 6' 11" high. Along its back wall is a bench 2' 5" broad and 2' 5" high. Near the left end of the back wall of the veranda is another cell 6' 10" deep, 6' 7" broad, and 6' 3" high, with a grooved doorway 2' 5" broad and 6' 3" high. Along its left wall is a recess for sleeping. Caves of this kind as a rule have cells in the ends of the veranda facing each other. In this case the cell was cut in the back wall of the veranda, apparently because a cell in the left end of the veranda would have broken into cave IV., which, therefore, seems to be the older excavation. In the front wall of the veranda is a bench 2' 1" broad and 1' 10" high. This bench has a back whose right-hand or western portion is much broken. From the bench rise two pilasters and six pillars. The two right-hand pillars are broken, and of one of them nothing but the capital remains. The pillars are of the *Sātakarni* type, eight-sided shafts with inverted pot capitals. On the pot various peculiar leaf patterns are engraved, and on a slab over the pot is the myrobalan pattern or *āmalaka*, with, on each of its four corners, figures standing in various attitudes. Of these figures some are children; some are animals with tiger's faces, ear-like a hare, and wings; and some, on whose backs are riders, are animals with tiger's faces and antelope-like horns. These figures are on the four middle pillars. The central pair of pillars have human figures and the outer pair animal figures. Over the myrobalan or *āmalaka* are six square plates, each larger than the one below it. On the highest plate rests a belt of rock dressed

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like a beam of timber, and on the beam rests the ceiling. Over the capital, on either side of the beam-like band of rock, both within and outside of the veranda, are pairs of animals seated back to back. Beginning with the inside faces of the capitals and taking the pillars in order from west to east, the first pillar has two elephants with drivers; the second has two goat-like animals each with a rider; the third has two elephants, the left elephant holding two bells in its trunk and being driven by a woman; the fourth has two elephants each with a driver and the left elephant has his trunk wound round a woman; the fifth has two imaginary animals with bird-like faces, long ears, and beast-like bodies, each with a driver. The sixth pillar has two elephants, each with a driver and a rider. The left elephant holds in his trunk a lotus flower and stalk.

Outside, beginning from the (visitor's) left or east and going west or right, on the first pillar, are two tigers, each with a driver; on the second two animals with bodies like tigers, faces like birds, and long hare-like ears, each with a driver; on the third two elephants, the left one with a driver and the right one with a rider and driver; on the fourth two lions, each with a rider; on the fifth two elephants, each with a driver and a rider, the right-hand group unfinished. Each of these elephants holds in his trunk a bunch of lotus flowers and buds. The animals on this pillar are unusually well carved. The sixth pillar has two bulls, one of them with a driver. The faces of the bulls are well carved but the bodies are unfinished. The pilasters are plain and four-sided, with, in the middle of the outer face, a lotus and below and above it a half lotus of the style found on rail pillars of the Sātakarni type. The right pilaster has lilies by the side of the lotus; on the left pilaster the lily work is unfinished. Between the two central pillars five steps lead down to the front court.

From above the great beam of rock that passes between the outer and inner faces of the animal capitals the ceiling projects about two feet and supports a frieze about three feet broad. The ceiling at intervals of about nine inches is lined with bands dressed like rafters whose ends stand out about two inches in front of the face of the ceiling beam. Above the ceiling beam, with its projecting rafter ends, the frieze rises about three feet. It consists of a rail of three horizontal bars together about two feet broad, between two six-inch belts of tracery. The faces of the upright and horizontal bars of the rail are carved into lotus flowers, the flowers on the upright bars standing out about two inches further than those on the faces of the horizontal bars. The upper belt of tracery, which is about six inches broad, consists of a row of festoons divided at about every nine inches by hanging tassel-like lotus seed-vessels or lily-heads, and within the curve of each festoon a half lotus flower. The under-belt of tracery is also about six inches broad. It consists of a long creeper scroll with nine-inch panels carved in leaves or animals. Beginning from the right or west end of the scroll, in the first panel a child drags the creeper from the mouth of a crocodile; in the next panel an elephant tosses his trunk; in the third panel is one large leaf; in the fourth a tiger and tigress, the tigress with her head close to the

ground ; in the fifth two leaves ; in the sixth two wild bulls ; in the seventh two leaves ; in the eighth two leaves ; in the ninth two wild buffaloes ; in the tenth two elephants at play ; in the eleventh two lions, their heads close to the ground ; in the twelfth two fanciful animals ; in the thirteenth two animals, one much defaced on the right, apparently charging, and to the left a deer scratching his face with his hind foot ; in the fourteenth two prowling tigers ; in the fifteenth two leaves ; in the sixteenth something defaced on the right, perhaps a tree, and on the left a wild hog ; in the seventeenth a lion and lioness ; in the eighteenth on the right two defaced animals fronted on the left by a rhinoceros ; in the nineteenth two leaves ; in the twentieth three lions ; in the twenty-first an animal with a human face, erect horse-like ears, and a tiger's body ; in the twenty-second a cow facing east ; in the twenty-third three horses, the middle horse much worn ; in the twenty-fourth a pair of prowling tigers ; in the twenty-fifth three sitting deer ; in the twenty-sixth two leaves ; in the twenty-seventh a pair of sitting elephants ; in the twenty-eighth a sitting bull ; and in the twenty-ninth two leaves. The north or outer face of the veranda bench is carved into a rail tracery about two feet broad with, above it, a six-inch band of festoons divided by hanging lily-heads or lotus seed-vessels nine inches apart ; and below the rail a belt of tracery about six inches broad with leaves and perhaps animals, but the carving is too worn to be identified. Below is a beam with the ends of rafters standing out, and under it are the six massive beams which are borne on the shoulders of the six Gandharvas.

In front of the veranda is a court 43' 8" broad and 14' deep, over which the rock roof projects 9'. On the face of the right wall are two recesses, the inner one unfinished. The intention seems to have been to have one room with a central pillar in front, but the design was not carried out. Above the recesses, between two belts of tracery, is a rail pattern, and in front of the rail and tracery are three female figures one over the central pillar and one at each end. By the side of the inner woman is a tree towards which she stretches her right hand ; her left hand is on her waist. The middle woman rests her left hand on her waist, and in her right, which is held over her shoulder, holds some small article. The third woman, who is much defaced, wears an ascetic's dress, and seems to have a shaven head. Below is a belt of three horizontal rails with an upper band of festoons and a lower belt of animal figures. Below the under-belt of animals is a beam-like band with rafter ends projecting. The beam was borne on the heads of three birds. The two outer birds are gone. The inner one has two prominent temples, large eyes and a huge parrot-like beak. Below is a ruined recess which may have been a cistern. Part of its front was carved in the rail tracery. In the left wall of the court is a cistern in a recess. It is half full of earth, and in the dry season holds no water.

On the back wall of the veranda to the left of the doorway under the ceiling and above the left window, are Inscriptions 2 and 3. Being one below another they look like one inscription. Inscription 2 is in eleven long lines of large and distinct letters. Except two

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Inscription 2.

holes for a hold-fast made in the last two lines, and a crack in the rock which runs from top to bottom, the inscription is well preserved :

Transcript.

- [१] सिद्ध^१ रजो^२ वासिठिपुतस सिरिपुल्लुमायिस सवच्छे^३ एक-
नवीसे १९ गिम्हान पखे त्रितीये २ दिवसे तेरसे १३ राज-
रजो गोतमीपुतस हिमवतमेरु—
- [२] मदर^४पवतसमसारस असिकसुसकमुळकसुरठकुपुरापरात-
अनुपविदभआकरावतिराजस विश्छवतपारिचातसद्यक-
ण्हागिरिमचसिरिटनमलयमाहिद^५—
- [३] सेटगिरिचकोरपवतपातिस सवराजलोकमडलपतिगहीतसा-
सनस दिवसकरकरविबोधितकमलविमलसदिसवदनस तिस-
मुदतोयपीतवाहनस पटिपुणचदमडलससिरीक—
- [४] पियदसनस वरवारणत्रिकमचारुविकमस भुजगपतिभोग-
पीनवटविपुलदीघमुद^६[र]भुजस अभयोदकदानकिलिन-
निभयकरस अविपनमातुसुसुसाक^७स सुविभततिवगदेसका-
लस
- [५] पोरजननिविसेससमसुखदुखस खतियदपमानमदनस सक-
यवनपल्हवनिमुदनस धर्मोपजितकरविनियोगकरस किता-
पराधेपि सतुजने अपाणहिसारुचिस दिजावरकुटुवविवध—
- [६] नस खखरातवसनिरवसेसकरस सातवाहनकुल्यसपति-
ठापनकरस सबमडलाभिवादितच[र]णस विनिव्रतितचातु-
वणसकर^८स अनेकसमरावजितसतुसघस अपराजितवि-
जयपताकस [स]तुजनदु^९पधसनीय—
- [७] पुरवरस कुलपुरिसपरपरागतीविपुलराजसदस आगमानं
निलयस सपुरिसान असप^{१०}सिरीय अधिठानस उपचा-
रानं पभवस एककुस^{११}स एकधनुधरस एकसूरस एक-
वम्हणस राम—
- [८] केसवाजुनभीमसेनतुलपरकमस छणयनुसवसमाजकारकस

^१ Read *siddham*.

^२ See above p. 544 note 2.

^३ The form *savachhare* is as common as the more correct *samvachhare*.

^४ Read *Mandara*.

^५ Read *Akaravanti*.

^६ Read *Vinjha*.

^७ This should very probably be *Mancha*.

^८ Read *Mahinda*.

^९ Read *mandala*.

^{१०} Read *chandamandala*.

^{११} The last letter *ra* is broken. Read *sumdara*.

^{१२} Read *sususakasa* or *sususakarasa*.

^{१३} Read *dhamopajita*.

^{१४} Read *himad*.

^{१५} Read *vamsa*.

^{१६} Read *mandali*.

^{१७} Read *sankarasa*.

^{१८} The *sa* of *satujana* seems to have been omitted inadvertently by the engraver as it follows the *sa* of the genitive of a previous attribute.

^{१९} Read *parampari*.

^{२०} Read *asayasa*.

^{२१} Read *ekankusasa*.

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Inscription 2.

- नाभागनहुसजननेजयसकरययातिरामावरीससमतेजस अप-
रिमितमखयमचित्तमभुतं पवनगरुडसिधयखरखसविनाध-
रभूतगधवचारण—
- [९] च^३ददिवाकरनखतगहविचिणसमरसिरसि जितरिपुसघस^४णग-
वरखधागनतलमभिबिगाढस कुलविपुलसिरिकरस सिरि-
सातकणिस मातुय महादेवीय गोतमिय बलसिरीय^५ सचव-
चनदानखमाहिसानिरताय तपदमनिय—
- [१०] मोपवासतपराय राजरिसिबधुसदमखिलमनुविधीयमानाय
कारितं^६ देयधम सिखरसदिसे तिरण्हु-
पवतसिखरे विमानवरनिवित्तसमद्विटीकलेण एत च लेण
महादेवी महाराजमाता महाराजपतामही^७ ददाति निकायस
भदावनीयान भिखुसंघस
- [११] एतस च लेणस चित्तणनिमित्तं^८ महादेवीय अयकाय
सेवाकामो पियकामो च भा [दखिणा]^९
पथेसरो पितुपतियो धमसेतुस ददाति गाम^{१०} तिरण्हुपवतस
अपरदखिणपसे पिसाजिपदकं सवजातभोगानरिठि.
- [१] सिद्धम् राज्ञो वासिष्ठीपुत्रस्य श्रीपुल्लमायेः संवत्सरे एकोन-
विंशे १९ त्रैष्माणां^{११} पक्षे द्वितीये २ दिवसे त्रयोदशे १३
राजराजस्य गौतमीपुत्रस्य हिमवन्मेह.
- [२] मन्दरपर्वतसमसारस्य असिकसुशकमुल्लकंसुराष्ट्रकुहुरापरा-
न्तानूपविदर्भाकरावन्तिराजस्य विन्ध्यक्ष्वत्पारियात्रसह्यरुण
गिरिमञ्चश्रीस्थानमलयमहेन्द्र
- [३] षड्गिरिचकोरपर्वतपतेः सर्वराजलोकमण्डलप्रतिगृहीतशास-
नस्य दिवसकरकरविबोधितविमलकमलसदृशवदनस्य त्रि-
समुद्रप्रीततोयवाहनस्य परिपूर्णचन्द्रमण्डलसश्रीक-

^१ Read *Rāmatmbharisa*. ^२ Read *Gandhuvra*. ^३ Read *chanda*. ^४ Read *sunghasa*.

^५ This is probably *Bālasiriya*.

^६ Read *kāritam*.

^७ Read *pāṭmahī*.

^८ Read *nimitam*. The *sa* of *tenasa* looks like *pa*, but *pa* would make no sense.

^९ The seven or eight letters before *pathesaro* have been lost on account of two holes.

The letters *dakhina* are suggested as *pathesaro* follows.

^{१०} Read *gāman*.

^{११} If the reading had been *gimhāsa* in the singular it might have been taken to mean 'of summer'; but as the plural form *gimhānam* is used, it must be supposed to mean 'of the summer (months)', in connection with the Buddhist practice of reckoning three seasons of four months or eight fortnights each.

^{१२} As the letters *da* and *la* are much alike and as the *anusutra* is often dropped in this inscription, the name is probably *Mundaka*.

^{१३} The Prakrit text has *kamala vimala*; in Sanskrit *vimala* should precede *kamala*. Thus the Jaina book *Jñātasūtra* (chap. I.) has *ulloya chittiya tale* in commenting on which *Abhayadevasūri* gives Sk. *chītrilollokutale* that is *chītrito ulloko uparītaṇo bhāyo yasmin* and observes *Iha Prakṛitavenu viparyayanirdeso drishtavyah*.

^{१४} The Prakrit text has *toyapita*; the Sanskrit form would be *pītatoya*.

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Inscription 2.

- [४] प्रियदर्शनस्य वरवारणविक्रमचारुविक्रमस्य भुजगपतिभोग-
पीनवृत्तविपुलदीधिसुन्दरभुजस्य अभयोदकदानविलम्बनिर्भ-
यकरस्य अविपन्नमातृशुश्रूषकस्य सुविभक्तत्रिवर्गदेशकाल-
स्य
- [५] पौरजनानिर्विशेषसमसुखदुःखस्य क्षत्रियदर्पमानमर्दनस्य श-
क्यवनपल्लवानिषूदनस्य धर्मोपाजितकरविनियोगकरस्य कृ-
तापराधेपि शत्रुजने अप्राणहिंसासूचेः द्विजावरकुटुम्बविवर्ध-
नस्य क्षहरातवंशानिरवशेषकरस्य शातवाहनकुल्यशःप्रति-
ष्ठापनकरस्य सर्वमण्डलाभिवादितचरणस्य विनिवर्तितचातु-
र्वर्ण्यसङ्करस्य अनेकसमरावजितशत्रुसङ्घस्य अपराजितवि-
जयपताकस्य [३] जुजनदुः प्रधर्षनीय-
- [७] पुरवरस्य कुलपुरुषपरम्परागतविपुलराजशब्दस्य आगमा-
नां निलयस्य सत्पुरुषाणामाश्रयस्य श्रियोधिष्ठानस्य उप-
चाराणां प्रभवस्य एकाङ्कुशस्य एकधनुर्धरस्य एकशूरस्य
एकब्राह्मणस्य राम-
- [८] केशवार्जुनभीमसेनतुल्यपराक्रमस्य क्षीणायनोत्सवसमाज-
कारकस्य नाभागनहुषजनमेजयसगरययातिरामाम्बरीषस-
मतेजसः अपरिमितमक्षयमचित्रमभूतं पवनगरुडसिद्ध-
यक्षराक्षसविद्याधरभूतगन्धर्वचारण-
- [९] चन्द्रदिवाकरनक्षत्रग्रहविचीर्णसमराशिरासे जितरिपुसङ्घस्य
नगवरस्कन्धागगतलमभिभिगाढस्य कुलविपुलश्रीकरस्य
श्रीशातकर्णेर्मात्रा महादेव्या गौतम्या बाल्यश्रिया सत्यवचन-
दानक्षमाहिंसानिरतया तपोदर्मानय
- [१०] मोपवासतत्परया राजधिवधूशब्दमखिलमनुविधीयमानया^१
कारितो देयधर्मः शिखरसदृशे त्रिरश्मि-
पर्वतशिखरे विमानवरनिर्विशेषमहाद्विकं लयने एतच्च लयने
महादेवी महाराजमाता महाराजपितामही ददाति निकायाय
भद्रायनीयानां भिक्षुसङ्घस्य
- [११] एतस्य च लयनस्य चित्रणनिमित्तं महादेव्या आर्धकायाः
सेवाकामः प्रियकामश्च [दक्षिणा]
पथेश्वरः पैतृपितृकः धर्मसेतवे ददाति ग्रामं त्रिरश्मिपर्वतस्य
अपरदाक्षिणपार्श्वे पिशाचीपद्रकं सर्वजातभोगनिरस्ति.^२

Translation.

On the thirteenth (13) day of the second (2) fortnight of

¹ This and the preceding attributes have been taken in the instrumental; they may also be in the genitive as the form for both is the same in Western India cave inscriptions.

² The original has *bhoga nirathi* which should rather have been *bhogam niratham*. It may be taken in Sanskrit as *sarvajātubhoganirasti*, an attribute of the village, meaning 'wherein are abandoned imposts of all sorts.'

the summer months in the nineteenth (19) year of the illustrious King Puṣumāyi, son of Vāsithi (*Sk. Vāsishthī*), a dwelling-cave, a meritorious gift, in its great perfection equal to the best of celestial chariots, was caused to be made on the summit of Trirāśmi hill (a summit) like the top of mountain, by the Great Queen Gautamī Bālasrī,¹ a lover of truth, charity, forbearance, and respect for life; eagerly engaged in penance, self-control, mortification, and fasts; fully bearing out the title 'Wife of the Royal Sage'; mother of the illustrious Sātakarṇi Gautamīputra (son of Gautamī), King of Kings, equal in greatness to the Himavat, Meru, and Mandara mountains; King of Asika, Susaka, Mulaka (or Mundaka), Surath (*Sk. Surāshtra*), Kukura (*Sk. Kukkura*), Aparāta (*Sk. Aparānta*), Anupa (*Sk. Anūpa*), Vidabha (*Sk. Vidarbha*), Ākara and Avanti; lord of the Vijha (*Sk. Vindhya*), Richhavat (*Sk. Rikshavat*), Pārichāta (*Sk. Pāriyātra*), Sahya, Kanthagiri (*Sk. Krishnagiri*), Mancha, Siritana (*Sk. Sristhāna*), Malaya, Mahinda (*Sk. Mahendra*), Setagiri (*Sk. Shadgiri*), and Chakora mountains; whose commands are obeyed by the circles of all kings; whose face is like the pure lotus opened by the rays of the sun; whose (army) animals have drunk the water of three oceans;² whose appearance is as beautiful and lovely as the disc of the full moon; whose gait is as stately as that of a great elephant; whose arms are as muscular, rounded, broad, long, and beautiful as the body of the lord of serpents; whose hand is fearless and wet by the water held in granting freedom from fear;³ who is prompt in the service of his mother (even when she is) free from illness;⁴ who has well arranged the place and the time for the three pursuits of life (*trivarga*);⁵ who is a companion of all the townsmen (his subjects) equal in happiness and in misery; who has humbled the conceit and vanity of Kshatriyas; who is the destroyer of Sakas, Yavanas, and Palhavas; who makes use of (nothing but) the taxes levied according to justice; who never desires to kill an enemy though at fault; who has increased (the prosperity of) the families of Brāhmanas and others; who has rooted out the dynasty of Khakharāta (*Sk. Kshaharāta*); who has established the glory of the Sātavāhana family; at whose feet all (royal) circles have bowed; who has stopped the fusion of the four castes; who has conquered multitudes of enemies in numerous battles; whose banner of victory is unconquered; whose excellent capital is unassailable to (his) enemies; whose great title of King has descended from a succession of

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¹ Bālasrī is probably the personal name of the queen, and Gautamī, that is of the Gautama gotra, her family name. If Bālasrī is not her personal name, it is not easy to construe it or to attach any meaning to it.

² This title is intended to show that the limits of Gautamīputra's victories extended to the three oceans. It is too commonly used by poets to have any special historical value.

³ When a person seeks shelter from an enemy or from some form of death the protector takes water in his hand and throws it on the suppliant's head.

⁴ This phrase is doubtful. It seems to mean 'of him who serves his mother (even though) free from illness,' that is one who always obeyed his mother contrary to the usual practice of children who behave well only when their parents are sick.

⁵ The *trivargas* are, *dharma* or religion, *artha* or wealth, and *kāma* or enjoyment.

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ancestors ; the depositary of the *Sástras* ; the asylum of good men ; the abode of wealth ; the fountain of good manners ; the only controller ;¹ the only archer ; the only hero ; the only holy man ; equal in valour to Ráma, Kesava, Arjuna, Bhimasena ; who invites assemblies on the festive occasion (which take place) on the declining *ayana* ;² equal in majesty to Nábhága,³ Nahusha, Janamejaya, Sagara, Yayáti, Ráma, and Ambarisha ; who has immeasurably, without loss, without being confounded, and in a way (the like of) which never happened, conquered the host of enemies in the front of the battle, witnessed⁴ by Pavana, Garuda, Siddhas, Yakshas, Rákshasas, Vidyádhara, Bhūtas, Gandharvas, Cháranas, the moon, the sun, the constellations, and the planets ; who has pierced the surface of the sky like the summit of a mighty mountain ;⁵ (and) who has raised the family to great wealth.

This great queen, the mother of the great King and the grandmother of the great King, dedicates this dwelling-cave to the congregation of the mendicant assembly of the Bhadráyani school.⁶ For painting the cave,⁷ the hereditary lord of Dakshinápatha (?), desirous to serve and desirous to please the venerable lady, has given to Dharmasetu⁸ the village of Pisáchipadraka, with all its rights, to the south-west of the Trirāsmi hill.

Inscription 3.

Inscription 3 which is in four lines begins in the middle of line

¹ The attribute in the text is *ekakusasa*, Sk. *ekinkusasya*, which means 'of the only hook.' The king controls the world as the goad or *ankusa* controls the elephant.

² ऋणयन seems to stand for क्षणायन after which the sun's course begins to pass to the south, the declining or southing solstice that is the summer solstice. There are two chief *ayanas* or solstices, *uttarayana*, the northing or midwinter solstice when the sun enters *Makara* or Capricorn, and *dakshinayana* the southing or midsummer solstice when the sun enters *Karkata* or Cancer. Both of these occasions are regarded as holy and gifts are made to Bráhmanas and the poor. According to one doctrine the gift time, which generally lasts for thirty *ghatikas* or twelve hours, in the winter solstice is before the sun entered Capricorn, and in the summer solstice is after the sun entered Cancer. A Silhara copper-plate of Aparájita seems to show that the custom of holding royal feasts in honour of the solstices was in force in A.D. 997. The grant is noted as made on the auspicious day which fell on the Dakshináyana or midsummer solstice when the King's festival was being celebrated in Thána. The text is श्रीस्थानके समवस्थितस्य राज्ञः प्रस्तावे मञ्जातदक्षिणायनकक्षसंक्रान्तिपूर्वेणि Compare Hemadri's *Chaturvarga Chintāmani*, *Dharmakanda*.

³ The seven kings from Nábhága to Ambarisha have not been identified as historical rulers.

⁴ The word in the text is *richina* Sk. *richirna*, which means 'entered' or witnessed. The attribute means in the brunt of the battle-field (which was) entered by (where were present) the god of wind, &c. It is a common habit with Indian poets to describe gods and demi-gods as witnessing battle-fields and strewing flowers on the heroes' heads.

⁵ The attribute seems to mean that like a mountain the king never bent his head.

⁶ The text has *Bhadrāyanīyam*. *Ya* and *va* are often confused in Western India cave inscriptions. Bhadrāyani is the name of a Buddhist sect.

⁷ No trace of painting has been found in the cave. Time may have destroyed the colouring, but it is possible that the intention of painting the cave was never carried out. It is also possible, as the letters *chi* and *vi* are similar, that the text should be *vitānanimitam*, which, supposing a *ra* to have been omitted between *ta* and *na*, would be Sk. *vitārananimitam*, that is, for making a gift (to the cave).

⁸ Dharmasetu seems to be the name of the manager of the cave to whom the village of Pisáchipadra was given for the use of the cave. (The name also occurs in Inscription 3). The name of the giver of the village is lost. He is called the hereditary lord of Dakshinápatha or the Deccan.

eleven of inscription 2. The letters are small and shallow, and are cut on a somewhat rough surface. Some letters also are lost in the holdfasts noticed in inscription 2. The readings are doubtful in places, and the translation is unsatisfactory. The first line of this inscription begins in the middle of the last line of inscription 2, and is very short. The second line is as long as each line of inscription 2. The third and fourth lines are not more than half as long as line two, as the window takes about one-half of the available space. The fourth line is continued in a narrow space above the window on a level with line three, at a little distance, so as to leave a space in the middle, to avoid confusion with the third line :

Transcript.

[११] सिद्ध नवनरस्वामी वासिठीपुतो सिरीपुल्लमवि^१
आनपयति गोवधने अमच

[१२] सिखदिलन^२ सुमेप^३ सब १९ गिप २ दिव १३
धनंकटसमनेहि य एथ प [व] ते तिर [ण्डुम्हि ?]

न एतस तस लेणस पटिसंथरणे...अखय[निवी ?]
हेतु एथ गोवधनाहारे दखिणमगे गामो...सुदिसण^४
भिखुहि देविलेणवासेहि निकायेन भदायनियोहि
पतिखय^५ दतो एतस दानगामस सुदसनान परिवटके
एथ गोवधनहरे पुवसिमे

[१३] गामो समलिपद ददिम एतत महाअइरकन ओ-
दान धमसेतुस लेणस पटिसंथरणे अखयनिविहे-
तु गाम सामलिपदं भिखुहि देविलेणवा [सेहि निका]
येन भदायनियोहि पातिगह्य उयप एतस
च गामस सामलिपदस भिखुहलपरिहारं

[१४] वितराम अपालस^६ अणमस^७ अलोणत्वादक अरठस
विनविक^८ सबजातपारिहारिक च एतेहि न परि-
हारेहि परिहरेहि दतं च गाम समलिपदं परिहारानं

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^१ Read *Pulumāvi*.

^२ There is some vacant space between *la* and *na*, but it does not appear that the two letters are separated for any special reason except the badness of the rock or the engraver's carelessness. Compare p. 556 note 3.

^३ Probably for *samtpam*.

^४ The *di* is doubtful. It may also be *Sulisana*.

^५ *Patikhaya* is probably for Sk. *pratyakhyāya*. The reading may also be *palikhaya* for Sk. *parshadi*, as *palikhā* is Prākṛit for Sk. *parshad*, an assembly or council.

^६ *La* appears to have been inscribed by mistake for *ve* as the form *apdvēsam* occurs in the fourth inscription.

^७ *Anamasa* looks like *anomasa* in inscription 4.

^८ The second *vi* of *vinavika* is probably for *yi*. Compare *vinayika* in inscription 4. The *a* of *arathasa* comes first according to the practice observed in Prākṛit. In Sanskrit the form would be *rāṣṭrasyāvinayikam*.

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एथ निबंधापनं गामस च सुदसनान विनि-
बधकारेहि आनतो महासेणापतिना मेधुनेन
[सातकनि] ना छतो विनिकटवासकहि¹ हथछता
दता पटिका सब २२ गिप . . . दिव ७ सातक-
णिना कटा गोवधनवाथवान फासुकायं वेणुपालन²
सामिवणनाणत नमो भग[व] तसऽपतिपतिपस
जिनवरस बुधस.

Sanskrit.

[११] सिद्धम् नवनरस्वामी वासिष्ठीपुत्रः श्रीपुञ्जमावि-
राज्ञापयति गोवर्धनामास-

[१२] शिवस्कन्दिलानां समीपे³ संव १९ ग्री. प. २.
दिव. १३ धनंकटश्रमणैर्यदत्र पर्वते त्रिरश्मौ
.....

एतस्य तस्य लयनस्य प्रतिसंस्तरणे
अक्षयनिविहेतुरत्र गोवर्धनाहारे दक्षिणमार्गे ग्राम
..... सुदर्शनं भिक्षुभिर्देवीलयनवासिभिः
निकायेन भद्रायनीयैः पत्याख्याय दत्तः एतस्य
दानग्रामस्य सुदर्शनस्य परिवर्त्तके अत्रगोवर्धनाहारे
पूर्वसीम्नि

[१३] ग्रामः शाल्मलीपदं दत्तः एतत् महा-आचार्यकै-
भ्योत्रदानं धर्मसेतवे लयनस्य प्रतिसंस्तरणे अक्षय-
निविहेतु ग्राम शाल्मलीपदं [भिक्षुभिर्देवी] लयनवा
(स्तव्यैर्निका) येन भद्रायनीयैः प्रतिगृह्य
एतस्य च ग्रामस्य शाल्मलीपदस्य भिक्षुहलपरिहारं

[१४] वितराम अप्रावेश्यं अनामृश्यं अलवणत्वात्कं अ-
राष्ट्रविनायिकं⁴ सर्वजातपारिहारिकं णैतैर्नपरि-

¹ The *hi* at the end is probably *mhi*.² Read *Venhupdlena*.³ *Samipe* appears to be for *samipam*. In the original the letter before *su* looks like *ya* or *na*, but it is probably *na*. It has been taken with *Sivakhadila*, though it is a little removed from *la*. The whole is taken to be Sk. *Sivaskandilānām samipe*, as it is not clear how else to construe it.⁴ These Sanskrit equivalents of *apadesam* and the other immunities are unsatisfactory and the meaning is doubtful. *Apadesa* Sk. *apradeyam* appears to forbid all entrance; *anomasā*, Sk. *anāmriyam*, seems to forbid all injury. The *lo* of *alonakhā-*

हरिः परिहरेत् दत्तञ्च ग्राम शान्मलीपद्रं परिहारा-
 णामत्र निबन्धने ग्रामस्य च
 सुदर्शनानां विनबन्धकरैः आज्ञप्तं महासेनापतिना
 मेधुनेन शातकर्णिना ह्युप्तः विनिकटवासके हस्त-
 च्छुप्ता दत्ता पट्टिका संव० २२ ग्री० ५० दिव० ७
 शातकर्णीनां कृते गोवर्धनवास्तव्यानां
 प्राशुकाय विष्णुपालेन स्वामिवर्णनमाज्ञप्तं नमो
 भग[व]तेऽ प्रतिप्रतिपाय जिनवराय बुद्धाय.

Translation.

To the Perfect one. The new lord, the illustrious Puṣumāvi, son of Vāsithi (Vāsishthī), commands in the presence of Sivakhadila (Sk. Sivaskandila,) the Govardhana minister in the year 19, on the thirteenth day of the second fortnight of summer: here in the Trirāsmi mountain by the Dhanakata recluses the village of Sudisana (Sk. Sudarsana) on the southern road in the Govardhana district (which served) as permanent capital to do hospitality¹ to mendicants coming to this his cave, was rejected and given up by the mendicants living in the Queen's Cave (who are) of the Bhadrāyani sect. In lieu of this granted village of Sudisana we give the village of Sāmalipada (Sk. Sāmalipadra) in the eastern boundary within the district of Govardhana. This (the grant of) the village of Sāmalipada to Dharmsetu to serve as permanent capital to show hospitality to mendicants of this cave, is a glorious act of the great preceptors or āchāryās. The mendicants living in the Queen's Cave, Bhadrāyanis by sect, having taken it We grant immunity from plough-tax of this village of Sāmalipada for the (use of the) mendicants. It is not to be entered, not to be injured, not to be worked for salt (?), free from the ordinary (royal) privilege of (enjoyed in) the country, enjoying all kinds of immunities (?). On account of these immunities no one should take (anything) away (from the village). The village of Sāmalipada has been granted (with the immunities). The fixing of this document here about of the village has been done by the document writers (Vinibandhakara) of Sudasana (Sk. Sudarsana). It has been ordered by the great commander-in-chief Medhuna². (The

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daka, the next phrase, is doubtful. It looks like *dā*, but it is a style of writing *lo* peculiar to this time and the fourth inscription has *lo* distinct in the same word. It is perhaps for Sk. *Āvanakhatākam*; it is difficult to attach a meaning to it unless it refers to some prohibition against making the land-salt or nitre pits of which an account is given above at p. 179.

¹ The word in the original is *patisatharana* Sk. *pratisantharana* or *pratisansthara*. Professor Childers (Pāli Dictionary, *sub voce*) translates it as friendly greeting, welcome, kindness, affection, friendliness and cites as an instance *rannā katapatisantharena puttho*, that is, asked by the King after the usual greeting. The most appropriate sense here seems to be of welcome. The village was probably granted as a fund from the interest of which expenses connected with the reception of monks visiting or living in the cave might be defrayed.

² The second letter of this name is doubtful. It has a *mātrā* stroke and something like an *u* below. If this lower *u* be the result of a crack in the rock, the name would be Medhena.

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document) has been touched (by the King) in Binikataváśaka and the plate touched¹ by the hand, was given on the seventh day of the fortnight of summer in the year twenty-two, for the sake of Sātakarni.

The description of the lord (King) has been given by Vishnu-pála for imparting pleasure to the inhabitants of Govardhana. Salutation to the great Jina, Buddha, who has no rival.²

Under the ceiling, on the east or left end wall of the veranda are Inscriptions 4 and 5. There is a holy cross or Svastika mark at the end of inscription 4 in the middle of line six. Inscription 5 begins just after with *siddham*. Both inscriptions are well preserved :

Transcript.

- [१] सिधं सेनाये वेजयंतिये विजयस्वधावारा गोबधनस
बेनाकटकास्वामि गोतमिपुतो सिरिसदकाणि
[२] आनपयाति गोबधने अमच^३ विण्हुपालितं गामे
अपरकखडियं यं खेतं भजकालकियं उषमदानेन
भूतं निवतन
[३] सतानि बे २०० एत अम्हखेत^४ निवतणसतानि बे
२०० इमेस पवजितान तेकिरसिन वितराम एतस
चस खेतस परिहार^५

¹ The word in the original is *chhato* probably for Sanskrit *chhupta* meaning 'touched'. The whole expression would then mean 'touched by him (the King) living in Binikata'. It appears to have been the custom for the king to touch a document after it was completed. Thus in later inscriptions, *drishtam* seen, *scāhasto mama* my identical handwriting, *sprishitam* touched, and *matam mama* accepted by me, are expressions commonly used in the sense of signed.

² As the literal translation of the inscription is not clear and in parts is disconnected, the following is offered as a summary of its general meaning. The inscription records the grant of a village. The grantor is Svāmi Vasishthiputra Pulunāvi. The order is issued in the presence of Sivaskandila, the officer in charge of the Govardhana district, on the thirteenth day of the second fortnight of summer in the year 19. The order concerns the grant of the village of Samalipada to the east of Govardhana instead of the previously granted village of Sudisana to the south of Govardhana. Sudisana appears to have been connected in some way with the recluses of Dhanakata, and they probably gave it to the Bhadrāyanis. The Bhadrāyanis, finding the village unsuitable, in its stead received from the king the village of Samalipada. The king does not call this a gift of his own, but a gift of the venerables or *Achāryakas*, as it was in lieu of their village of Sudisana, first granted to the Bhadrāyanis, that Samalipada was afterwards given by the king. The village appears to have been given in charge of one Dharmasetu who was probably manager of the cave. The revenues of the village were assigned as a fund whose interest was to be used for the benefit of the recluses living in the cave and there are some technical phrases specifying privileges and immunities granted to the village which are not understood. The document regarding the grant of Samalipada village is mentioned as having been made by the same persons as those who prepared the deed regarding Sudisana and the orders on the subject are said to have been given by the commander-in-chief Medhuna. The deed of gift was touched, that is accepted by the king in his royal camp at Binikata, and the document and writing after they were touched by the king were given away on the seventh day of a summer fortnight of the year 22. The date mentioned in the beginning of the inscription records the time when the order was given; the second date at the end of the inscription, about three years later, records the time when the donees received this deed and is probably the date on which this inscription was engraved.

³ Read *amacham*.

⁴ Read *ambakhetam*.

⁵ Read *pariharam*.

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Inscription 4.

- [४] वितराम अपावेस अनोमस अलोणखादक अरठस-
विनयिक सवजातपरिहारिक च एतदि न परिहारेदि
परिहरहि
[५] एते चस खेतपरिहारेच एय निबधो लिहि सुवियेण^१
आणतं अमचेन सिबगुतेन छतो महासामियेहि
उपरविता
[६] दत्ता पटिका सवछरे १८ वसापखे २ दिवसे १ ता-
पसन^२ कटा

Sanskrit.

- [१] सिद्धं सेनाया वैजयन्त्या विजयस्कन्धावाराद्रोवर्धनस्य
बेनाकटकात्सामी गौतमीपुत्रः श्रीशातकर्णि
[२] राज्ञापयति गोवर्धने अमात्यं विष्णुपालितं ग्रामे अप-
रकक्षाद्यां यत्क्षेत्रमद्यकालिकं ऋषभदत्तेन भुक्तं
निवर्त्तन-
[३] शते द्वे २०० एतदस्मत्क्षेत्रं निवर्त्तनशते द्वे २००
इमे अस्य प्रव्रजितेभ्यस्तेकिर्षिभ्यो वितराम एतस्य
चास्य क्षेत्रस्य परिहारं
[४] वितराम अप्रावेश्यं अनामृश्यं अलवणखातकं अराष्ट्रवि-
नयिकं सर्वजातपारिहारिकं च एतैर्नपरिहारैः परिहरेत्
[५] एतेचास्य क्षेत्रपरिहाराश्चात्र निबन्धोलेखि सुवीर्येणाज्ञ-
प्तममात्येन शिवगुप्तेन छुप्तो महास्वामिभिरुपरक्षिता
[६] दत्ता पटिका संवत्सरे १८ वर्षापक्षे २ दिवसे १ ताप-
सानां कृते.

Translation.

To the Perfect one. From Benákataka of Govardhana,
which is the camp of victory^३ of the Vijayanti army^४, the
illustrious lord Śátakarni, son of Gautami, commands the

^१ As the letters *a* and *su* are similar, the reading may be *aviyena*.

^२ Read *tápasāna*.

^३ The phrase in the text is *vijayakhadhávrát* Sk. *vijayskandhávárát*, that is 'from the camp of victory'. *Skandhávára* means a capital or camp and *vijayaskandhávárát* a camp established in a country where victory has been obtained. Such encampments often become capitals. Thus one of the Valabhi copper-plates mentions *vijayaskandhávárát khetakavásakti*, 'from the camp of victory established at Khetaka (Kheda or Kaira in Gujaráti)'; so also *vijayaskandhávárát Maghavanavásakti*, that is from the camp of victory established at Maghavana (Mahuva) in Káthiáwar.

^४ This may mean the army of the city of Vijayanti (see below, Remarks) or Vijayanti may be the name of the army itself.

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minister Vishnupālita in Govardhana, that (whereas) there is at the present day a field in the village of Aparakakhadi (Aparakakshāti ?) owned by Rishabhadatta, and (measuring) 200 *nivartanas*, this our field (measuring) 200 *nivartanas*, we give to the Tekirasi ascetics of this (mountain). We grant rights (immunity ?) in connection with this field. It is not to be entered, not to be injured, not to be worked for salt (?), to be freed from all ordinary local dues (?). These are the immunities granted to this field. This document has been written here by Suviya (Suvirya); it has been commanded by the minister Sivaguta (Sivagupta); touched by the great lord. The plate (which was) kept¹ (was) given on the first day of the second fortnight of the rainy season in the year 18 for the use of recluses.

Transcript.

Inscription 5.

(Line 6 of 4 continued) सिद्ध गोवधने अमचस

समकस²देयो राजनितो

[७] रजो गोतमिपुतस सतकणिस महादेवीय च जीवसुताय
राजमातुय वचनेन गोवधन [अम] चो सामको आरो-
गवतवो ततो एव³

[८] वतवो एथ अम्हेहि पवते तिरण्डुम्हि अम्हधमदाने
लेणे पतिवसतान पवजितान भिखून गामे कखडीसु
पुवखेतं दत⁴ त च खेत

[९] वकसते⁵ सो च गामो न वसाति एवं सति यंदानि
एथ नगरसीमे राजकं खेतं अम्हसतकं ततो एतस
पवजितान भिखून तेरण्डुकानं ददम

[१०] खेतस निवतण सतं १०० तस च खेतस परिहारं
वितराम अपावेस अनोमस अल्लेणखादक अरठस-
विनायिक सवजातपारिहारिक च

[११] एतोहि न परिहारेहि परिहरथ एत चस खेतपरिहार⁶
च एथ निबधापेथ सुवियेन आणत पटिहारखिय⁷
लजनीयमता लेखे सवछरे २४

१२] वासान पखे ४ दिवसे पंचमे ६ पु[व]जितिना⁸
कटा निबधा निबधो
सवछरे २४ गिम्हाणपखे २ दिवसे १०

¹ 'Kept' seems to show that the plate was detained for some time.

² Read *Sāmakasa* as line 7 has *Sāmako*.

³ Read *evam*.

⁴ Read *datam*.

⁵ Read *vikasate*.

⁶ Read *khetapariharam*.

⁷ Read *rakhiyam*.

⁸ There is no *ni* in the original; it is suggested to give meaning to the text.

⁹ The second letter *va* has been suggested as otherwise *pujitina* gives no sense. *Puvajitina* *kata* probably for Sk. *pravrajitānam kṛite* is used here like *tāpasana kata* in inscription 4.

Sanskrit.

- [६] सिद्धम् गोवर्धने आमात्यस्य सामकस्य देयः राज्ञीतः
 [७] राज्ञो गौतमीपुत्रस्य शातकर्णेर्महादेव्याश्च जीवसु-
 ताया राजमातुर्वचनेन गोवर्धने सामक आरोग्यं
 वक्तव्यस्तत एवं
 [८] वक्तव्यः अत्रास्माभिः पर्वते त्रिरस्मावस्मद्धर्मदाने
 ल्यने प्रतिवसन्धः प्रव्रजितेभ्यो भिक्षुभ्यो ग्रामे
 कखड्यां पूर्वक्षेत्रं दत्तं तच्च क्षेत्रं
 [९] विकृष्यते स च ग्रामो न वसति एवं सति यदिदानी-
 मत्र नगरसीम्नि राजकं क्षेत्रमस्मत्सत्कं तत एतस्य
 प्रव्रजितेभ्यो भिक्षुभ्यस्त्रिराशिकेभ्यो दत्तः
 [१०] क्षेत्रस्य निवर्त्तनशतं १०० तस्य च क्षेत्रस्य परिहारं
 वितरामः अप्रावेश्यं अनामृश्यं अलवणखातकं अरा-
 द्धविनायिकं सर्वजातपारिहारिकं [च]
 [११] एतैर्नपरिहारैः परिहरत एतच्च क्षेत्रपरिहारं चात्र
 निबन्धयत सुवीर्येण आज्ञप्तं पट्टिकालिखितं राश्याः
 मतादलेखि संवत्सरे २४
 [१२] वार्षाणां पक्षे ४ दिवसे पंचमे ५ प्रव्रजितानां कार्ये
 निबन्धो निबद्धः संवत्सरे २४ त्रैष्माणां पक्षे २
 दिवसे १०.

Translation.

To the Perfect one. The gift by the minister Sámaka from the Queen. Health to be inquired¹ of Sámaka, the minister at Govardhana, at the command of Jivasutá, the queen Dowager, the great queen of King Gautamiputra Satakarni, and he to be told 'Here we had given a field in the east in the village of Kakhadi² to the recluse mendicants living in the cave, charitably given by us in mount Trirasmí. That field is being cultivated (but) the village is uninhabited. Such being the case we now give a hundred (100) *nivartanas* of the royal field in our possession on the confines of the city to the recluse mendicants of Trirasmí.

¹ This appears to have been the ancient form of royal command. It was probably used as a mark of honour from the king. Compare Indian Antiquary, IX. 169, where a similar expression *Kusalamābhāshya* occurs.

² The plural *kakhadisu* is commonly used honorifically in these and contemporary inscriptions.

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We grant *parihāra* (immunity ?) to this field. It is not to be entered, not to be injured, not to be dug for salt, and to be free from the ordinary dues of the country, with all kinds of immunities. Such being the immunities let none take the field. 'Do you record here the *parihāra* (immunity ?) of this field,' is the command of Suviya (Suvirya). In the year 24 on the fifth (5) day of the fourth fortnight of the monsoon months, the writing on the plate has been engraved here at the command of the Queen. The documents for the ascetics (had been) prepared in the year 24 on the tenth day of the second fortnight of the summer months.

Cave IV.

Close to cave III., on a slightly lower level, is *Cave IV.* It was originally a dining hall or *sālva*, but the cracks in the veranda ceiling suggest that it became waterlogged and was turned into a large cistern or reservoir by hewing out the rock several feet below the level of the original floor.

Enough of its upper part remains to show that it was in two sections, a veranda and an inner hall about twenty feet square and nine feet high. The line of a bench of rock that ran along the side and back walls can be traced. The left side of the hall is irregularly cut or is unfinished. The entrance into the hall was by a doorway in the middle of the back wall of the veranda, and on either side of the doorway was a window with strong lattice work. The veranda is 19' 7" broad, 5' 2" deep, and 6' 10" high. Water seems to make its way through the ceiling during the rains. At the ends of the veranda are recesses which appear to be the beginnings of unfinished cells. In front of the veranda were two pillars and two pilasters of the Sātakarni type. Except the right or west pilaster only the capitals remain. In the front face of each capital are two elephants seated back to back. In the right pilaster, the right elephant has a driver and the left elephant has a driver and two riders, a woman of rank with a man-servant behind her. The woman has her hair rolled in a large knot on the back of her head, and sits facing the visitor coquettishly arranging her hair with her right hand and holding a handled mirror in her left hand. Her servant has a beard and a monkey-like face, the head and ears being hid by a cap. In his right hand he holds what looks like a goblet. On the next pillar the right elephant has a driver and a rider and the left elephant a male driver and two female riders, facing the visitor, both of the riders wearing their hair in large rolls. The left rider has both her hands folded over her head as if making a reverence or *namaskāra*; the right rider leans forward on the elephant resting her brow on her right hand. On the second pillar the right elephant has a driver and two women riders. The right woman has her hair in a round roll and is without ornaments. The left woman has a tasselled headdress and anklets, and her right hand is stretched out helping a third woman to mount the elephant. The left elephant has a driver and a rider. The capital of the left pilaster is much damaged. The right elephant has a driver and the left elephant a driver and two women riders. The style of dress seems to show that the left woman is the mistress and the right woman the maid.

The ceiling projects about one foot beyond the capitals of the pillars. It rests on rock-cut imitations of wooden rafters, the ends of the rafters projecting and being alternately plain and carved into women's faces. Some holes in the front of the rock show that in some cases where the rock gave way stones were dressed and fitted into the holes to look like the ends of rafters. Above the rafters is a band in the rail pattern about a foot broad, and above the rail the rough rock, which is much broken, projects three or three and a half feet.

To the left of cave IV. is a large excavation which appears to be comparatively modern as the chisel marks are different from the early chisel marks. Much of the rock above the original excavation has been blasted with gunpowder. A small runnel of water trickled down the rock at the back of this excavation and was carried along a channel to the sides and led by a groove or crevice to caves IV. and V. which are now used as cisterns.

Cave V. is close beyond this excavation. It was originally a dwelling cave or *layana* with two cells, but is now a large cistern with good water. The rock has been hewn about twelve feet below the level of the original floor and a space has been hollowed in front. A crack in the ceiling of the veranda which lets in water is probably the reason why the cave was turned into a cistern. The change seems to be modern judging from the chisel marks and from the carving of a rude Hanumán in the back wall of the right hand cell. The position of this figure shows that it was cut while the floor of the cell was at its original level. The chisel marks in the lower part are modern. The original floor was almost as high as the floor of cave IV. or about six feet above the level of the terrace. It was in two parts, a veranda, and two cells in the back wall of the veranda. The cells appear to have been plain about six feet square and about six feet high. Each cell had plain grooved doorways as high as the ceiling, and each has holes for a peg and for the monk's pole or *valagni*.¹ There is no trace of a bench. The veranda was about 10' broad and 4' deep with in front of it two eight-sided pillars and two pilasters. Both the pillars and the right pilaster have disappeared. Only parts of the left pilaster and pillar remain. A band of rock dressed like a beam of wood rests on the tops of the pillars and pilasters, and over this beam a stone cave projects about one foot. Over the cave the rock is carved as if into rafter ends, and above the rafter ends is a band of moulding and over the moulding a belt about a foot broad carved in the rail pattern. The rock roof which is now much broken, projects about two feet in front of the rail.

Cave VI. is close beyond cave V. Between them was a cell which, as its partition wall is broken, now appears to be part of cave VI. Cave VI. is a four-celled dwelling cave, whose floor, like the floor of cave V., has been hollowed out and turned into a large cistern. Marks in the right cell seem to show that gunpowder was

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¹ The *valagni* was used for hanging the monk's clothes or his begging bowl on.

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used in blasting the rock. The cave is now filled with earth and stones.

The veranda was about 15' broad, 5' deep, and 6' 6" high, and there were three cells in its back wall and one in its right end wall, making the whole a four-celled dwelling or, as is mentioned in inscription 6, a *chaugabhā layana*. In the walls of all of the cells are holes for pegs. Along the veranda front are two plain eight-sided pillars and two four-sided pilasters. Along the tops of these pillars the rock is dressed like a wooden beam with at intervals of about three feet the projecting ends of four cross beams which support an upper frieze. Each of the beam ends is carved into a Buddhist trident with an umbrella over the middle tooth. The frieze above rests on rafters whose ends stand out an inch or two from the face. Above are a small and a larger band of rounded moulding, and above the moulding a belt of rail about a foot broad. Above the rail the rock overhangs about three feet.

Inscription 6.

In the back wall of the veranda, between the doorways of the middle and left cells, is a deep-cut and well preserved inscription (6) in four lines:

Transcript.

सिद्धं विरगहपतिस न्येगमंसं^१ लेण
देयधम कुटुंबिनिय चस नंदसिरिय ओवरको दुहुतु-
य चस पुरिसदत्ता^२ ओवरको एव^३ लेणं चतुगमं
नियुतं^४ भिक्षुसंघस चातुदिसस णियाचितं^५

Sanskrit.

सिद्धं वीरगृहपतेर्न्येगमस्य लयनं
देयधर्मः कुटुम्बिन्याश्वास्य नंदाश्रिया अपवरको दुहि-
तुश्वास्य पुरुषदत्ताया अपवरक एवं लयनं चतुर्गमं
नियुक्तं भिक्षुसंघाय चातुर्दिशाय निर्यातितं.

Translation.

To the Perfect one. A dwelling cave or *layana*, the meritorious gift of the merchant Viragahapati (*Sk. Viragrihapati*), a cell of his wife Nandasrī, (another) cell of his daughter Purushadattā: thus a four-celled dwelling cave *layana* was made (and) assigned to the assemblage of the mendicants of the four quarters.

Cave VII.

Cave VII., which is close beyond cave VI., has like it been turned into a cistern which is now filled with earth. It was originally a

^१ *Nyegamamsa* is probably an engraver's mistake for *Negamasa Sk. Naigamasya*.

^२ The last letter *va* stands for the genitive *ya*. The interchange of *va* and *ya* is common in these inscriptions. Thus inscription 2 has *Bhaddvaniya* for *Bhaddyaniya*, and Kuda inscription 23 has *Bhayava* and *Velidatāva* for *Bhayāya* (*Sk. Bhāryāyā*) and *Velidatāya* (*Sk. Velidattāyā*). Arch. Sur. of Western India, Separate Pamphlet, X. 17.

^३ Read *Evam*.

^४ Read *niyutam*.

^५ Read *niyutām*. The third letter *chi* in the original seems to be a mistake for *ti*.

dwelling cave of one cell (about 7' x 6' x 6' 6") with an open front. The cell had a grooved doorway and a benched recess in its right wall. In what remains of the left side wall of the open front there seems to have been a relic-shrine or *chaitya*. In the back wall of the open front to the left of the doorway is an inscription (7) originally in five lines but now almost defaced.

As the letters are very shallow and the surface much worn away no impression of this inscription can be taken. The following is an eye copy :

Transcript.

भयंतसवसानं अंतेवा-
सिनिय पवायेताय तापासि
निय च देयधम [लेण]
चातुदिसस भिखुसघस दत्तं.

Sanskrit.

भदन्तसवसानां अन्तेवा-
सिन्याः प्रव्रजितायास्तापस्या
श्च देयधर्मो लयनं
चातुर्दिशाय भिक्षुसङ्घाय दत्तं.

Translation.

A dwelling cave or *lujana*, the meritorious gift of a female ascetic, a nun, and the female disciple of Savasa.¹ It has been granted to the mendicant priesthood of the four quarters.

Cave VIII., close beyond cave VII, is a small dwelling cave or *lujana*, consisting of a veranda and an inner cell. The cell is 7' 9" square and 7' high. In the right wall is a benched recess 7' 2" long, 2' 5" broad, and 2' above the ground. In the back and front walls are holes for pegs and for the monk's pole. There is a grooved doorway 2' 4" wide and 6' 10" high. The veranda is 12' 5" broad and 3' 9" deep. Originally along the veranda front were two eight-sided plain pillars and two four-sided pilasters; but except their tops, the left pilaster and both the pillars are gone. On the east face of the right pilaster is the well known double crescent ornament. As is mentioned above, the right half of the veranda floor has been broken; and the partition wall that divided the veranda from cave VII. has been blasted away with powder. To the left of the veranda is a cistern. In the back wall of the veranda on either side of the doorway is an inscription. Inscription 8, to the right of the doorway, is in one line of distinct letters :

Transcript.

दासकस भुगूदासस सपरिवारस लेण देयधम

¹ *Savasa* appears doubtful, but the letters cannot be better traced. Perhaps the name may be *Sivasa* or *Sivas*.

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Pāndu-Lena Caves.

Inscription 7.

Cave VIII.

Inscription 8.

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NÁSIK.

Pánu-Lena Caves.

Sanskrit.

दासकस्य मृगुदासस्य सपरिवारस्य लयनं देयधर्मः

Translation.

The meritorious gift of a dwelling cave or *layana* by the Dásaka¹ Mugúdása (*Sk.* Mrigudása) and his family.

Inscription 9.

Inscription 9, to the left of the doorway, small but well preserved, is in two lines of clear though small and somewhat shallow letters :

Transcript.

- [१] चैतिक उपासकियस मुगुदासस^२ सपरिवारस लेण देय-
धम एतस लेणस बोधिगुप्त
[२] उपासकस पुतेन धमनादिना^३ दत्तखेत^४ अपरिलीय^५ कण्हहि-
निय एतो च खेतातो चिवारिक^६ पवइतस.

Sanskrit.

- [१] चैत्यकौपासकस्य मृगुदासस्य सपरिवारस्य
लयनं देयधर्मः एतस्मै लयनाय बोधिगुप्तो-
[२] पासकस्य पुत्रेण धर्मनदिना दत्तं क्षेत्रं अपरास्थायी
कृष्णाहिन्या एतस्माच्च क्षेत्राच्चीवरिकं प्रव्रजिताय.

Translation.

A dwelling cave or *layana*, the meritorious gift of Mugúdása⁷ and his family, one of the worshippers of the Chetika⁸ school. For this dwelling cave or *layana* a field has been given in Kanlahini (village), situated in the west, by Dhamanandi (*Sk.* Dharmanandi) the son of the worshipper Bodhigupta. From (the rent of) this field a cloth (is to be given) to a mendicant.

Cave IX.

Cave IX., which is close beyond cave VIII. and almost opposite the end of the path down the hill, is a small dwelling cave in two parts, a veranda and three cells. Two of the cells are in the back wall of the veranda, and one is on the left end wall. The cell in the left end wall of the veranda is 6' 5" deep, 6' 7" broad, and 6' 3" high, with a grooved doorway 2' 5" wide and 6' 3" high. In its back wall is a benched recess (2' 1" x 2' 8") and in its right wall are holes for pegs. The left cell in the back wall of the veranda is 5' 10" deep, 6' 4" broad, and 6' 1" high, with a grooved doorway 2' 5"

¹ Dásaka means either a slave or a fisherman, probably a slave.

² The *mu* of Mugúdása appears in the original like a later *mya*. It is probably a mistake of the engraver as the same name in inscription 7 has a distinct *mu*.

³ Read *Dhamanandina*.

⁴ Read *datam khelam*.

⁵ Read *apariliyam*.

⁶ Read *chivarikam*.

⁷ The Mugúdása of this and the last inscription seem to be the same. The explanation probably is that the last inscription records the gift of the dwelling cave, while this records the grant of a field to a monk living in the cave, and makes mention of the original gift of the cave. It is true that the attributes of the giver of the cave are different in the two inscriptions. Still that both inscriptions are in the same cave and that the name of the giver of the cave is the same in both, seem to show that the Mugúdása of both inscriptions is the same. *Chetika-upāsakiyasa* shows the Buddhist sect to which he belonged; *dásaka* shows his caste or race.

⁸ Chetika is the name of a Buddhist school, a branch of the Mahāsamghikas.

broad and 5' 11" high. In its back wall is a benched recess (2' 2" x 2' 2") with holes for pegs. The right cell in the back wall of the veranda is 8' 7" deep, 8' 8" broad, and 6' 8" high, with a grooved doorway 2' 9" wide and 6' 6" high. In its right wall is a benched recess (2' 5" x 2' 2"). A doorway, 2' 4" wide and 6' 2" high, in the back wall leads to an inner cell 6' 10" deep, 7' 4" broad, and 6' 7" high. In its back wall is a benched recess (2' 8" x 2' 9"). In the seat are holes, probably modern, for fitting a wooden frame-work. Rope-rings and grain-husking holes in the cells show that the cave has been used for tying cattle. The veranda is 4' 5" deep, 19' 4" broad, and 7' 1" high. In its front are two pillars and two pilasters. The pillars are eight-sided shafts without bases and with inverted pot capitals of the *Sátakarni* type. The pilasters are four-sided and have the double-crescent ornament. On the front faces of the capitals of the pillars and pilasters are animals which, except the tigers, are well carved. On the right pilaster is a single tiger with his right fore-leg folded across his left fore-leg. On the right pillar are two elephants seated back to back with riders; the right elephant holds a woman by his trunk. The left pillar has two well-carved bulls, the right bull with his head close to the ground and the left bull biting his hind foot. On the left pilaster is an antelope in the act of rising.

Five broken steps lead from the veranda down to the front court, which is 8' long and 14' 10" broad. Its floor is rough and its right side wall is broken. The left side wall, which is entire, is 8' long. In the right of the court is a cistern full of earth. It is surprising that so well finished a cave should have no inscription. Below, and partly under the front court, is a large cistern. Above the cistern, on a slightly lower level than cave IX., is a cell too small and plain to deserve a separate number. Its left side wall has been left uneven so as not to cut into the corner of one of the cells in cave X. This part has been broken, and there is now a large opening into cave X.

Cave X., close beyond this cell, is a large dwelling cave, alike in plan but plainer than cave III. What ornament there is, especially the animal pillar capitals, is as good as, if not better than, the carving in cave III. Cave X. is in three parts, a hall, sixteen cells, and a veranda. The hall is 45' 6" deep, 40' broad in front, and 44' 6" broad at the back. The height is 9' 9". There are six cells in the back wall of the hall, and five in each side wall. In a recess in the middle of the back wall, between the doorways of the third and fourth cells, there was, as in cave III., a relic-shrine or *chaitya* in half relief with a dancing woman on each side. Probably about the eleventh or twelfth century, this relic-shrine was turned into a large figure of Bhairav which is still worshipped and covered with red-lead. The figure is 6' high and 2' 3" across the chest. It holds a dagger or *chhuro* in the right hand and a mace in the left and wears a large garland or *málá*, which falls from the shoulders over the arms to within three inches of the ankles. The head ornament is lost; it was probably a hood or a top-knot of curled hair. On either side of Bhairav the dancing women which belonged to

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the relic-shrine, are still kept as attendants.¹ Over Bhairav the Buddhist tee capital three umbrellas and two flags may still be seen. On either side of the recess and on either side of the tee is a hole probably for pegs to support curtains or to hang flower garlands or ornaments over the relic-shrine.

The cells have no continued bench in front of them as in cave III. and their floor is on a level with the hall floor. They vary in depth from 7' to 10', in breadth from 7' to 9', and in height from 7' to 8'; they have grooved doorways about 2' 3" broad. Each has a bench along its back wall 2' broad and 3' high, and in some the pegs to support the monk's pole or *valagni* remain.

The hall has one main door, 6' 1" broad and 9' 5" high, and on either side of it a smaller doorway, each about 2' 9" wide and 7' 6" high. Between the main door and each side door is a window, the right window 5' 2" broad and 3' 11" high, and the left window 4' 11" broad and 4' 2" high. All the three doors and windows have grooves for wooden frames.

The veranda is 37' 4" broad, 9' 4" deep, and 11' 9" high; its floor is on a level with the hall floor and its ceiling is 2' higher than the hall ceiling. In each end wall of the veranda is a cell, the left cell 9' deep, 7' 5" broad, and 7' high, with a grooved door 2' 9" wide and 7' high, and a bench along the back wall 2' 5" broad and 2' 6" high. The right cell is 7' 6" deep, 8' 7" broad, and 7' high, with a grooved doorway 2' 10" wide and 7' high; and along the right wall a benched recess, the bench 2' 6" high and 2' 3" broad. In front of the veranda are four pillars and two attached pillars or three quarter pilasters, all of the *Sātakarni* type. On the veranda floor rest four plates each smaller than the one below it. On the top plate is a round moulding and on the moulding a large water-pot about 1' 6" high and 9' 6" round. From the mouth of the water-pot rises an eight-sided shaft ending in an inverted pot capital. On the bottom of the inverted pot rests a square box with open sides and faces carved in the rail pattern. Inside of the box is a rounded moulding carved in the myrobalan or *āmālaka* style. Above the box rise five plates each larger than the plate below, and on the top plate, separated by a beam of rock, are two groups of animal capitals, some of the animals real others fanciful. Inside the veranda on the right pilaster are two animals seated back to back; the right animal a tiger looking back, the left a fanciful animal with curious branching horns. The first pillar has two fanciful animals sitting back to back, each with a tiger's body, the beak of a bird, and uplifted ears. The second pillar has two tigers back to back. The third has two sphinxes. The fourth has a horned goat on the right and a hornless goat on the left. The left pilaster has two tigers, the left tiger looking forward and the right tiger resting its face on its crossed fore-legs; the position is natural and the carving good.

¹ The image of Bhairava is probably of the same age as the Jaina images in cave XI. The Jainas worship Bhairava as the protector or agent of the Jaina church or community; not as the terrible god of the Saivas or Śāktas. The Jainas do not offer him flesh or blood sacrifices, but fruit and sweetmeats.

Outside the veranda, on the front face of the capitals returning from left to right, the left pilaster has a single lion with a rider. The first pillar has two bulls back to back with a rider on each; the second pillar has two elephants back to back with a rider and a driver on each; the third pillar also has two elephants back to back, each with a driver and rider; the fourth pillar has two lions back to back, each with a rider; and the right pilaster has two elephants each with a driver and rider.¹

In the veranda are four inscriptions (10, 11, 12, 13) all well preserved.

Inscription 10, on the back wall of the veranda below the ceiling, fills the whole length of the wall about forty feet, and is the longest inscription in any of the Násik caves. It is in three parts, the principal part occupying nearly the whole of the first three lines. It is inscribed in large well-formed and deep-cut letters. Its language is Sanskrit mixed with a little Prákrit. The second and third parts are postscripts, the letters, though similar in form and equally distinct, being smaller than in the main inscription. This is apparently from want of space, as the second postscript is in smaller letters than the first. The language of both postscripts is more Prákrit than the main inscription, and differs from the language of other Násik inscriptions especially in having *r* joined:

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Inscription 10.

Transcript.

- [१] सिद्धम् रात्रः क्षहरातस्य क्षत्रपस्य नहपानस्य जामात्रा
दीनीकपुत्रेण उषवदातेन त्रिगोशतसहस्रदेनं नद्यां वाणी-
सायां सुवर्णदानतीर्थकरेण देवताभ्यः ब्राह्मणेभ्यश्च षोडश-
ग्रामदेन अनुवर्षं ब्राह्मणशतसाहस्रीं भोजापयित्रां
[२] प्रभासे पुण्यतीर्थे ब्राह्मणेभ्यः अष्टभार्याप्रदेन भस्मकच्छे दश-
पुरे गोवर्धने शोर्पारगे च चतुशालीवसधप्रतिश्रयप्रदेन
आरामतडागउदपानकरेण इवा-पारादा-दमण-तापा-कर-
वेणा-दाहनुका नावापुण्यतरकरेण^१ एतासां च नदीनां उभ-
तोतीरं^{१०} सभा-
[३] प्रपाकरेण पिंडीतकावडे गोवर्धने सुवर्णमुखे शोर्पारगे च

¹ The lions are so badly carved that they could hardly have been identified as lions except for their manes.

² Correct Sanskrit would be *gotrisatusthasradena*. It is an example of transposition according to Prákrit rules. See above p. 551 note 13. ³ Read *nidyam*.

⁴ Read *sāhasrim*. ⁵ Correct Sanskrit would be *Bhojayitṛā*. ⁶ Read *chatuhśatā*.

⁷ Correct Sanskrit would be *vasatthā*. ⁸ Grammar would require *taddiyodapāna*.

⁹ The phrase is ungrammatical. The rivers appear to be in the accusative case governed by *pūnyatara*, and not by *pūnyatarakareṇa*. Correct Sanskrit would require, *ubh-²pitṛāḍā-damana-tāpi-karabena-dāhanukā-nāvā-pūnyataryah-karitrā*. But this way of writing is common in this inscription. Compare *Brāhmanebhyah ashtabhāryāpradana*, which ought to be *Brāhmanebhyah ashtabhāryāh pradātṛā*; and *Brāhmanebhyah shodasagrāmādenu*, which ought to be *Brāhmanebhyah Shodasagrāmāni dātṛā*.

¹⁰ Correct Sanskrit would be *ubhayatasthrām*.

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रामतीर्थे चरकपर्षभ्यः¹ ग्रामे नानंगोले द्वात्रीशतनाळीगे-
रमूलसहस्रप्रदेनं² गोवर्धने त्रिराशिमधु पर्वतेषु धर्मात्मना
इदं लेण कारितं इमा च पोढियो

(small letters)..... भटारकाअजातिया⁴ च
गतोस्मि वर्षारत्रं मालयेहि रुधं⁶ उतमभाद्रं मोचयितुं

[४] ते च मालया प्रनादेनेव अपयाता उतमभाद्रकानं च क्षत्रि-
यानं सर्वे परिग्रहा कृता ततोस्मिगतो पोक्षरानि तत्र
च मया अभिसेको कृतो त्रीणि च गोसहस्रानि दत्तानि
ग्रामो च

(smaller letters) दत्त च नेनं⁶ क्षेत्रं ब्राह्मणस वाराहिपुत्रस
अश्विभूतिस हथेकीणिता मूलेन काहापणसहस्रोदि चतुदि¹¹
४००० यस पितुसतकं⁸ नगरसीमाय⁹ उतरापराय¹⁰ दिशाय¹¹
एतो मम लेने वस

[५] तान चातुदिसस भिक्षुसघस मुख्याहारो भविषति

It is needless to give the Sanskrit of the first three lines. Of the two Prākṛit postscripts, the Sanskrit is as follows :

(Postscript 1) भटारकाज्ञप्त्या च गतोस्मि वर्षारत्रं मालवेः
रुद्धमुत्तमभाद्रं मोचयितुं

[४] ते च मालवाः प्रणादेनैवापयाता उत्तमभाद्रकानां च क्षत्रि-
याणां सर्वे परिग्रहाः कृतास्ततोस्मि गतः पुष्कराणि तत्र च मया-
भिषेकः कृतस्त्रीणि च गोसहस्राणि दत्तानि ग्राम च

(Postscript 2) दत्तञ्चानेन क्षेत्रं ब्राह्मणस्य वाराहिपुत्रस्याश्वि-
भूतेर्हस्ते क्रीत्वा मूलेन कार्पापणसहस्रैश्चतुर्भिः ४००० यस्य पितुः
सत्कं नगरसीमायामुत्तरापरायां दिशायामेतस्मान्ममलयेने वस-

[५] तश्चातुर्दिशस्य भिक्षुसङ्घस्य मुख्याहारो भविष्यति.

¹ Read *parshadhhyah*.

² Read *dratrimsat*.

³ Correct Sanskrit would be *dratrimsat-sahas-samāhgeramālapradena*. This is a repetition of the mistake noted in footnote 2 on page 569.

⁴ This should be *bhātārakājanīyā* (Sk. *bhātārakājanīyā*). But as the writer probably feared that the *smāhi* would confuse his meaning, he appears to have inserted an *a* between *kā* and *nī*. Though grammatically inaccurate, this serves to make his meaning plain.

⁵ There is a little vacant space in the original after *Mālaye* due to the hardness of the rock, where because of the difficulty of smoothing it, no letter has been engraved and the letter *hi* which, being part of the same word, ought to come close to *Mālay* has been cut at more than the usual distance.

⁶ Read *datam chānena*.

⁷ *Hathe* is probably for *hathā* (Sk. *hastāt*); *hathe* is still used in Gujarātī to mean 'through,' or 'through the agency of'.

⁸ Read *pitusatakam*.

⁹ Read *nagarstīmadām*.

¹⁰ Read *utārāparāyam*.

¹¹ Read *dīdyam*.

Transcript.

To the Perfect one. This dwelling cave or *layana* and these two cisterns¹ were constructed in the Trirāṣṇī hill² in the Govardhana (district) by the charitable Ushavadāta, the son of Dīnīka and son-in-law of Kshatrapa (Satrap) Nahapāna (of the) Kshaharīta (dynasty), who (Ushavadāta) is the donor of three hundred thousand cows; who has made gifts of gold and steps [reaching to the water] at the river Bārṇāsā³; who has fed hundreds of thousands of Brāhmins every year; who has given [in marriage] eight wives to Brāhmins at the holy place Prabhāsā⁴; who has presented rest-houses with four verandas⁵ and *pratisrayas*⁶ at Bharukachha (Broach), Dasapura, Govardhana, and Sorpāraga, and provided gardens and wells; who has made the rivers Ibā, Pārādā, Damana, Tāpi, Karabēnā, and Dāhanukā fordable by means of boats free of charge; who has made *sabhās*⁷ and descents⁸ to those rivers on both banks; who has bestowed in gift thirty-two thousand coconut trees⁹

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¹ The text has *imā cha poṭhiyo* (Sk. *imau cha prabhi*). Though plural, *imā* is taken as dual, because Prakrit has no dual, and as there are not more than two cisterns near this cave. One of these cisterns to the right is still in use; the other to the left has probably been filled with earth and stones.

² Trirāṣṇī is the name of the hill in which these caves are cut. The plural number in the text is honorific and is commonly found in Western India cave inscriptions. Compare Valūrakeshu 'in the Valūraka hill' in Kārlē inscription, 13. Separate Pamphlet X. of the Archaeological Survey of Western India, p. 33. See below Remarks.

³ Bārṇāsā is probably the Banās river in Pālanpur. See below Remarks. The word in the original for steps is *tirtha* which means steps leading to the water; *Sucarna* means gold or a kind of gold *mohr*, and the whole expression means who has made gifts of gold and built steps leading to the water's edge.

⁴ The expression means who gave (in marriage) eight wives to Brāhmins at the holy place Prabhāsā. As for *Ashtabharyāpradana*, it is a common practice in India for the rich to provide the daughters of Brāhmins with money enough to pay their marriage expenses. Compare Āphsar 2nd Gupta inscription:

गुणवद्विजकन्यानां नानालंकारयौवनवतीनां
परिणायितवान्स भूपः शतं निमृष्टाग्रहाराणां.

See also Hemādri's Chaturvarga Chintāmani, Dānakhaṇḍa, Kanyādāna Prakaraṇa. Bibliotheca Indica Edition. But the use of the word *bhārya*, or wife, suggests another meaning. Till so late as within the last fifty years several of the smaller Kāthiāwār chiefs and other rich people have made gifts of their wives to their family priests or *Purohīts* at Prabhās and Dwārka, and then bought them back by paying their value in cash. This is no new custom, for under certain circumstances in the Sātra period the sacrificers or *Yajñmanūs* used to give their wives to the officiating priests or *ritviks* and then buy them back. It is therefore not improbable that Ushavadāta gave eight of his wives or *bhāryās* in marriage to his Prabhās priests and then bought them back.

⁵ The original has *Chatuhsāitricasutha*. If the two words are taken together they mean 'a rest-house with four doors and four verandas.' If taken separately *chatuhsāit* would mean a four-doored room with verandas on all four sides, and *śausatha* would mean a rest-house for travellers.

⁶ *Pratisraya*, the word in the original, means an alms-house where food and other articles are given in charity, something like the modern *Anna-satras* and *Sādāhvarts*.

⁷ *Sabhā* is a meeting place. It here probably means a place on the river bank where travellers might rest or where Brāhmins and other persons might meet and talk.

⁸ *Prapā* is a place for drinking water. As it is difficult to see how a drinking place is wanted on a river bank it may be taken to mean a slope or *ghāt* on the bank (S. *upavāra* and Guj. *orārā*) by which men and animals might pass down to the water.

⁹ The word *śaila* literally means a stem or trunk; but according to local usage it seems to be used for tree. To this day in Gujarāṭi documents the word *śhad* is used to mean a tree, though its original meaning is a stem and roots.

Chapter XIV.
Places of Interest.

NÁSIK.

Páñdu-Lena Caves.

Cave X.

in the village of Nánamgola¹ to the Charaka priesthoods² of Pinditakávada, Govardhana Suvarnamukha, and Rámātīrtha³ in Sopáraga. At the command of Bhattáraka (Nahapána),⁴ I (Ushavadáta) went in the rainy season to release the Uttamabhádra (who was) besieged by the Málavas.⁵ Those Málavas fled away simply by the great noise (of my coming) and I made them dependents of the Uttamabhádra Kshatriyas.⁶ Thence I went to Pushkara and there I bathed and gave three hundred thousand cows and a village.

He (Ushavadáta) also gave a field having bought it through the Bráhman Asvibhúti, son of Váráhi, paying the full value of four thousand Kárshápanas. It is in the possession of his (Asvibhuti's) father and (is situated) on the north-west of the city limits. From it will arise the (means of supplying) the chief (articles of) food to the mendicant priesthood of the four quarters living in my dwelling cave or *luyana*.⁷

Inscription 11.

Inscription 11 is in two lines over the doorway of the left cell in the veranda. Below it is inscription 12.

सिधं राजो क्षहरातस्य क्षत्रपस्य नहपानस्य दीहि-
तु^१ दीनीकपुत्रस्य उपवदातस्य कुटुंबिनिय दक्षमित्राय देयधम्मं
ओवरको

Sanskrit.

सिद्धं राज्ञः क्षहरातस्य क्षत्रपस्य नहपानस्य दुहितुर्दीनीकपुत्रस्य
ऋषभदत्तस्य कुटुंबिन्या दक्षमित्राया देयधर्मोपवरकः

¹ Nánamgola is probably the modern Nārgol, four miles north-west of Sanján. (Bombay Gazetteer, XIV, 291). Though now little more than a village, it was formerly a place of trade with a landing or *bandar*. See below Remarks.

² Charaka was an order of Brahmanical monks, much like the modern Khákhis who forced charity from the public. They are often mentioned in Jain books.

³ As the inscription reads *Sopáraga cha Rámātīrtha*, Rámātīrtha is probably the modern Rámakunda reservoir in Sopára. It is stone built but much filled with earth and has ruins of temples and broken images round it. (Jour. B. B. R. A. Soc. XV. 214; Bom. Gaz. XIV. 310). Probably a body of Charakas lived in its neighbourhood.

⁴ This Bhattáraka or lord, at whose command Ushavadáta went to release the Uttamabhádras, was probably his father-in-law Nahapána.

⁵ The original has *Málavahi* which may also be *Nk. Málavaihi*, that is, by the inhabitants of Malaya. But considering the interchange of *y* and *v* in Prakrit it seems better to read *Málavaihi* as Ushavadáta goes thence to Pushkara in Rajpútána.

⁶ The Uttamabhádras are here mentioned as a Kshatriya tribe; as far as is known there is no other reference to this tribe.

⁷ The change of persons in the language of different parts of this inscription is worthy of note. The first three lines, as is usual in grant inscriptions, are the impersonal record of acts or of gifts. The first postscript is in the first person. 'At the command of Bhattáraka I went in the rainy season to release the Uttamabhádra who was besieged by the Málavas.' Who this I and the Bhattáraka commanding him are, is not clear. In no other Násik inscription is Ushavadáta styled Bhattáraka, a title which implies sovereign power. It is therefore probable that the I is Ushavadáta and the Bhattáraka or lord is his father-in-law Nahapána. The second postscript is in the third person and uses the demonstrative pronoun 'by this,' apparently referring to the 'by me' *mayá* of the first postscript. The use also of the first person in 'mama' mine in the same postscript shows the carelessness of the writer.

⁸ *Dihitu* is a rather unusual form. The form in ordinary use in the Western India cave inscriptions is *dūhutu*.

Translation.

To the Perfect one. The meritorious gift of a cell by Dakshamitrá, daughter of the Kshatrapa King Nahapána (of the) Kshaharáta (dynasty) and wife of Ushavadáta, the son of Dínika.

Inscription 12 is in five lines close below inscription 11 ; each line is continued on the back wall of the veranda. Mr. West has separately numbered the parts of the inscription on each wall as Nos. 16 and 18.¹ The mistake was originally made by Lieutenant Brett² and has been repeated by Professor Bhándárkar :³

Transcript.

- [१] सिधं वसे ४२ वेसाखमासे राजो क्षहरातस क्षत्रपस
नहपानस जामातरा दीनीकपूत्रेन उषवदातेन संघस
चातुदिसस इम लेण नियातितं दता⁴ नेन अक्षयनिवि
काहापणसहस्रा-
- [२] नि त्रिणि ३००० संघस चातुदिसस ये इमास्मि लेणे
वसातान⁵ भविसति चिवरिक-कुशणमुल⁶ च एते च
काहापणा प्रयुता गोवधनवाथवासु श्रेणिसु कोलीक-
निकाये २००० वृधि पाडिकशत⁷ अपरकोलीकनिका-
- [३] ये १००० वधि पायुनपाडिकशत⁸ एतेच काहापणा
अपडिदातवा वधिभोजा एतो चिवरिकसहस्राणि वे
२००० ये पडिके सते एतो मम लेणे वसवुथान⁹
भिवुनं वीसाय एकीकस चिवरिक¹⁰ वारसक¹¹ य¹²
सहस्र¹³ प्रयुतं पायुनपाडिके शते अतो कुसण-
- [४] मुल¹⁴ कापुराहारे च गाभे चिखलपद्रे दतानि नाळिगे-
रान¹⁵ मुलसहस्रानि अट ८००० एत च सर्व सावित¹⁶
निगमसभाय¹⁷ नीवध¹⁸ च फलकवारे चरित्र¹⁹ तोति भू-
योनेन दतं वसे ४१ कातिकशुधे पनरसे पुवाक²⁰ वसे ४९
- [५] पनरस नियुत²¹ भगवतां देवानं ब्राह्मणानं च कर्षापण-
सहस्रानि सतरि ७०००० पंचत्रिंशक²² सुवर्ण कृता
दिन²³ सुवर्णसहस्राणं मुल्यं फलकवारे चरित्र²⁴ तोति.

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NÁSIK.

Pádu-Lena Caves.

Inscription 12.

¹ Jour. B. B. R. A. Soc. VII. 50.² Trans. Or. Cong. (1874), 331, 334.⁴ Read *data*.² Jour. B. B. R. A. Soc. V.⁵ Read *vasatánam*.⁶ Read *mulam*.⁷ Read *satam*.⁸ Read *satam*.⁹ Read *vasavuthánam*.¹⁰ Read *chivarikam*.¹¹ Read *bharasakam*.¹² Read *yam*.¹³ Read *sahasram*.¹⁴ Read *mulam*.¹⁵ Read *natigeránam*.¹⁶ Read *savitam*.¹⁷ Read *sabhāyam*.¹⁸ Read *nibudham*.¹⁹ Read *charitram*.²⁰ Read *puvakam*.²¹ Read *niyutam*.²² Read *trimsakam*.²³ Read *dinam*.²⁴ Read *charitram*.

Chapter XIV.

Places of Interest.

NĀSIK.

Pāṇdu-Lena Caves.

Inscription 12.

Sanskrit.

- [१] सिद्धं वर्षे ४२ वैशाखमासे राज्ञः क्षहगतस्य क्षत्रपस्य नहपानस्य जामात्रा दीनीकपुत्रेण ऋषभदत्तेन संघाय चातुर्दिशयेदं लयनं निर्यातितं दत्ताचानेनाक्षयनीविः कार्षापणसहस्रां-
- [२] णि त्रीणि ३००० संघाय चातुर्दिशाय. यदेतस्मिन् लयने वसतां भविष्यति च्चीवरककुशणमूल्यं च. एते च कार्षापणाः प्रयुक्ताः गोवर्धनवास्तव्यासु श्रेणिषु, कौलिकनिकाये २०००, वृद्धिः प्रतिकशतं; अपरकौलिकनिका-
- [३] ये १०००, वृद्धिः पादोनप्रतिकशतं; एते च कार्षापणा अप्रतिदातव्या, वृद्धिभोज्याः एतेभ्यश्चीवरकसहस्रे द्वे^१ ये प्रतिके शते, एतयो^२ र्म लयने वर्षोषितानां भिक्षूणां विंशत्यै एकैकस्य च्चीवरकं वार्षिकं. यत्सहस्रं प्रयुक्तं पादोनप्रतिके शते, अतः कुशण
- [४] मूल्यं. कापुराहारे च ग्रामे चिखलपद्रे दत्तानि नालिकेराणां मूलसहस्राण्यष्टौ ८०००. एतच्च सर्वं श्रावितं नैगमसभायां निबद्धं च द्वारफलके चरित्रं स्तौति. भूयो-नेन दत्तं वर्षे ४१ कार्तिकशुद्धे पञ्चदशे पूर्वकं, वर्षे ४५
- [५] पञ्चदशे नियुक्तं भगवद्भ्यो देवेभ्यो ब्राह्मणेभ्यश्चः-कार्षापणसहस्राणि सप्तति ७०००० पञ्चत्रिंशकं सुवर्णं कृत्वा सुवर्णसहस्रयोः मूल्यं.
- [६] द्वारफलके चरित्रं स्तौति^३.

Translation.

To the Perfect one. In the year 42, in the month Vaisākha, Ushavadāta, the son-in-law of Kshatrapa Nahapāna (of the) Kshaharāta (dynasty) and son of Dinika gave this dwelling cave to the assemblage of the four quarters, and he also gave three thousand (3000) Kārshāpanas as permanent capital to the assemblage of the four quarters, which (Kārshāpanas) are

^१ The original has *eto* in the singular corresponding to Sk. *etasmāt*. The grammatical connection requires *etebhya* in the plural, but the Prākṛit idiom seems to have allowed the singular *eto*.

^२ This expression means not 2000 *chivarakas*, but two thousand for *chivarakas*.

^३ See note 1.

^४ The text may be also construed *charitratāh iti*.

for the price of clothes¹ and *kusanas*² for those who live in this dwelling cave. These *Kārshāpanas* have been entrusted to the guilds living in Govardhana, 2000 with one guild of weavers (yielding) interest one hundred *padikas*, and 1000 with another weaver guild (yielding) interest seventy-five *padikas*.³ These *kārshāpanas* are not to be given back; their interest is to be enjoyed. Of these (*Kārshāpanas*) from the two thousand for clothes, yielding one hundred *padikas* interest, a cloth for the rainy reason is to be given to each of the twenty mendicants living in my dwelling cave during the rainy season; and (from) the thousand yielding seventy-five *padikas* interest (is to be given) the price of *kusana*. (Also) eight thousand coconut palms⁴ (have been) given in the village of Chikhalapadra in the Kāpura district.⁵ All this has been related before the council of merchants; and it has been engraved on the doorway front and speaks (my) work.

Again what he (I) gave (had resolved to give)⁶ formerly in the 41st year on the fifteenth (day) of the bright half of Kārtika, this former gift has been settled on the venerable gods and Brāhmins on the fifteenth (of Kārtik?) in the 45th year. (This gift is) seventy⁷ thousand *Kārshāpanas*, the value of two thousand *suvarnas* counting thirty-five *kārshāpanas* for one *suvarna*. (This inscription) sets forth (my) work (standing) on the front of the doorway.

Inscription 13 is over the doorway of the right veranda cell. It is letter for letter the same as inscription 10. It is inscribed in three lines in well cut, well formed, and well preserved letters:

Inscription 13.

Transcript.

सिधं रात्रो क्षहरातस क्षत्रपस नहपान-
स दिहितु दीनीकपुत्रस उपवदातस
कुटुंबिनिय दखमित्राय देयधर्म ओवरको.

¹ *Chicarikā* literally means one who wears a monk's dress, or *chirara*, that is a monk; in the text the word seems to have been used in the sense of the dress or *chirara* itself.

² The text has *Kusana*; this word is of uncertain meaning. It may come from *ku+asana*, that is, coarse food given to mendicants; or it may mean a mat (Sk. *kusaya*), a Rishi's seat, or it may be *kasaya* (the mendicant's) drinking vessel.

³ *Padika* is another name for the coin *kārshāpana*; it is used in this inscription instead of *kārshāpana* when per cent has to be expressed.

⁴ The word in the original is *mūla* and means a tree. See above p. 571 note 9.

⁵ *Kāpurāhīre*. The word in the text means in the Kāpura tāluka. The compound is to be dissolved *Kāpura āhriyante yasmadānti kāpurāhīrah*, that is the Kāpura Tāluka at whose head-quarters (Kāpura) all taxes and cesses of the whole tāluka are gathered. The word *ahīra* is commonly found in Valabhi, Chālukya, and Rāshtrakūta copper-plates in this sense.

⁶ *Dātam*. The word in the original seems to be used in the sense of *samkalpitam*, that is resolved to give. It is a common custom in India to make a *samkalpa* of a gift with a libation of water. After this has been done the gift is made whenever the donor finds it convenient (Hemādri's Chaturvarga Chintāmani, Dāna Khanda, Bibliotheca Indica Edition). In the present case the donor appears to have made the *samkalpa* of the gift in the year 41, and the gift itself in the year 45. The engraver appears to have omitted the name of the month after 45, though he gives the day *panarase* 'fifteenth'.

⁷ The word in the text is *sātari* which corresponds to the Marāṭhi word for seventy *sattara* and to the Gujarāṭi *sittera*.

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NÁSIK.
Pánu-Lena Caves.
Cave X.

Sanskrit.

सिद्धं राज्ञः क्षहरातस्य क्षत्रपस्य नहपान-
स्य दुहितुर्दीनीकपुत्रस्य ऋषभदत्तस्य
कुटुंबिन्या दक्षमित्राया देयधर्मोपवरकः

Translation.

To the Perfect one. The meritorious gift of a cell by Dakhamitrā (Sk. Dakshamitrā), daughter of Kshatrapa Nahapāna (of the) Kshaharāta (dynasty), and wife of Ushavadāta, son of Dīnika.

Above the animal capitals is an outstanding frieze about two and a half feet broad supported on a beam which runs from end to end under which at intervals of about a foot are imitations of wooden rafters whose ends stand about two inches beyond the outer face of the beam. Above the beam with the outstanding rafter ends is a plain rounded moulding about four inches broad, and above the moulding a belt of rail about a foot broad with three horizontal bars. Over the rail are two narrow lines of moulding. Above these the rock roof projects about 5' 6". Five steps lead down from the veranda to the front court, of whose floor almost no trace remains. On either side of the court is a recess, with a band of rail above. In the right wall of the left recess is a figure of Bhairav similar to that in the hall except that his ornaments are clearer as he is less thickly covered with red-lead. Over his head is a canopy of seven snake-hoods. He wears large earrings, a serpent necklace, armlets, and bracelets wrought with the beaded pattern called *ghugharnāl*. Round his waist is a massive belt. His left hand rests on a mace and in his right is a dagger. A garland hangs to near his ankle. On either side of Bhairav are small modern female figures probably in imitation of those within the hall.

Inscription 14.

There are two weather-worn inscriptions (14 and 15) in the court. Of Inscription 14 which is on the right wall of the court the weather has worn away the beginning of each line, the injury increasing from the top downwards. After the first eleven lines there is an empty space with room for two or three lines and then about four lines of writing. These may be two independent inscriptions or parts of the same, but the *ti* (Sk. *iti*) at the end of the first inscription favours the view that the inscription is complete. The lower lines will then form a postscript. As the greater part of the inscription is mutilated it is not possible to give a complete translation. The following is an incomplete transcript and translation, line by line, of what remains. The bracketed letters in the transcript are suggestions :

Transcript.

[राज्ञो क्षहरा] तस क्षत्रपस नहपानस जामा¹

¹ The first letters left in the first line are *tasa kshatrapasa*. The inscriptions already given suggest that *rājno kshaharā* are the missing letters. Similarly, in the beginning of the second line, seven letters seem to have been lost. As the lines show one letter more lost than those missing in the first line, and as *jāmā* are the last letters of the first line, it seems probable that the missing letters may be *tu Dīnikaputrasa* which are common in other inscriptions and would fill the vacant space.

Chapter XIV.
Places of Interest.

NĀSIK.
Pāṇdu-Lena Caves.
Inscription 14.

[तुदीनीकपुत्रस] शकस उषवदातस नैयकेसु
----- चेचिजे¹ दाहनूकानगरेके² [कापुरे]
--- [भरुक] छे³ अनुगामिहि उजेनियसाखाय
--- [भगव] तो⁴ ब्राह्मणा भुजते सतसाह
----- [भगवतां]⁵ ब्राह्मणानं गवां सतस
[हस्र] --- [भगव] ता⁶ देवान⁷ ब्राह्मणानंच दता
----- चेचिसुधे पनरसे क्षहरा
[त] ----- गवां शतसहस्रदेन उष
[वदातेन] ----- ब्राह्म ----- नदीये वणासाय द
----- सुवणातिथ च आयते तस
----- चति

----- [भ] गवता ब्राह्मणा
----- [सह] स्राणि पंचाश ९०,०००
----- मासायतीर्थे
----- यनजप

Sanskrit.

[राज्ञः क्षहरा] तस्य क्षत्रपस्य नहपानस्य जामा
[तुदीनीकपुत्रस्य] शकस्य ऋषभदत्तस्य नैयकेषु
----- चेचिजे दाहनूकानगरके कापुरे
--- [भरुक] छे अनुग्रामे उजेन्या शाखाया
--- [भगव] तो ब्राह्मणा भुज्जते शतसह
[स्र] ----- ब्राह्मणेभ्यो गवां शतस

¹ It is not possible to suggest the missing letters before *Chenchine* (चेचिजे) as they probably are names of places.

² The *mātrā* of *re* in *nagare* is in the middle of the letter *ra* and may be a split in the rock. If this is the case the reading would be *nagarake kapore* and this appears probable as the name *Kāpura* occurs in inscription 12. See above page 573.

³ As *chhe* is the first letter preserved and as the context is of places, *Bharukacheha* being the only place-name ending in *chha*, and being also mentioned in another inscription of Ushavādāta, *Bharuka* may perhaps be suggested.

⁴ The letters preceding *to* are probably *bhagava*, the two words together reading *bhagavato Brāhmanāḥ* as in other inscriptions.

⁵ As a doubtful *tām* appears before *Brā* of *Brāhmanānam* the other missing letters are probably *bhagava*. As the last letters of this line are *sata* and the initial letters of the seventh line are *tām devānam*, the missing letters of the seventh line are probably *hasrapradasya bhagava*.

⁶ Read *tām*.

⁷ Read *devānam*.

Chapter XIV.
Places of Interest.

NÁSIK.
Páandu-Lena Caves.
Inscription 14.

[हस्तप्रदस्य] - - - - देवेभ्यो ब्राह्मणेभ्यश्च दत्ता
- - - - - चैत्रशुद्धे पञ्चदशे क्षहरा
[तस्य] - - - - - गवां शतसहस्रदेन ऋष
[भदत्तेन] - - - - - ब्राह्मणेभ्यो नद्यां बाणसायां द
- - - - - सुवर्णतीर्थे च ज्ञायते तस्य
- - - - - चेति

- - - - - भगवतो ब्राह्मणा
- - - - - [सह] स्त्राणि पञ्चाशत् १०,०००
- - - - - पूर्णमास्यां तीर्थे
- - - - - यनजप.

Translation.

Lines 1 and 2. In the usual deeds¹ of Saka Ushavadāta (Sk. Rishabhadatta) son-in-law of the Kshatrapa King Nahapāna (of the) Kshaharāta (dynasty) and son of Dīnīka.

(3) in Chechiñā, in the city of Dāhanukā, in Kāpura.

(4) in (Bharuka)chha, in Anugráma?², of the Ujēniya (Ujjain) branch.

(5) The venerable Brāhmanas dine hundred thousand.

(6) (Of the donor of) a hundred thousand cows to venerable Brāhmanas.

(7) Gave to gods and Brāhmanas.....

(8) (Of) the Kshaharā[ta] on the fifteenth of the bright half of Chaitra.³

(9) By Usha[vadāta] (Rishabhadatta) the donor of a hundred thousand cows.

(10) To Brāhmanas at the river Bārnāsī.

(11) And in Suvarnatirtha is known of it.

(12) Finis.

Lower Part.

(13) Venerable Brāhmanas.

(14) Fifty thousand, 50,000.

(15) On the full-moon day in the sacred place.

(16)

¹ The word in the original is *netyakesu*, probably Sanskrit *netyakeshu*, meaning daily or usual acts. It would seem that Ushavadāta had made it one of his daily acts to feed a number of Brāhmanas, of the Ujjayini branch at Chechiya and the other places mentioned.

² The word in the original is *anugramamhi* which may be taken for Sanskrit *Anugrama*, that is, in Anugrama village. If there is no place called Anugrama, it may be *Anugramani*, that is in every place, Chechiñā, Dāhanu, Broach, and others.

³ The eighth line contains the date but the year is lost in the missing letters, the month and day only appearing.

Inscription 15 is on the left wall of the court. The first seven lines are entire but uneven, as the space is taken up by the trunk of one of the elephants in the capital of the left pilaster. Of the whole inscription thirteen lines can be read and a line or two are lost. The letters are not deep cut; and time and weather have worn away the right side of the inscription. The letters differ in their form from Ándhra letters and are much like the letters used by the Káthiávád Kshatrapas. The language is Sanskrit with a mixture of Prákrit like that of the Kshatrapa inscriptions. The letters shown in brackets in the transcript are too weather-worn to be read. These are suggested as they appear probable and in accordance with the style of the inscription :

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Transcript.

- [१] सिधं राज्ञः माढरीपुत्रस्य शिवदत्ताभीरपुत्रस्य
[२] अभीरस्येश्वरसेनस्य^१ संवत्सरो नवम (गि)
[३] ष्मपक्षे चतुर्थे ४ दिवस त्रयोदश १३ [एता]
[४] य पुत्र्य^२ शकाभिर्वर्मणः दुहिता गणपक-
[५] रोभिलस्य भार्यया गणपकस्य विश्ववर्मस्य [मा]
[६] त्रा शकनिकया उपासिकया विष्णुदत्तया सर्वसत्त्वाहि-
[७] तसुखार्थं त्रिरश्मिपर्वतविहारवास्तव्यस्य चातुर्दिश-
[८] भिक्षुसङ्घस्य^३ गिलानभेषजार्थमक्षयनिवी प्रयुक्ता --- वास्त-
[९] व्यसु आगता [ना] गतासु श्रेणीषु यत [ः] कुलरिकश्रेण्या
हस्ते कर्षापण
[१०] सहस्र १००० ओडयंत्रिकश्रेण्याः सहस्राणि द्वे २ ---
--- [श्रे]
[११] ण्याः शतानि पंच ५०० तिलपिषकश्रेण्या शता ---
[१२] एते च कार्षापणा चतालप ---
[१३] स्यमस --- सर्वरक्षतिविद्य ---
[१४] ---
[१५] ---

- [१] सिद्धं राज्ञो माढरीपुत्रस्य शिवदत्ताभीरपुत्रस्य
[२] आभीरस्येश्वरसेनस्य संवत्सरो नवमः ९ ग्री-
[३] ष्मपक्षे चतुर्थे ४ दिवसस्त्रयोदशः १३ [एत]
[४] स्यां पूर्वायां शकाभिर्वर्मणो दुहित्रा गणपक-
[५] रोभिलस्य भार्यया गणपकस्य विश्ववर्मणो [मा]
[६] त्रा शकनिकयोपासिकया विष्णुदत्तया सर्वसत्त्वाहि-
[७] तसुखार्थं त्रिरश्मिपर्वतविहारवास्तव्यस्य चातुर्दिश-
[८] भिक्षुसङ्घस्य ग्लानभेषजार्थमक्षयनिवी प्रयुक्ता --- वास्त-

^१ The two letters *Mddhu* are a little doubtful.

^२ For *Abhirasyasvarasenasya* read *Abhirasyesvarasenasya*.

^३ For *etāya puwāya* read *etāyam puwāyam*.

^४ Read *samghanya*.

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Cave X.

[९] व्यासु आगतानागतासु श्रेणीषु यतः कौलरिकश्रेण्या हस्ते
कार्षापण-

[१०] सहस्रं १००० ओडयंत्रिकश्रेण्याः सहस्रे द्वे २ - - - श्रे-

[११] ण्याः शतानि पञ्च ५०० तिलपेषकश्रेण्या शता [नि]

[१२] एते च कार्षापणा - - - - -

[१३]

Translation.

To the Perfect one. On the thirteenth day of the fourth fortnight of summer in the year nine of the King the Ābhira¹ Isvarasena, son of Ābhira Sivadatta and son of Mādhari (the Queen); on the aforesaid day a permanent capital for the welfare and happiness of all beings, by the female worshipper Vishnudattā, a Sakanikā, daughter of Sakāgnivarma,² wife of Gavaṇpaka Rebhila³ and mother of Gavaṇpaka Visavarma, for medicine for the sick⁴ among the assemblage of mendicants from the four quarters, living in the Trirāsmi mountain monastery, was deposited with the present and future⁵ (come and to come) guilds residing in Among them 1000 kārshāpanas have been placed in the hands of the Kularika⁶ or weaver guild; two (2) thousand with the Oḍayantrika⁷ guild; five hundred with the guild : hundreds with the oilmen guild; these Kārshāpanas

Cave XI.

Cave XI., close beyond cave X., but on a higher level, is a small dwelling cave or *layana*, consisting of a veranda, a small hall, a cell, and a half cell. The hall is 11' 8" broad, 6' 10" deep, and 6' 8" high, with a grooved door 2' 7" wide and 6' 8" high. In its back wall to the left, is a half cell 7' 3" deep, 5' 7" broad, and as high as the hall. Along its back and left walls is a continued bench 2' 3" high and 2' 2" broad. In the hall to the right of the back wall is a small

¹ Ābhira or Abhira is the name of a tribe to which the king Isvarasena seems to have belonged. A further notice of the Ābhiras is given below under Remarks.

² Agnivarma is called a Saka, that is of the Saka tribe to which Ushavadāta also belonged. Agnivarma's daughter Vishnudattā, the donor of this grant, is also called Sakanikā, that is, a woman of the Saka tribe.

³ Gavaṇpaka appears to be a professional name or a surname as it is borne both by the father Rebhila and his son Visavarma. Gavaṇpaka means the head of a group. Its meaning in this passage is not clear.

⁴ The word in the original is *gīlāna*, Sanskrit *glāna*, meaning tired or melancholy. Buddhist books always use *glāna* in the sense of sick or diseased. In the Jaina expression *gīlānaparicharya* or service to the sick, which is one of the main points of their religion, the word *gīlāna* is used in the same sense.

⁵ The original has *agata(ana)gata*. Nothing definite can be said about the meaning of this expression. It may perhaps be among the guilds 'come and to come' *agata* and *ana-gata*, that is, present and future. The meaning appears to be that interest on the capital invested with the guilds should be paid either by the members then living or by those who may come after them. The name of the place is lost.

⁶ Kularika is like Kolika found in Ushavadāta's inscription (12) older than this. It is probably a later form of the same word.

⁷ To what craftsmen this refers is not known; Oda is at present a caste of stone-cutters, and this guild of *Oḍayantrika*s may perhaps have been a mason's guild. The name of the guild following this is lost. *Tilap-shaka* is the Teli's or oilmen's guild.

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Cave XI.

recess which in later times has been broken and a hole made through to the first cell in the right wall of the hall of cave X. That this is only a recess, not a cell, as it would have been had not the cell in cave X, interfered, shows that this cave is later than cave X. There may have been a small bench in the recess, but as the lower part is broken no trace of the bench remains. In the part of the back wall between the recess and the half cell is a blue figure of a Jaina saint or Tīrthankar, of about the eleventh century. It seems to be Rishabhadeva, the first Tīrthankar, as his hair falls on his shoulders, a peculiarity of that saint. The figure is in the cross-legged or *padmāsana mudrā* and 2' 3" high. Below his seat are two tigers looking forward, and between the tigers is the Dharmachakra. Near the left leg of the image is something like a small child, probably the son of the person who paid for the carving of the image. The throne-back of the image has on each side the usual alligators or *makaras*, and round the face is an aureole. On either side of the face a human figure floats through the air bearing a garland, and outside of each figure is a small fly-whisk bearer. Above the aureole are three umbrellas each smaller than the one below it, denoting the sovereignty over the three worlds, *trailokyādhipatya*. At the extreme top are two floating figures with fly-whisks. In the right wall, to the left, is an image of the Jaina goddess Ambikā and to the right an image of the Jaina demi-god Vīra Mānibhadra. Ambikā sits cross-legged on a lion under a mango tree in which are a cleverly carved monkey and some birds. In her lap is an infant and to the right of the infant is a boy with a fly-whisk. Ambikā has her hair in a large roll drawn to the left side of her head; she wears earrings and a necklace. What she carried in her right hand is broken; it must have been the mango branch with fruit which is prescribed in Jaina books. To the right of the image is a standing figure of a bearded man with an umbrella in his right hand and a conch shell in his left, probably a worshipper. The entire image of Ambikā with her lion is 2' 9" high. Mānibhadra is a male figure sitting on an elephant, his toes drawn under him, and his hands resting on his knees. He held something in his hands, but it is too broken to be made out. This group is 3' 5" high including the elephant. He wears a four-storied conical crown and a sacred thread. In the left wall of the hall is a cell 6' 2" broad, 6' 5" deep, and 6' 8" high, with a door 2' 5" broad and 6' 8" high. Its floor and ceiling are on the same level as the hall. The veranda is 10' 4" broad and 3' 11" deep. Its floor was originally on a level with the hall floor, but it is now much broken. Its ceiling is about two inches higher than the hall ceiling. To the left of the veranda is a benched recess. In front, above the veranda, is a band of rail about a foot broad supported on a double line of moulding and a beam-like band with outstanding rafter ends. At present part of the floor of the veranda, part of its side walls, and of the seat, are broken, and there is no access to the cave except through the hole mentioned above which must have been made in later times to communicate with the first cell in the east wall of the hall of cave X.

In the back wall of the veranda, to the right of the doorway and

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Inscription 16.

close under the ceiling, is Inscription 16 in two lines. The letters are deep, distinct, and well preserved :

Transcript.

सिधं सिवमितलेखकपुत्रस्य
रामणकस्य लेणं देयधर्मं.

Sanskrit.

सिद्धं शिवमित्रलेखकपुत्रस्य
रामणकस्य लयनं देयधर्मः

Translation.

To the Perfect one. A dwelling cave, *layana*, the meritorious gift of Ramannaka,¹ son of the writer Sivamitra.

Cave XII.

Cave XII. is close beyond cave XI. but on a lower level, being partly below its veranda floor. It is a small dwelling cave or *layana* consisting of a veranda and a cell. Of the veranda no trace is left. The front wall of the cell is also broken and the cell is partly filled with earth and is useless as a residence. The cell is 11' 10" broad, 7' 11" deep, and about 8' high. There are holes for the monk's pole or *valagui* and along the right wall is a benched recess.

Inscription 17.

In the back wall of the veranda, to the left of the broken doorway, is Inscription 17 in five entire and a sixth part line. The letters at the right end of the lines, though not difficult to make out, are weather-worn. The inscription is otherwise well preserved :

Transcript.

- [१] वेलीदत्तपुत्रस्य नेकमस्य रामणकस्य
- [२] छाकलेपकियस्य लेनं देयधर्मं चातुर्दि-
- [३] सस्य भिक्षुसंघस्य निर्यातितं दत्तच^२
- [४] नेन अखयनिवि काहापनसत्^३ १००
- [५] संघस्य हस्ते एतो वसवुथस्य पवइतस्य चिवरि-
- [६] कं दातव्यं वारसकं

Sanskrit.

- [१] वेलिदत्तपुत्रस्य नैगमस्य रामणकस्य
- [२] छाकलेपकीयस्य लयनं देयधर्मः चातुर्दि-
- [३] शस्य भिक्षुसङ्घस्य निर्यातितं दत्ताच्चा-
- [४] नेनाक्षयनिवि कार्षापणशतं १००
- [५] सङ्घस्य हस्ते अतो वर्षोषितस्य प्रव्रजितस्य चीवर-
- [६] कं दातव्यं वार्षिकं.

¹ There is an *anusvāra* distinct on *ma* in the original. It may be a mistake of the engraver, or the form *Rāmannaka* may be a corruption of the Sanskrit *Rāmanyaka*.

² Read *datā cha*.

³ Read *satam*.

Translation.

The meritorious gift [of a] dwelling cave, *layana*, by Rāmanaka, the son of Velidatta, a merchant and an inhabitant of Chhākalepaka.¹ It is given to the mendicant assembly of the four quarters and he has also given a permanent capital of a hundred (100) Kārshāpanas in the hands of the congregation. From this a monk's cloth, *chivaraka*, for the rainy season is to be given to the ascetic who lives (there) in the rainy season.

Caves XIII. and XIV. are close to one another, just beyond cave XII. As their partition wall and veranda ceiling are broken they seem to be one cave, but their structure shows that they were originally two separate dwelling caves.

Cave XIII. is in three parts, a veranda, a middle room, and cells. The veranda was 12' 8" broad, 4' deep, and 7' 2" high. It is now ruined, but its height breadth and depth can be known from its floor and a well preserved part in the right corner. The middle room is 11' 8" broad, 7' 7" deep, and 6' 10" high, with along the right wall a benched recess 2' 8" high, 7' 2" long, and 2' 5" broad. In the back wall of the middle room are two cells, the right cell 6' 9" broad, 7' 3" deep, and 6' 9" high, with a grooved door 2' 4" wide and 6' 9" high, and along the back wall a bench 2' 2" broad and 2' high. The left cell, which is 7' 1" deep, 6' 10" broad, and 7' high, has along the back wall a benched recess 2' broad and 2' 3" high. Its door is 2' 3" broad and 6' 10" high.

Cave XIV. is close to cave XIII. but 1' 6" higher. Its entire right wall, which was originally the partition between caves XIII. and XIV., and most of its ceiling are broken. It consists of two parts, a veranda, and cells in its back wall. The veranda is 14' 11" broad, 5' 11" deep, and 6' 7" high. In front of the veranda appear to have been two pilasters of which only the left with the usual double crescent ornament remains. Outside of the veranda the front face of the floor is carved in the rail pattern. Most of the veranda ceiling is broken. In the back wall of the veranda are three cells, the right cell 6' broad, 9' 2" deep, and 6' 9" high, the partition between it and cave XIII. being broken. There is a bench in a recess 2' 6" broad and 2' 2" high. Its door, which was originally grooved, is broken. The middle cell is 5' 3" broad, 9' deep, and 6' 10" high, with a grooved doorway 2' broad and 6' 10" high, and along the back wall a benched recess 2' 6" broad and 2' 5" high. The left cell is 6' 8" broad, 9' 2" deep, and 6' 9" high, with a grooved doorway 2' 2" wide and 6' 7" high, and along the back wall is a benched recess 2' 6" broad and 2' high. Probably both these dwelling caves had inscriptions on the broken front.

Close beyond cave XIV. is a cistern in a recess still containing good water. In the left wall of the recess is a woman's face with large round earrings. It is probably a late work representing Sitalā, the small-pox goddess, who is generally shown simply by a head.

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Cave XIV.

¹ Chhākalepaka may be the name of a village, a city, or perhaps a country. It has not been identified. See below, Remarks.

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About ninety feet to the left of the cistern is an empty space where cutting was begun but given up on account of a fissure in the rock.

Cave X V. close beyond the vacant space, is a shrine-like cell, made about the sixth century by Buddhists of the Maháyana sect. The carving of Buddha, Bodhisattva, and Nágaraája is like that of the sixth century images in the Ajanta and Kanheri caves. The cell is 6' 9" broad, 6' 9" deep, and 7' 8" high. The front wall is gone, but the round holes in the ceiling and the square holes in the floor cut for the wooden frame-work of the door remain and are different from those in other Násik caves. In the back wall a five feet high Buddha sits on a lion-throne or *simháasana*, his feet resting on a lotus. About a foot below the lotus is a wheel or *dharmachakra*, and on either side of the wheel a deer. The back or *pithiká* of the throne has the usual crocodile mouths supported on tigers. Above, on either side, is a bowing Nágaraája. Buddha's face is surrounded by an *aluyaka*, his right leg is broken, and his hands are broken off at the wrist. The wheel and the deer suggest that he was sitting in the teaching position or *dharmachakra mudrá*. On either side of Buddha's lion-throne is a Bodhisattva 5' 2" high, only the legs of the right figure remain. The left Bodhisattva has matted hair. His left hand rests on Buddha's throne and his right hand holds a lotus stalk or *nála*. Above each Bodhisattva is an image of Buddha 1' 6" high, sitting on a lotus in the teaching position or *dharmachakra mudrá*.

On the left wall is a Buddha seated cross-legged in the teaching position or *dharmachakra mudrá* over a lotus. The image is 3' 8" high and 3' 3" across the knees. The stalk of the lotus on which Buddha sits is supported by two Nágaraájas. The Nágaraája's head-dress is a five-hooded cobra over a crown; the hair hanging behind in curls in the Sassanian style. From either side of the stem a branch shoots forth about two feet broad with buds and leaves. Behind Buddha is a pillow and round the face is an aureole. To the right and left of the central image are six images of Buddha, three on each side, 1' 7" high sitting cross-legged on lotus seats one above the other. Of these the two lower images on the left are broken.

On the right wall there seems to have been an image of Buddha like that on the back wall. All that remains is part of the back of his throne with crocodiles, traces of the feet of the two Bodhisattvas, and two Buddhas over the Bodhisattvas. There seem also to have been standing Buddhas on each side of the doorway; only traces of their feet are left. To the right of cave X V. are two excavations which look like recesses. The work seems to have been stopped because of the badness of the rock.

Cave X VI.

Cave X VI. is about twenty feet above cave X V. Of some rock-cut steps which originally led to it, from near the front of cave X V., almost no trace is left. The only way of access to cave X VI. is by an iron staircase of nineteen steps which was set up about 1880 by a Lohána merchant of Bombay. Cave X VI. is an old cell turned into a Maháyana shrine. It seems originally to have consisted of

an outer veranda, an inner veranda, and a cell, and about the sixth century the three sides of the cell seem to have been deepened and images cut of a Mahāyāna Buddha. But this is doubtful and probably caves XV. and XVI. were both cut anew. The cell was originally 5' 3" broad and 6' 3" deep; it is now 11' broad, 10' 4" deep, and 7' 2" high, with a doorway 2' 5" broad and 6' 2" high. On the back wall is an image of Buddha, 5' high and 2' across the shoulders. He sits on a lion-throne or *simhāsana* in the teaching position his feet resting on a lotus. On either side of the back of the throne are tigers, over them are crocodiles swallowing water-fowls, and above is a bowing Nāgarāja. Buddha's face is surrounded by an aureole. On his left is a standing Bodhisattva 4' 10" high with matted hair in the centre of which is a relic-shrine. In his right hand he holds a fly-whisk and in his left a lotus with a stalk, thus resembling the figure of Lokeshvara Padmapāni or Bodhisattva Padmapāni. On Buddha's right is a figure of a Bodhisattva dressed in the same way and of about the same size. In his right hand he holds a fly-whisk, and in his left a purse or a jug. Over each Bodhisattva is a teaching Buddha 1' 6" high seated cross-legged on a lotus. On the left wall is a larger (6' 2" high and 3' broad) Buddha sitting in the same position on a lion-throne. He has fly-whisk bearers 5' 6" high, and above them are Buddhas, the same as those on the back wall. The fly-whisk bearer to the left of Buddha has matted hair with a relic-shrine in the centre; the one to the right wears a crown. Both hold fly-whisks in their right hands and rest their left hands on their hips. The crowned fly-whisk bearer is probably Indra or Lokeshvara Vajradhara; the figure with matted hair has not been identified. To the right is a similar sitting Buddha of the same size, with a similarly ornamented throne-back or *pithikā*. Of his fly-whisk bearers, Vajrapāni Lokeshvara or perhaps Indra on the right has a crown on his head, a fly-whisk in his right hand, and a sword in his left hand; Padmapāni on the left has matted hair, a fly-whisk in his right hand, and a lotus stalk with leaves and a bud in his left hand.

About forty feet beyond and sixteen feet higher than cave XV. is Cave XVII. The space between caves XV. and XVII. was left empty because the rock was seamy and unfit for working. At some later time the rock seems to have been blasted with gunpowder and reservoirs made which are now filled with earth and stones.

Its inscription seems to show that cave XVII. was intended to be a dwelling-cave with a shrine attached. The shrine-room or *chaitya-griha* is mentioned in the inscription but it was never completed, and has been turned into a cell with a bench 3' 9" broad and 2' high. This cell is 8' deep, 7' broad, and 7' 8" high, with a doorway 3' 9" broad and 7' high. In front of the door a piece of rock, in form like an altar, has been left unworked probably to make ornamental steps. In later times a *sālunkhā* or *ling*-case has been cut in the rock and a *ling* inserted. In front of the cell is a passage 22' broad, 4' deep, and 11' 4" high. In the back wall of the passage, to the right of the cell door, in a shallow recess, a four feet high Buddha stands on a lotus in the gift position or *vara mudrā*. This is a sixth century addition of

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about the same time as the images in other caves. In front of the passage are two pillars and two pilasters with animal capitals on the front and back. On the pillars between the groups of animals runs a beam-like band of rock and on the beam rests the roof. The pillars and pilasters are plain and four-sided. It was probably intended to make round shafts with pot-shaped bases, but they are rough and unfinished. At the top of the pillar is a capital of five plates each larger than the one below. Over the topmost plate, on either side of the beam, carved animals sit back to back with riders and drivers. The dress of the riders and drivers is curious and is valuable as evidence of the style of dress which was in use before the time of Nahapāna. On the inner face of both pilasters a man rides a fanciful animal with the beak of a bird, the body of a tiger, and uplifted ears. On the inner face of both pillars are two elephants back to back, each with a driver and rider. On the outer face of the pilasters is a single elephant with a driver and two riders, a man and a boy. On the outer face of the right pillar, the driver of the right hand elephant wears a high turban and holds a goad or *dhokā* with a handle, not a hook; the rider is a boy. The driver of the left elephant is a woman with a curious headdress. The riders are a man and a boy, the man with a curious headdress. In his right hand he holds a pot such as is used in worship.

On the outer face of the left pillar two elephants sit back to back. The right elephant is driven by a man and ridden by a woman and a girl. The woman's dress is much like that now worn by Vanjāri women with a central and two side bosses of hair. The left elephant is driven and ridden by men.

In front of these pillars is a hall 22' 9" broad, 32' deep, and 11' 4" high. Its floor is on a level with the floor of the inner passage and the ceiling is of the same height as the porch ceiling. In its right wall are four cells, the one in the extreme (visitor's) left unfinished. The floors of the second and third cells are on a level with the hall floor, but the floor of the right or fourth cell is about 1' 6" higher, and is entered by a step. The left and the third cells have no bench, the second and fourth have benches along the back wall. At each end of the left wall of the hall is a small cell and between the cells a large narrow benched recess 18' 6" long, 2' broad, and 2' 6" high. The right cell is unfinished; the left cell is very small and in making it much care had to be taken lest it should break into cave XVIII., the great chapel or *chaitya* cave. A modern hole shows the thinness of the partition of rock.

The hall has a large main door 4' 10" broad and 10' high, and on its left a small door 2' 8" broad and 8' 4" high. On either side of the main door is a window, the right one 3' 8" broad, 3' 5" high, and the left one 3' broad and 3' 8" high. Over the small door and window in the back wall of the veranda is Inscription 18 in three and a quarter lines. The letters are large, deep, and well preserved:

Transcript.

- [१] सिधं ओतराहस दंतामितियकस^१ योणकस धंमदेवपुतस
इंद्राग्निदत्तस धंमात्मना^२
[२] इम लेणं पवते तिरंण्डुल्लि खानितं अभंतरं च लेणस चेति-
यघरो पोढियो^३ च मातापि-
[३] तरो उदिस इम लेण कारितं सबुधपूजाय चातुदिशस
भिक्षुसंघस निर्यातितं स-
[४] ह पुतेन धंमरक्षितेन

Sanskrit.

- [१] सिद्धम् औत्तराहस्य दात्तामैत्रीयकस्य यवनकस्य धर्मदेव-
पुत्रस्येन्द्राग्निदत्तस्य धर्मात्मन
[२] इदं लयनं पर्वते त्रिरश्मौ खानितं अभ्यन्तरं च लयनस्य
चैत्यगृहं प्रही च मातापि-
[३] तरावुद्दिश्येदं लयनं कारितं सर्वबुद्धपूजायै चातुर्दिशस्य
भिक्षुसङ्घस्य निर्यातितं स-
[४] ह पुत्रेण धर्मरक्षितेन

Translation.

To the Perfect one. This is the dwelling-cave (which) the charitable Indragnidatta, a northerner, inhabitant of Dantāmiti (Dattāmitri), a Yavana, the son of Dhammadeva (Dharmadeva) caused to be excavated in the Trirāsmi mountain. Inside the cave a shrine and (outside) two cisterns. This cave was caused to be excavated for (the spiritual good of the giver's) mother and father, and has been dedicated, for the worship of all Buddhas, to the mendicant assembly of the four quarters (by himself) with (his) son Dhammarakhita⁴ (Dharmarakshita).

The veranda is 6' 2" deep, 31' broad, and 12' 2" high. In front of the veranda are two pillars and two attached three-quarter pillars. On entering, to the west of the right three-quarter pillar

¹ The original has an *anusvara* over the first letter (*la*), whether intentional or a mistake of the engraver it is hard to say.

² The upper part of the last letter is broken and looks like *ni*. The grammar requires *no*.

³ The *anusvara* over *lli* is redundant; it is probably a mistake of the engraver as the usual form is *podhiyo*.

⁴ The words in the original *saha putena Dhammarakhitena* may be also taken to mean 'by Dhammarakhita and his son,' as though there was a separate individual Dhammarakhita to make the dedication. Probably Dhammarakhita is the name of a son of Indragnidatta, whom, as was often done with wives, sons, disciples and others connected by relationship or otherwise, the father mentions as a sharer in the merit of the dedication (compare Kuda inscriptions 5 and 13 and Sailarvādi inscription 11 in Separate Pamphlet X. of Arch. Sur. of Western India pp. 6, 12, 38).

Except the courts and the veranda the interior of the cave is unfinished. This inscription mentions a shrine, but the only sign of a shrine are two pillars and other work in the interior. This is remarkable as it shows that the dedication was sometimes inscribed before the work was finished.

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Cave XVII.

is a little rough piece of wall which seems to have been intended for a fourth pillar but left unfinished. In the right or west end of the veranda is an unfinished cell. Between the pillars five steps lead down to the front court, but these steps are not, as is usual, in front of the main door but, between the main door and the small door, opposite the left window. Some mistake seems to have been made in the construction of the cave. The pillars and pilasters are of the Sātakarni style with large water-pot bases eight-sided shafts and inverted water-pot capitals with rail boxes, a pile of five plates, and animal capitals, closely like the pillars in cave X. On the inner face of the capital of the east pilaster are two animals back to back with the mouths of birds the bodies of tigers and erect ears; each is ridden by a woman. On the inner face of the first pillar capital are two elephants back to back each driven by a man and ridden by a woman. On the second pillar are two lions back to back, a woman riding the right one and a man riding the left one. The headdress of both is curious, a braided knot of hair or *ambodo* with five plates in front. On the inner face of the left pilaster are two elephants, the right elephant with both a rider and a driver, and the left one with only a rider. On the front faces of both pillars and pilasters two elephants sit back to back. On the left or east pilaster the left elephant is driven by a man and ridden by a boy and the right elephant is driven by a woman and ridden by a man and a boy. On the first pillar the left elephant is driven by a man and ridden by a boy, and the right elephant is driven by a man and ridden by two women. The first woman's headdress is a curious circular disc, the second's headdress has three bunches or *jhumkhās* like a Vanjāri woman's. The second woman stretches her left hand to help a third woman to mount. On the second pillar the left elephant is driven by a man and ridden by two women, the foremost of whom raises her folded hands over her head in salutation. The right elephant is driven by a man and ridden by a man and a boy. On the left pilaster the left elephant is driven by one man and ridden by two others, and the right elephant has one driver and one rider.

A frieze about two feet broad stands out about two feet from the animal capitals. It is supported by a belt of rock carved at intervals of a foot in imitation of wooden rafters whose ends, which were alternately plain and carved in woman's faces, stand about two inches beyond the base of the frieze. Above the base of the frieze is a plain rounded moulding and above the moulding a rail with four horizontal bars together about fifteen inches broad. Above the frieze overhangs a much broken eave of rock.

In front of the veranda is the court whose floor is 2' 4" below the veranda. It was originally 28' 3" broad and 14' long, but now nearly half of it is broken. To the left of the court is a broken cistern with one step leading to it. In the hall are several rope rings and rice-husking holes showing that the cave has been used for stabling horses and as a granary.¹

¹ See below, Remarks.

Cave XVIII. is close beyond cave XVII., but six feet lower. It is the chapel or *chaitya* cave, the centre of the whole group. It is 39' 6" deep and near the doorway 21' 6" broad. The roof is vaulted and the inner end rounded. It is surrounded by a row of pillars which cut off an aisle about four feet broad. Twenty-six feet from the doorway is the relic-shrine or *dāghoba* 12' high, of which 5' 4" is the height of the plinth, 3' the height of the dome, and 2' 12" of the plates and the tee. The circumference of the plinth is 16' 8". Above the plinth is a belt of rail tracery 9" broad, and over the rail, separated by a terrace 4" broad, is a rather oval semicircular dome 3' high and 14' 7" in circumference. Over the dome is a shaft 10' high and 1' 3" broad with two bands in the rail. The top of the shaft broadens about four inches on the east and west sides and supports an outstanding framework the bottom of which is carved into four rafters whose ends stand out from the face. This framework supports four plates each about three inches broad and each larger than the plate below. Over the top of the fourth plate is a fifth plate about six inches broad whose face is carved in the rail pattern. In the middle of this plate is a round hole for the umbrella stem, and at the corners are four small round holes for flags.

Down each side of the chapel is a row of five pillars, leaving a central space 8' 9" broad and side aisles with a breadth of 3' 6". Behind the relic-shrine is a semicircular apse with a row of five pillars separated from the wall by a passage 3' 6" broad. The five pillars in front of the relic-shrine on either side are plain eight-sided shafts with water-pot bases in the *Sātakarni* style; the five behind the relic-shrine are plain eight-sided shafts without bases. The pillars on the left side have no capitals; those on the right have rough square blocks as if left to be carved into capitals. Along the tops of the pillars, which are 13' 8" high, runs a band of rock dressed like a beam of timber 6" deep. Above the beam the wall rises straight for 4' 4", and then curves in a dome 4' 6" deep. At the top of the perpendicular part of the wall, as at *Kārle* and *Bhāja* in *Poona*, are grooves for holding wooden ribs. Three feet from the doorway are two plain flat columns from the top of which the roof slopes towards the door. Above the door and stretching about six feet on either side is a cut in the wall about six inches deep and six inches broad, and there are corresponding marks in the two first pillars as if some staging or gallery had been raised inside of the door.

Engraved in four vertical lines, on the fifth and sixth pillars of the right-hand row, is inscription 19. Though not very deep cut, the letters are large and well preserved. The four lines on the two pillars, when read together, make up the text of the inscription:

Transcript.

- [१] रायामच अरहलयस च लीसिलणकस दुहुतुय महाइकुसि
- [२] रिरायभटपालिकाय रायामचस अगियतणकस भंडाकारिक-
- [३] य सतारियाय कपणणक^१मातुय चेतियघरं पवते
- [४] तिरण्हुमि निठपापित.^२

^१ *Kapanaka* seems more likely to be correct. The engraver appears to have repeated a *na* by mistake.

^२ Read *nithapāpita*.

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Inscription 19.

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Cave XVIII.

Sanskrit.

- [१] राजामायाहलयस्य च लीसिलणकस्य दुहितुर्महाहकुश्री
 [२] राजभर्तृपालिकाया(?) राजामायास्याग्नेयतनुकस्य भाण्डा-
 गारिकाया:(?)
 [३] शतार्यायाः रुपणणकमातुश्चैयगृहं पर्वते
 [४] त्रिरस्मि निष्ठापितम्-

Translation.

[This] chapel or cave is made on the Trirāsmi mountain by the royal minister Arahalaya and by Satāriyā [Sk. Satārya], the daughter of Lisilanaka, the foster-mother (?) of the great king Hakusiri [Sk. Hākusiri], the female storekeeper of the royal minister Agiyatanaka [Sk. Agneyatanuka], and the mother of Kapananaka [Sk. Kripanaka?].¹

Inscription 20.

The doorway is 4' broad and 7' 4" high. Over the doorway a Buddhist horse-shoe arch stands out about two feet from the face of the cave and is supported on eleven ribs. Under the arch is Inscription 20 in one line. The letters which are well cut and distinct, are older than the letters of inscription 19 :

Transcript.

नासिककनं^२ धंभिकग्रामस्य दानं.

Sanskrit.

नासिककानां धंभिकग्रामस्य दानं.

Translation.

The gift of the village of Dhambhika³ by the inhabitants of Nāsika.

¹ This inscription records that the *chaitya* cave is the gift of two persons Arhalaya and Satāryā. Arhalaya is said to be a royal minister, and Satāryā is the daughter of Lisilanaka and the mother of Kripanaka. The other details regarding Satāryā are difficult to understand. *Bhatapālīkā* is probably Prākṛit for *Bhartripālīkā* which on the analogy of *bhartripālīkā* or daughter of the king seems to mean the *pālīkā* or protectress, that is, perhaps, the foster-mother of the king. *Bhatālikirika* is more puzzling than *bhatopālīkā*. It may perhaps be a corruption of the Sanskrit *bhāndāgarīkā* as *ka* and *ga* are often interchanged. Compare *nekama* for *negama* a merchant. The word means one in charge of the *bhāndāgarā*, the place where household goods and vessels are kept, a charge which is not unsuited to a woman. It is possible that after serving as the *bhāndāgarīkā* of a minister she may have been chosen as the king's foster-mother.

² *Nāsikakanam* is an engraver's mistake for *Nāsikakānam*.

³ The words in the original are *Dhambhikagāma*, and seem to mean the village Dhambhika. As the text stands, this must be accepted, but it is unusual for the people of a city to bestow a village in gift. Villages generally are granted by kings not by the people. Assuming that the people of Nāsik did grant the village, it is curious that the inscription should be so short and that it should make no mention of the person to whom it was given or of the object of the grant.

This difficulty may be removed by assuming that the engraver cut a *bhi* in the word *Dhambhika* instead of a *ni* (नि) the two letters being closely alike. Under this assumption the reading may be *Dhanikagāmasa*, Sanskrit *Dhānyakagrāmasya*, that is, of the guild of grain-dealers. A gift similar to this is made in Junnar inscription 31 : 'The meritorious gift of a seven-celled dwelling cave and a cistern by the guild or *sreni* of grain-dealers'. *Grāma* commonly means a multitude, and a *sreni* is a multitude of men of the same profession. As there is a difference of more than a century between these two inscriptions, it seems not impossible that in the earlier inscription *grāma* was used in the sense of *sreni*. The inscription would then mean : '[This arch] the gift of the guild of grain-dealers, inhabitants of Nāsika.' The subject of the gift.

Under the arch, as in the cells near the Bhut Ling cave, in the south or Mánmoda group at Junnar, are figures of horses, elephants, bulls, and tigers in the spaces between the bars of an irregularly flowing rail. In the middle is the favourite Buddhist pentagonal symbol over the trident enclosing a lotus flower. Between the teeth of the trident are two tigers rampant, and in the middle of the pentagonal symbol is a minute standing human figure. Below the bottom bar of the rail is a semicircle whose front is carved in a lattice tracery of six-leaved flowers. The left door post or *shūkha* is richly carved in an elaborate tracery of peacocks human figures and flowers, in a pattern which occurs on the front of the arch of the Queen's cave at Udayagiri in Orissa. To the left of the post a standing Yaksha holds a lotus in his right hand, and the end of his waistband in his left. Close to his left hand begins the rail pattern of the stairs which lead to cave XIX. Most of the carving on the right door post is destroyed.

On the plain rounded moulding to the right about six feet above the Yaksha is Inscription 21. The letters closely resemble those of inscription 19. The beginning is worn away; the few letters that remain are :

Transcript.

(१)वेनच नि याच नदसिरिया
वचवेयिका यखोच कारितो.

Sanskrit.

(१) याच नंदश्रिया मध्यवेदिका यक्षश्च कारितः

Translation.

The middle railing and Yaksha made by and Nandasri.¹

On either side of the horse-shoe arch, is a band of plain rounded moulding, on the left half of which inscription 20 is cut. Above the moulding is a beam with outstanding rafter-like ends, alternately plain and carved into women's heads. Above the beam is a band of rail about a foot broad with three horizontal rails. Above the rail is a terrace about six feet broad, and above the terrace, over the small horse-shoe arch below, is a large horse-shoe arch 8' 10" high, 10' 5" broad, and 4' 2" deep, supported on eleven rock-cut rafters through which light passes into the cave. In the back of the main arch is an inner arch, 8' high, 8' 5" broad, and 5" deep. The inner arch is grooved the grooves being probably intended to hold a wooden framework. On either side of the large horse-shoe arch near the foot is a massive rail, and above the rail is a narrow

is not stated. Sānchi and Bharhut stupa inscriptions show, however, that it was then (a.c. 20) the custom to record gifts by inscriptions on the objects given such as pillars arches and rails without naming them.

¹ Though this inscription is so incomplete, enough remains to show that it records a gift by two persons, the second of whom distinctly, and the first by the instrumental affix *yd* appear to be women. The objects of gift are a middle railing or *vachavedika* and a *Yaksha* figure. The middle railing is the belt of rail carved on the wall by the side of the steps, and the *Yaksha* is the figure with the lotus at the spot where the steps begin. The figure closely resembles the *Yaksha* figures in the Bharhut stupa.

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Inscription 21.

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outstanding belt supported on rafter ends. Above this belt on each side are two pillars and pilasters in Satakarni style with reversed bell-shaped rather than pot-shaped animal capitals. On the capital of the left pilaster are two bulls seated back to back; the left pillar has two horses similarly seated and the third pillar has two elephants. On the third pillar to the west of the arch are two bulls, one of them broken, on the fourth pillar are two tigers, and on the west pilaster are two animals whose heads are broken. Between each pair of pillars below is a relic-shrine in half relief, shaped much like the relic-shrine in the chapel. Over each relic-shrine is a band of rail, and over the rail are small horse-shoe arches. Round the relic-shrine and the small arches is beautifully executed lattice work of various designs. On each side of the main arch between it and the nearest pillar and on a level with the animal capital is an erect cobra with expanded hood. Over the main arch rise three bands of moulding, each standing out further than the band below it. These bands are plain except that out of the middle band project the ends of rock-cut rafters. Over the third band is a small rail. Above, on each side of the peak of the great arch, are two smaller arches, and between each pair of arches are broken figures of men and women. Above are two small bands of rail tracery, and in the upper band four minute arches. In the side walls of the recess in front of the chapel face which are almost entirely broken away, are broken arches and other traces of ornament.

Cave XIX.

Cave XIX. is close beyond cave XVIII. and below the court of cave XX. It is so filled with earth and the space in front is so blocked with stones, that it can be only entered sitting. It is a dwelling-cave for monks and is the oldest in the group. It is in three parts, a veranda, a hall, and six cells. The hall is 14' broad, 14' deep, and about 8' high. In its back wall and in each of its side walls are two cells, or six cells in all. Over the doorway of each cell is a horse-shoe arch and between each pair of arches is a band of rail tracery one foot broad, carved in the ordinary style except in the space between the side-cells where it is waving. The cells are about 6' 4" broad and 7' 2" deep; all of them are partly filled with earth. The benches, if there are benches, are hid under the earth. Holes for the monks' pole or *valagni* remain. The doorways of the cells are grooved, 2' wide, and about 6' high. The walls of the hall and cells are well chiselled and the whole work is accurate and highly finished. The gateway of the hall is three feet broad and on either side of it is a window with stone lattice work. On the upper sill of the right window is inscription 22 in two lines. The letters in this, which is the oldest of Násik inscriptions, are well cut, and except a slit in the first letters of both lines the whole is well preserved:

Inscription 22.*Transcript.*

- [१] सादवाहनकुले कन्है राजानि नासिककेन
[२] समणेन महामातेण लेण कारितं.

Sanskrit.

- [१] शातवाहनकुले रुण्णे राजानि नासिककेन
[२] श्रमणेन महामात्येन लयनं कारितं.

Translation.

When Krishna of the Sataváhana family was king [this] cave [was] made by the great Sramana minister,¹ (an) inhabitant of Násika.²

The veranda is 16' broad and 4' 2" deep, and its ceiling is about 7" lower than the hall ceiling. In front of the veranda are two pilasters and two pillars, eight-sided in the middle of the shaft and square in the upper part, in the style found at Gírnár in Káthiáwár and at Udayagiri in Orissa. Along the tops of the pillars runs a belt of rock dressed like a beam of timber, and over the beam the roof stood out, but is now broken. This cave the oldest and one of the most interesting in the group, is being rapidly destroyed by water and earth. Steps should if possible be taken to clear out the earth in front and make a fresh channel for the stream which at present finds its way into the cave.

Cave XX. is to the left of cave XVIII. on a fifteen feet higher level, and approached from cave XVIII. by a staircase of nineteen broken steps. As noted above, the railing for this staircase is cut in the front wall of cave XVIII. beginning from the left of the doorway. This cave seems to have been more than once altered. It was originally like the third cave, a large dwelling for monks, with a central hall, 45' deep and 41' broad, six cells in the right and in the left side walls, and probably as many in the back wall, with a bench all round in front of the cells. The inscription in the back wall of the veranda recording the excavation says that this cave was begun by an ascetic named Bopaki, that it long remained unfinished, and that it was completed by Vásu, the wife of a general named Bhavagopa, and given for the use of monks in the seventh year of Gotamiputra Yajnasri Sátakarai.³ The usual practice in excavating caves was to complete the work so far as it went. If this practice was followed in the present case Bopaki must have finished the veranda and the doorway and done some cutting inside, while Bhavagopa's wife must have done the cells and the hall. Bhavagopa's wife does not seem to have finished the work. The bench along the left wall is still rough and probably the fifth and sixth cells in that wall were left unfinished, as the work in them seems to be later. About four centuries after Bhavagopa's wife completed most of the cave, the back wall seems to have been broken down and the cave cut deeper into the hill. The line between the original ceiling and the ceiling of the addition shows that the addition is 46' 6" long, of which 15' 6" is in the present hall and the rest has been used as a Maháyana shrine. In the addition two cells were cut in the right wall and the fifth and sixth cells in the right wall left incomplete by Bhavagopa's wife were improved. This appears from the style of their doorways which is

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Cave XX.

¹ Sramana is a term used to mean a Buddhist monk. The title *mahámáta* (Sanskrit *mahámátya*) coupled with Sramana seems to show that like Asoka's *dhamma-mahámáta* he was the minister for religion. Otherwise it seems improbable that a Sramana could be a great minister.

² This, like inscription 20, shows that the name Násik has remained unchanged during the last two thousand years.

³ See below p. 597.

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NÁSRK.
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Cave XX.

slightly different from the style of the doorways of the other old cells. In the back wall a shrine was made a little to the right of the middle, with two cells one on its left and one on its right. It is in two parts, a *garbhāgāra* or inner shrine and a porch or *tabāri*. The shrine is 14' broad, 14' deep, and 12' 4" high. In the back wall of the shrine is a colossal Buddha, 10' high and 4' across the shoulders, seated on a lion-throne in the teaching position his feet resting on a small altar or dais.¹ On either side of the image the back of the throne is ornamented with the usual sculpture of elephants, above them imaginary horned lions or *Sīrdulas* with riders, and above them crocodiles swallowing water-fowl, and above the crocodiles a *Nāgarāja*. Buddha's face is surrounded by an aureole. In the side walls, on Buddha's left and right, is a fly-whisk bearer 8' 8" high. The left fly-whisk bearer has matted hair with a relic shrine on the middle of the forehead. In his left hand he holds a lotus stalk and in his right hand a fly-whisk. The right fly-whisk bearer has a crown on his head, his left hand rests on his waistband, and his right hand holds the fly-whisk. They are both Bodhisattvas. Above each a *vidyādhara* and his wife fly towards Buddha. The door of the shrine which is grooved and plain, is 4' 3" broad and 8' 6" high. The porch in front of the floor has a floor about two feet lower than the shrine door. The porch is 19' 10" broad, 10' 6" deep, and 12' 5" high. In its back wall on each side of the doorway is the figure of a Bodhisattva 9' 5" high. Both have matted hair and stand in the safety position or *abhaya mudrā* with a rosary in the right hand. The left Bodhisattva holds a lotus stalk in his left hand of which the top and the lower part are broken; the right Bodhisattva holds in his left hand a lotus stalk with a bud. To the right of the left Bodhisattva, a crowned male figure 5' 7" high, holds a lotus flower and leaf in his right hand and rests his left hand on his waistband. The nose of this figure has been broken and a new nose fastened on and a moustache and a short beard added, all of some hard sticky material. To the right of the right Bodhisattva is a female figure

¹ This image of Buddha has the special interest of being still the object of regular worship. The great image is kept a glossy black and ornamented with a band of gold leaf round the brow, a broad band of gold round the eyes and down the front of the ears, and a band of gold round his neck and his upper arms; his fingers are tipped with gold, and a gold belt is round his waist and ankles. In front of the image, to one side, a lamp is kept burning, and on the tops of his ears, shoulders, fingers, on his thigh, and round his feet, *champi* flowers are strewn. Some *champi* flowers are laid in the corner of the dais, and at the feet and on the bodies of the guardian Bodhisattvas wherever they find a resting place. According to the temple servant or *guran*, who is a Tāru or ferryman, that is a Koli by caste and lives in a village close by, the great figure is Dharmarāja or Yudhishthira, the eldest of the Pāñdav brothers. He holds his hand in that position advising men never to tell a lie, never to cheat, never to cause harm, and never to steal. The Bodhisattva to the right of Buddha is said to be Nakula the fourth of the Pāñdav brothers, and the figure to the left Sahadeva the fifth brother; the outer right Bodhisattva is Bhima the giant Pāñdav and the woman is Draupadi, the wife of the Pāñdavs. The Bodhisattva on the left is Arjuna and the small figure near it Krishna. The family of the man in charge of the shrine has held the office for at least three generations. He comes to the cave daily, offers flowers, and lights the lamp. People from the villages near come regularly and worship. On the third Monday of *Srāvāna* (July-August) about 600 come. They wash and then offer oil. They stand in front of the image and call 'Mahāraj, give me a child and I will give you a coconut and oil.' They give him sweetmeats, and basil and *bel*, *Ægle* marmelos, leaves. They never give him an animal.

five feet high. Her nose eyes and brow have been broken and repaired with the same sticky material as the male figure. She has a curious lofty headdress like that worn by some sixth century figures. In her right ear is a large round earring and in both her hands she holds a garland. A robe falls from the waist to the feet. The male and female figures are probably of Mammá who made this shrine¹ and her husband, or they may be Mammá's mother and father. All these figures appear to have been formerly smeared with oil, and as they have a second coating of smoke their ornaments are greatly dimmed. In the right and left walls of the porch are two cells, one in each wall, probably for the use of the worshipping priest or for keeping materials used in the worship.

In front of the porch are two pillars and two pilasters. The ornament of the pilasters and pillars is the same as that of several Ajanta pillars of the fifth or sixth century. The pillars are about three feet square below and in the square faces circles are carved holding crocodile or elephant mouths with leafy tails and lotus flowers, and round the circles rows of lotus flowers with leaves. Above the square section is a rounded shaft about two feet high with two circular belts of leaves and lotus flowers, and above is a third belt of hanging rosaries divided by half lotuses and water-pots with leaves. Above these circular belts is a rounded myrobalan capital with rich leaf-like ornaments at the corners, and a lotus flower in the middle of each face. Above the lotus is a plain plate on which a beam rests which stands out in a bracket about a foot deep. The brackets support a large plain beam. In front of the porch the floor is raised about two inches high in a square of 9' 7". This is part of the original floor, which was deepened a little all round when the shrine was made. This altar is not exactly in front of the shrine, but is as nearly as possible at the same distance from the two side walls. It seems unconnected with the shrine, and corresponds to the place assigned to the wooden stools or *bájuths* in Jaina temples in Girnár and Satrunjaya on which small images are placed for visitors to worship on great days when it is not possible for all to worship the image in the shrine.

The hall has eight cells in the side walls though one of them, the second in the right wall, is not a cell but an excavation with no front. The bench along the right wall has been dressed and finished, while half of the left wall bench has been dressed but the other half towards the door is unfinished.

Except the sixth and seventh cells, counting from the shrine in the left wall, the cells have no benches. In front of the fifth sixth and seventh cells in the right wall a line of four different sized circles or *chakras* are cut in the floor. They have recently been used to grind grain on, but are not modern as they are higher than the rest of the floor. Their original use was perhaps connected with the *árti* or waving of lights round the image of Buddha. At present the Nepálese Buddhist light-waving ceremonies consist of three parts. The officiating priest first strikes the bell; he then pours water from an

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¹ See below p. 596.

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earthen pot in four circles which may not be crossed, Indra, Brahmá, Vishnu, and Mahesvara. After the four rings of water have been poured the priest lifts on his left shoulder a heavy wooden pole and grasping the lower end with his right hand strikes the pole with a second smaller staff. The sound is called *gambhíra ghosha* or the solemn sound, and is regarded as very holy. These four circles may represent the four rings of water.

Inscription 23.

The entrance into the hall is by a large grooved doorway, 5' 7" broad and 9' high, with a small doorway to the left 3' 5" broad and 7' 8" high, and one grooved window on either side of the main doorway, 4' 3" broad and 3' 2" high. Over the doorway of the last cell from the shrine in the left wall is Inscription 23 in two small lines in well cut letters of the fifth or sixth century. It is in Sanskrit and is the most modern of the Násik cave inscriptions. It records the construction of a dwelling cave. As it is on the doorway of a cell it might be supposed to refer to the cell. But as the word used for a cell is *gabhbha* or *garbha*, never *layanam*, the inscription probably refers to all the sixth century additions:

Transcript.

[१] देयधम्मोयं उपासि-

[२] काया मम्माया लयनं

Translation.

A dwelling cave, the meritorious gift of Mammá, a female worshipper.¹

The veranda is 34' 3" broad, 7' 9" deep, and 10' high, with a cell in its left end wall. Along the front of the veranda are four pillars and two pillars and three quarter pillars. These pillars are of the same style. A band of rock dressed with a band of rock rests on the top of the pillars, and over the veranda hangs about three feet. Between the second and third pillars, facing the main door, three steps lead down to a court 30' 10" broad and 7' 9" deep, and 1' 10" lower than the veranda-floor. Along the veranda face below the pillars is a belt of upright bars about eight inches high. A doorway in the left wall of the court, which is now broken, led to cave XXI.

Inscription 24.

In the back wall of the veranda, to the left of the main doorway, above the left side door and the left window, is Inscription 24. It is blackened by smoke and is not easily seen, but the letters are well cut and easily read:

Transcript.

[१] सिधं रजो गोतमिपुतस सामिसिरियञ्जात-

कणिस सवच्छरे सातमे ७ हेमताण पत्ते ततिये ३

[२] दिवसे पधमे² कोसिकस महासेणापतिस भवगोपस भरिजाय
महासेणापतिणिय वासुय लेण

¹ The word in the text is *upāsika* which is usually translated by its literal meaning 'worshipper'. But *upāsaka* and *upāsaka* are always used in the sense of a Buddhist householder who has not become a recluse or *bhikshu*.

² Either *padhame* must have been used for *pathame* when this inscription was written, or the engraver has mistaken *dha* for *tha*, the letters being somewhat alike.

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- [३] बोपकियतिमुजमाणस पयवसितसमाने
बहुकाणि वरिसाणि उकुते^१ पयवसाने नीते चातुर्दि-
[४] सप्त च भिक्षुसघस आवासो दत्तेति.

Sanskrit.

- [१] सिद्धम् राज्ञो गौतमीपुत्रस्य स्वामिश्रियज्ञशात-
कर्णेः संवत्सरे सप्तमे ७ हैमन्तानां पक्षे तृतीये ३
[२] दिवसे प्रथमे कौशिकस्य महासेनापतेर्भवगोपस्य
भार्याया महासेनापत्या वासोर्लयनम्
[३] बोपकियतिसृज्यमानस्य पर्यवसितसमाने
बहुकानि वर्षाण्युत्क्रान्ते^२ पर्यवसाने नीते चातुर्दि-
[४] शस्य च भिक्षुसघस्यावासो दत्त इति.

Translation.

To the Perfect one. On the first day of the third (3) fortnight of the winter months, in the seventh (7) year of the illustrious King Lord Yajña Śālakarni, son of Gautamī, [the gift of] a dwelling-cave by Vāsu, the Mahāsenāpatni,³ the wife of the great commander-in-chief Bhavagopa of the Kausika family. After many years had passed [to the cave which was] begun and almost completed by the monk Bopaki it was finished (by Vāsu), and a residence was given [in it] to mendicant priests from the four quarters.⁴

This cave was until lately occupied by a Vairāgi who walled off the right corner of the veranda as a cell for himself and raised in the hall a clay altar for his god. He was murdered in January 1883 by a Koli for his money.

In honour of the colossal Buddha which is locally worshipped as Dharmarāja, a large fair, attended by about 600 persons from Nāsik and the surrounding villages, is held on the third Monday in Śrāvana

Fair.

¹ Read *ukunte*.

² The *bahukāni varisāni uku(n)te* of the text is right according to Prākṛit idiom. Many modern Indian languages retain the idiom. The same phrase in Hindi would be *bahul barinso bile*, in Gujarāṭi *ghandm varaso nile*, and in Marāṭhi *bahul varshem gelyānem*.

³ The word in the text is *mahāsenāpatini* (Sanskrit *mahāsenāpatni*) and means the wife of the great commander-in-chief. It is common in India, even at the present day, to call wives after the rank of their husbands, though they do not discharge the duties of that rank. Thus Fauzdar has Fauzdarāi and *pātil* has *patkīni*.

⁴ This inscription records that a cave which was begun and nearly completed by the monk Bopaki remained unfinished for many years and was completed by the Lady Vāsu, the wife of a commander-in-chief, and declared open to the monks of the four quarters. To what the date belongs is not clear. It probably refers to the day on which the cave was dedicated to the use of the monks of the four quarters. That this cave was originally left incomplete and afterwards finished is clear from its appearance taken in connection with the adjoining cave XVIII. Steps and a railing by the side of the gateway of cave XVIII. lead to this cave. A *Yaksha* statue stands near the railing, and all three, steps, railing and statue, from the position and carving must be of the same age as the gateway of cave XVIII. Again the steps show distinctly that a cave was intended, otherwise there was no reason for making steps by the side of cave XVIII. The letters in this inscription, compared with the character of the railing and the *Yaksha* inscription (20), further show that this is a later inscription and that cave XX. is an older cave. All this tends to show that a cave was begun and steps were cut by the side of cave XVIII., but the work remained unfinished. It was completed by Vāsu as this inscription records.

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(July-August) when boys dressed in girls' clothes dance to a drum accompaniment and men beat sticks and blow shells. Booths and stalls are set up at the foot of the hill.

Cave XXI., close beyond cave XX., is entered by a broken door in the right wall of the court of cave XX. It is a rough hall 23' 10" deep and 10' high. In front for 6' 7" the breadth of the hall is 17' 10"; then there is a corner¹ and beyond the corner the breadth is 21' 2". The ceiling of the hall is rough and uneven and in the back part of the cave the roof is about a foot lower than near the front. In front are two pillars and two pilasters. The pillars are eight-sided in the middle and square below and above. In front is a court 9' deep and 17' 7" broad, with a large and deep cistern to the right, holding water. This hall does not appear to be a dwelling cave as it has no cells or benches; nor has it a bench all round as in dining-halls or *bhojana-mandapas*. It is probably a *sattrā*, that is, either a cooking place or a place for distributing grain. The large cistern in front seems to be for the convenience of the kitchen. At XXI. the broad terrace ends and the rest of the path is rough and in places difficult.

Cave XXII.

About thirty-four feet beyond cave XXI., and on a slightly higher level, reached by rough rock-cut steps, is *Cave XXII.*, a cell with an open veranda in front. Its side walls are undressed and the back wall is unfinished. Peg holes in the walls and in the grooved door seem to show that it was used as a dwelling. The cell is 9' 8" deep and 5' 4" broad, and the doorway 2' broad. The height cannot be ascertained as the cell is partly filled with clay. The veranda is 5' 7" broad and 3' deep.

Beyond cave XXII., there seem to have been two or three excavations, the first of which looks like a cell much filled with earth. The others cannot be seen as they are covered with stones which have fallen from above. They must be small cells of no special interest as the rock is unfit for caves of any size.

Cave XXIII.

About twenty-five yards beyond cave XXII., and almost on the same level, is *Cave XXIII.* Marks in the ceiling show that there were originally five or six small dwelling caves with cisterns in front. The first probably was a dwelling cave with one cell and veranda; the second probably consisted of a middle room with a cell and a half cell; the third consisted of a veranda and two cells; and the fourth, of a veranda, two cells, and a half cell. The four partitions of these dwelling-caves have been broken down and the whole made into a large irregular hall, but the marks of the old dwelling caves can still be seen in the ceiling. Three Maháyana sixth century shrines have been made in the back wall of the hall, and images have been carved in recesses in the wall. Except in the first shrine this Maháyana work is better than the work in caves II. XV. and XVI. Proceeding from right to left

¹This corner was left because if it had been cut off it would have broken through the partition between cave XXI. and XX. This proves that cave XXI. is later than cave XX.

the first is a shrine in two parts, an inner shrine or *garbhágára*, and a porch or *tibári*. The shrine is 10' broad, 7' 8" deep, and 8' 3" high. In the back wall is an image of Buddha sitting on a lion-seat with the usually ornamental back. The image is 7' 4" high from head to foot, and 3' across the shoulders. The face is surrounded by an aureole. On each side a Vidyádhara and Vidyádhari bringing materials of worship fly towards Buddha. To the right and left of Buddha are two fly-whisk bearers each 6' 5" high; the right hand fly-whisk bearer has his hair coiled in the matted coronet or *jatámugata* style and in the hair has a teaching Buddha. He has a fly-whisk in his right hand and a lotus bud with a stalk in his left. The left fly-whisk bearer has broken off from the rock and lies on the ground. He wears a crown, earrings, a necklace, and finger rings. He bears a fly-whisk in his right hand and a thunderbolt in his left, which rests on his waistband. In each of the side walls is a Buddha sitting cross-legged over a lotus. They are 5' high and 4' across from knee to knee. The feet of the right image are broken. On either side of each image are three small Buddhas one over the other, 1' 7" high, sitting on lotuses. The middle image is in the *padmāsana* position and the side images are cross-legged in the teaching position. The doorway of the shrine is 2' 10" broad and 6' 3" high. The side posts of the doorway are carved in a twisted pattern with flowers between the turns, and by the side of the posts are carved petals. At the foot of each post is a figure of a Nágaraja of which the right figure is broken.

The porch is 12' broad, 4' deep, and 8' 4" high. In the back wall, on either side of the doorway, is a standing figure 7' high. The left figure holds a rosary in the left hand in the blessing position and in the right hand a lotus bud. He wears his hair in the matted coronet or *jatámugata* style and in the middle of the forehead is a small teaching Buddha. This is probably a figure of Padmapáni Lokesvara. Below, on the visitor's left, is a female figure 3' 6" high with her hair in the matted coronet or *jatámugata* style. Her right hand is blessing and in her left hand is a half-blown lotus with stalk. She is the Maháyana goddess Árya Tárá. To the right of the doorway the large standing figure wears a crown, large earrings, a three-stringed necklace of large jewels, a waist ornament or *kandorá* of four bands, and a cloth round the waist. On a knot of this cloth on his left side rests his left hand and the right hand is raised above the elbow and holds what looks like a flower. He wears bracelets and armlets. Below, to the right of this figure, is a small broken figure. In each of the end walls of the porch or *tibári* is a Buddha in the blessing position 7' 4" high. Below, to the left of the left wall figure, is a small Buddha also blessing. Between the end wall Buddhas and the figures on either side of the doorway are two pairs of small blessing Buddhas, one pair on each side, standing on lotuses. In front of the porch are two pillars and two pilasters, four-sided below with round capitals of what look like pots with bands cut on their faces, a very late style. Above the pillars, under the ceiling, are five small cross-legged figures of Buddha and on either side of each is a Bodhi-

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sattva as fly-whisk bearer. Unlike the five Dhyáni Buddhas of Nepál these figures are not all in different positions. The middle and the end figure are in the teaching attitude, while the second and the fourth are in the *padmāsana mudrá*. Outside of the porch in each of the side walls was a standing Buddha 4' high in a recess, and over each three small sitting Buddhas. The right standing figure has disappeared. The chief image in this shrine is worshipped and ornamented with silver. He is believed to be Bhīṣma the teacher of the Kurus and is supposed to be teaching the row of small Buddhas on the inner face of the veranda.

As is shown by marks in the roof, the second shrine was made from an old dwelling cave which consisted of a veranda a middle room, a cell, and a half cell. The middle room had on the right a bench which still remains. All other traces of the room have disappeared. Of the cell, the front wall and part of the left wall are broken. The rest of the cell has been deepened into a shrine. The shrine is 7' 8" broad, 6' 6" deep, and 7' high. In the back wall is a teaching Buddha 5' high and 2' 3" across the shoulders, seated on a lion-throne with ornamental back. On either side of the Buddha is a fly-whisk bearer, 4' 9" high, his hair in the matted coronet style and an aureole round his face. The bearer to the right of Buddha has a relic-shrine entwined in his coronet of hair. In his left hand he holds a fly-whisk and in his right a lotus stalk. The left figure has an image of Buddha in his coronet of hair, a fly-whisk in his right hand, and a blown lotus stalk in his left. Above each a heavenly chorister flies towards Buddha with a garland. In the right wall is a seated teaching Buddha 4' 2" high and 1' 9" across the shoulders. On either side was a fly-whisk bearing Bodhisattva smaller than those on the back wall of which the right figure alone remains. Above it a small Bodhisattva about 1' 4" high sits on a throne with an ornamental back and rests his feet on an altar. He bows to Buddha with both hands. His cloth is tied in a knot on his left shoulder, his hair rises in matted circles, and his face is surrounded with an aureole. Above the Bodhisattva to the left of Buddha, is a seated figure of nearly the same size, the only difference being that he has a top-knot on the head like Buddha. He wears earrings and bracelets and has an aureole. Below the feet of Buddha are two deer and between the deer is the Buddhist wheel or *dharmachakra*. By the side of each deer in a recess is a male and female figure, probably the husband and wife who paid for the carving of the sculpture. On the left wall are three rows with two seated Buddhas in each row about twenty inches high, the head surrounded with an aureole.

The half cell of the same dwelling cave had along the left wall what looks like an attached three-quarter relic-shrine, of which the broken base is alone left. The back wall of the recess has been deepened and ornamented by a teaching Buddha seated on the usual throne, his feet resting on a lotus. It is 3' 2" high and 1' 4" across the shoulders. On either side a curly haired angel in a Sassanian cap flies towards him with flowers. About three feet to the left of the main image, in a niche 2' 4" broad and 3' 2" high, is a teaching Buddha, 2' 8" high and 11" across the shoulders.

seated on a couch. His face is surrounded by an aureole. About five feet to the left, in a smaller recess in the back of the second cell, is a standing Buddha, 2' 7" high, well proportioned and skilfully carved, with an umbrella over his head.

About ten feet to the left of this second recess is the third shrine, 7' 2" broad, 7' 6" deep, and 7' 4" high. In the back wall is a teaching Buddha, five feet high seated on the usual rich backed throne. He is worshipped as Karna. On either side a figure 5' 2" high holds a fly-whisk in the right hand. The figure to the right of Buddha has his hair rising in matted circles which enclose an image of Buddha. The left figure has a crown and curls hanging down his back. In the left hand of the right figure is a lotus flower with stalk and the left figure rests his hand on his waist and holds a thunderbolt. The left figure has no ornaments; the right figure wears earrings, a necklace, and bracelets. Above each a flying angel carries garlands to Buddha.

In the right wall is a figure 5' 10" high standing on a lotus. He wears a high crown, earrings, necklace, armlets, and bracelets. The right hand, which seems to have been in the gift or *varā* position, is broken below the wrist. He rests his left hand on his waistband. The entire image is surrounded by an aureole. On either side of him four figures each 1' 2" high sit cross-legged, on lotuses one over the other. The lowest on each side is broken. The images to the visitor's left of the central figure are, at the top a Bodhisattva with an aureole round the face wearing a crown, large earrings, and a necklace. He rests his right hand on his right knee and holds a fruit apparently the *Citrus medica* or *bijorum*. In his left hand is a roll probably a palm-leaf manuscript. The third from below is the figure of a goddess with a long crown, a large earring in the right ear, a necklace, and bracelets. She holds in both hands a roll like that held by the last figure, the only difference being that her right hand is raised above the elbow. The next figure is also a goddess with large earrings in both ears. She holds a *bijorum* in her right hand and a manuscript in her left. To the visitor's right of the chief figure the highest is a Bodhisattva holding the same things as the topmost left figure, the only difference being that his hand is raised above the left elbow; the third from below like the corresponding left figure, has earrings in both ears and holds a citron and a manuscript. The second from below is a goddess like the upper one, the only difference being that her right hand is raised above the elbow, while both hands of the upper figure rest on her knee.

The left wall has a similar large central standing Bodhisattva 5' 2" high, entirely surrounded by an aureole. His right hand holding a rosary is raised above the elbow in the *abhaya mudrā*; the left hand holds the stalk of a large lotus bud. He wears his hair in a matted coronet with a Buddha wound in the hair, and three braids hanging over his shoulder on his breast. He has no ornaments. On either side of him four small figures one over the other correspond to the figures on the right wall. The lowest on each side is broken. To the visitor's left the topmost is a goddess sitting cross-legged

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wearing a crown, earrings, and necklace. Her right hand rests on her knee and holds a round fruit like a *bijorum*; her left hand holds a lotus bud with stalk. The third from below is a second goddess without any ornament. Her hair is piled in matted circles, her right leg is raised and her left leg crossed in front. She rests the elbow of her right hand on her right knee, while the hand is raised in the blessing position and holds a rosary; her left hand rests on her left knee and holds a half-blown lotus. The next is a similar sized figure of another goddess. She sits cross-legged and wears her hair in matted coils; she has no ornaments. In her right hand, resting on her knee, is a *bijorum* and in her left hand, also resting on her knee, is a lotus bud with a stalk.

The images to the visitor's left of the chief figure are, at the top a sitting Bodhisattva, with the right knee raised and the left leg crossed in front. He wears his hair in matted circles and has no ornaments. His right hand holds a *bijorum* and rests on his right knee; the left hand rests on the left knee and holds a lotus by the stalk. The next figure is a goddess whose hair is drawn up in matted coils. She has no ornaments and sits cross-legged. Her right hand, which is raised above the elbow, probably held a *bijorum* and her left hand holds a lotus by the stalk. The second from below is the figure of a goddess in a similar position, except that she holds a lotus stalk in her left hand and a lotus bud in her right. These goddesses are different forms of Tārā Devi.

The shrine door is 2' 7" wide and 5' 7" high. In the right wall, to one leaving the doorway, is an image of Buddha 3' high, sitting on the usual rich-backed lion-throne with an aureole round his face. Above on either side is a flying angel with bouquets of flowers.

Next, in a recess with three arches, under a large central arch, a teaching Buddha, 2' 3" high, seated on a plain backed lion-throne, rests his feet on a lotus. His head is surrounded by an aureole. Above, on either side, an angel flies to him with garlands. On either side is a fly-whisk bearer. The one to the (visitor's) left of Buddha has a three-tasselled crown, long curly hair flowing over his neck, and bracelets and armlets. His right hand holds a fly-whisk and his left rests on his waist. The bearer to the left of Buddha has his hair in a matted coronet and has no ornament. He holds a lotus bud with stalk in his left hand and a fly-whisk in his right. This group is well carved, and is the best proportioned of all the Násik Maháyana or later sculptures.

Next in the left wall of the hall is a group of five figures. In the middle is a teaching Buddha seated on a backless throne with an aureole round his face, and his feet resting on a lotus. On either side is a Bodhisattva, his hair in matted coils in which a relic-shrine is enwound. Each holds a fly-whisk in his right hand. The left Bodhisattva holds a narrow necked jug or *chambu* in his left hand, and the right figure a lotus bud with stalk in his left hand. By the side of each Bodhisattva is a standing Buddha, the left figure larger than the right.

Next, to the left, is a small teaching Buddha seated on a backless throne. Next is a group of three figures, a teaching Buddha seated

in the middle with a fly-whisk bearer on either side. Next is a figure of Buddha 3' long lying on his right side on a bed or *gādi*, his head resting on a cushion. This is not like the figure of the dead Buddha at Ajanta and elsewhere, and seems to be a sleeping Buddha.

Close to the left of this large irregular hall was a dwelling cave consisting of a cell and a veranda. The cell had a bench round the three sides, which has been cut away. The back wall of the cell has been broken, the cell lengthened within and the whole, except the old veranda, made into a shrine. In the middle of the back wall is a large teaching Buddha, 6' 2" high by 2' 11", seated on a rich-backed throne. On each side of him, instead of fly-whisk bearers, are two standing Bodhisattvas whose lower parts have been broken. Each has the hair coiled in matted circles, but wears no ornaments. In the matted hair of the Bodhisattva on the left of Buddha is a relic-shrine, and in the hair of the right Bodhisattva a small Buddha. The left figure held something, perhaps a flower, in his right hand, which is broken. The right figure holds a rosary in his right and a lotus bud with stalk in his left hand. Next to the Bodhisattvas on each side is a standing Buddha, slightly larger than the Bodhisattvas. In the right and left walls are two Buddha and Bodhisattva groups similar to those on the back wall, the only difference being that the Bodhisattvas hold a fly-whisk in their right hands. Further in front, on the right side, are three small sitting Buddhas in the teaching attitude.

Close beyond is a ruined cell-shrine probably originally a dwelling-cave of one cell. In the back wall is a teaching Buddha seated on the usual rich-backed throne with an aureole round his head and a fly-whisk bearing Bodhisattva on each side. The lower parts of all three are broken. Above each Bodhisattva is a small Buddha seated on a lotus. In the right wall is a Buddha, the lower part of which has been broken off. Above, on either side, is a small image of Buddha sitting in a lotus. The left wall is broken. Near the top of the left wall of the old cell is a small group of a seated teaching Buddha in the centre, and a fly-whisk bearing Bodhisattva on each side. The right wall of the old cell is broken but portions of two figures remain. In the left wall of the old veranda near the roof is a small group of a teaching Buddha sitting on a sofa with his feet resting on a lotus. On either side a fly-whisk bearer stands on a lotus. At the extreme outer end of this group is a small kneeling figure probably of the man who paid for the carving of the group.

Further on is a broken excavation which consisted of a cell and a veranda. For twenty-eight yards further the rock is not suited for excavation, and seems to have been blasted. Next is the beginning of a dwelling cave, which, as the rock is bad, has come to look like a natural cavern. But inscription 24 in its front wall shows that it was once a cave.

The inscription is in four or five lines, the first three clear, the fourth dim, and the fifth lost :

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Places of Interest.
 NĀSIK.
 Pāndu-Lena Caves;
 Cave XXIII.

Inscription 25.

Chapter XIV.
Places of Interest.

NÁSIK.
Pádu-Lena Caves.
Inscription 25.

Transcript.

- [१] सिधं २ओ वासिठिपुतस सामिसिरिपुलु-
[२] माइस संबछरे १ हेमंतापले^१ ४ दीवसे इ^२
[३] एतिय पुवाय^३ [कु]टुंबिकेण^४ धणमेण इण
[४] कारितं सह [माता]^५पितुहि सह

Sanskrit.

- [१] सिद्धम् राज्ञो वासिष्ठीपुत्रस्य स्वामिश्रीपुलु-
[२] माएः संबत्सरे २ हेमंतपक्षे ४ दिवसे इ
[३] एतस्यां पूर्वस्यां कुटुंबिकेन धणमेन इदं^६
[४] कारितं सह मातापितृभ्यां सह

Translation.

On the 6th day of the 4th fortnight of the winter months in the year 2 of the illustrious King Pulumái, son of Vásishtî; on the aforesaid day this was done by the *Kutumbika* (ploughman) Dhanama with his mother and father and with

Close beyond the last broken cave is something which looks like another excavation.

Cave XXIV.

Cave XXIV., about forty yards further to the left, was an old dwelling cave in two parts, a veranda with two cells in its back wall. In the left end of the veranda was a half cell which probably had a seat. The right cell was larger than the left one. In the front of the veranda a band of rock, dressed like a beam of timber, seems to have rested on wooden pillars. From this beam the ends of four cross beams project. On the face of the leftmost cross-beam is a curiously carved trident, with rampant tigers instead of prongs. The face of the second is broken. On the face of the third are two tigers each with a rider sitting back to back; the fourth has a trident like the first. The beam ends support a belt of rock on the bottom of which about six inches apart rafters stand out about two inches. Above this a frieze about two feet broad consists of a central rail about a foot broad and two side belts of tracery. The lower belt is a row of much worn animals galloping towards the left, each with a boy behind it. Among the animals are tigers, sheep, elephants, bulls, camels, pigs, and deer. The rail which is about a foot broad has three horizontal bands, the

¹ The stroke for *d* in *hemantā* is perhaps an engraver's mistake. It may be *hemanta pakhe*, or if *tā* is right and *nam* omitted after it, the reading may be *hemantānam* as in other inscriptions.

² The figure representing the number of the day after *dīvase* is closely like the letter *phra* which is the ordinary mark for the numeral six. If the figure be derived from the old letter *hva* it might perhaps be eight.

³ *Ētiya purāya* is probably the same expression as *etāya purāya* in the Mathura inscriptions and *etāyām purāyām* in Airana's Sanskrit Gupta inscription.

⁴ The *ku* of *kutumbika* is lost.

⁵ The two letters which are missing between the first *saha* and *pitūhi* are probably *mdā*. About four letters after the second *saha* and perhaps an entire line later on, have disappeared. They probably referred to sons or other relations.

⁶ The original has *ina* which is a Prākṛit form of *īdam*. Vararuchi's Prākṛit Prakāśa, VI. 18. The *sūtra* is *napumsake svamoriḍaminaminamo*. Derived from this is the modern Hindi *ina* in the forms *inne*, *inkum*, *inse*.

faces of the uprights being carved apparently with lotus flowers. The upper belt of tracery is a scroll of half lotuses about four inches broad divided by lily heads or lotus seed vessels. On the side wall in the left or east corner is a horse with the face of a woman, who is embraced by a man who rides the horse. Corresponding to this figure on the right end is a tiger, and a little to the right is a broken animal. At the right end of the beam is an owl, and in front of it a small mouse. In what remains of the back wall of the veranda, in the space between the doors of the two cells, is inscription 26. It is well preserved and the letters are large, distinct, and well cut :

Transcript.

- [१] सिधं शकस दमचिकस लेखकस वुधिकस
[२] विष्णुदत्तपुत्रस दशपुरवाथवस लेण पो-
[३] दियो च दे २ अतो एका पोदिया अपर एत मे माता-
[४] [पित] रो^१ उदिस.

Sanskrit.

- [१] सिद्धम् शकस्य दमचिकस्य लेखकस्य वृद्धिकस्य
[२] विष्णुदत्तपुत्रस्य दशपुरवास्तव्यस्य लयनं प्र-
[३] ही च द्वौ २ अत एकस्मात् प्रहेरपर एष मे माता
[४] [पित] राबुदिस्य.

Translation.

To the Perfect one. The [gift of a] dwelling-cave and two cisterns of Vudhika (Vridhika) the Damachika² Saka, a writer, inhabitant of Dasapura. Of these³ [two] the next after the first is for [the benefit of] my mother and father.

The two cisterns mentioned in Inscription 26 must be to the right of the cave. One of the cisterns has still an inscription on the back of a recess. The letters are large, clearly cut and distinct, and resemble the letters of inscription 26 :

¹ The first two letters are lost. As the third line ends with *matī* and as part of what remains of the second missing letter looks like the curved jutting part of *ta*, *pita* is suggested.

² In this inscription there is a little confusion regarding *Vudhika* and *Damachika*. *Damachika* has been taken (Trans. Soc. Orient. Cong. 342, 343) to be the donor's name and *Vudhika* an attribute of it. The latter form is said to be derived from *vridhika* or *vardhaka* in the sense of 'usurer' or 'carpenter', respectively. But *vridhika* is not used in the sense of an usurer, nor in India is usury regarded as a profession which might be prefixed to a name. As to *vardhaka* or carpenter, it does not appear that *vudhika* can come from it; the proper corruption from *vardhaka* would be *vudhaka* or *vudhaka* (वुठक). But the word used for carpenter in contemporary cave inscriptions is *vadhaka* (see Karle inscription 6, Separate Pamphlet X, of Archaeological Survey of Western India). *Vudhika* has therefore been taken as a proper name, and *damachika* as an attribute, the latter being probably the name of a clan of Sakas, or it perhaps refers to the original residence of the giver's ancestors. May not *Damachika* be a Sanskritised corrupt form of *Damasakius* 'inhabitant' of *Damasik* or *Damascus*? Syrians and Syrian Parthians were called Sakas and an ancestor of this *Vudhika* may have come from *Damascus* by the Persian Gulf to Broach and thence settled in *Dasapura*.

³ The words in the text are *ato eka podhiyd apara*. *Ato* refers to the two cisterns in the sense 'of these' (two). This part of the inscription seems to mean that the dwelling cave and the cistern nearest to it are for the donor's own merit; while the other cistern, next to the first, is for the merit of his mother and father.

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Places of Interest.

NĀSIK.

Pāndu-Lena Caves.

Inscription 26.

Chapter XIV.

Places of Interest.

NĀSIK.

Pāṇdu-Lena Caves.

Inscription 27.

Transcript.

[१] सिधं सकश^१ दमचिकस[२] लेखकस^२ वुधिकस पोढि

Sanskrit.

[१] सिद्धम् शकस्य दमचिकस्य

[२] लेखकस्य वृद्धिकस्य प्रहिः

Translation.

To the Perfect one. The [gift of a] cistern of Vudhika^३
(Vriddhika) the Damachika Saka, a writer.

The floor of the cave has been hewn out, and, with the two cisterns, made into a large and deep reservoir. The original shape can still be traced from the upper part.

Remarks.

These details show that there are twenty-four separate caves, all of which, except Number XVIII. the chapel-cave, are *layanas* or dwellings. Of the whole number, III. VIII. IX. X. XI. XII. XIII. XIV. XVII. XVIII. XIX. and XXII. are in their original form, unchanged except by weather and to a very small extent by later workmen. Caves VIII. XII. XIII. and XIV. have suffered from weather; X. and XI. have been altered, not in their general plan, but by additions made by Jainas about the eleventh century; I., though left unfinished, shows that it was made on the same plan as caves III. and X., as a large dwelling for monks. Numbers II. XX. and XXIII. are old caves, which have been altered and deepened and furnished with images. Their original form, which can still be traced, shows that they were ordinary dwelling caves. Numbers V. VI. VII. and XXIV. are also old dwelling caves which in recent times have been hewn into large cisterns. Numbers IV. and XXI. are neither chapels nor dwellings, but either dining-halls or kitchens. There are other caves on the same plan, some with a bench round the hall others simple halls, and of these cave 48 at Junnar is shown by an inscription to be a dining-hall or *sattra*. Numbers XV. and XVI. are shrines.^४ Thus, except these last two which are later, the original caves were of three kinds, a *chaitya* or chapel-cave, *layanas* or dwelling-caves, and *sattras* or dining-caves. Almost every cave had a cistern or two to supply it with water. These old cisterns had small mouths so that they could be covered, and spread inside into a large quadrangular

^१ सकश appears to be a mistake for शकस; or the word may at that time have been pronounced Saka.

^२ *Lekhaka* Sk. *Lekhaka*. Ga for ka and gha for kha are often found in cave inscriptions, either because the writer's language was different from the ordinary language of these inscriptions or because he was careless.

^३ The *Vudhika* of this inscription is the *Vudhika* of inscription 26. This inscription records the gift of a cistern now ruined and included in the large reservoir which has taken the place of the cave. This is the first of the two cisterns noticed in inscription 26 as *Vudhika*'s own, not the one dedicated to the memory of his parents.

^४ Cave XVI. may be an old cell enlarged and made into an image-shrine. But as the appearance of the door differs a little from the doorways of the other old dwelling-caves, this cave was probably made at a later date and at the same time as cave XV.

hollow. The chief of the old cisterns are near caves II.¹ III. VIII. IX. XIV. and XXI. the broken cistern of cave XVII. and several broken cisterns in front of XXIII. The cistern to the west of X., though now broken, was probably originally in the old style. Those three classes of caves and those cisterns appear to be the only original excavations on the hill.

The caves when first finished do not seem to have contained images. The later image-worshippers, perhaps because other suitable sites were not available, instead of cutting fresh caves, changed the old caves to suit the new worship. The images are chiefly of Gautama Buddha, the Bodhisattvas Vajrapáni and Padmapáni, and the Buddhist goddess Tārā; all are in the style of the northern Buddhists. Similar images are found in some of the Kanheri, Ajanta, Kárle, and Elura caves. In several of the Kanheri and Elura caves, with images of this class the Buddhist formula *Ye dharma hetu &c.* has been engraved. Though this formula nowhere occurs in the Násik inscriptions, the similarity of the images shows that the later Buddhists of Násik belonged to the same sect as the later Buddhists of Ajanta, Elura, and Kanheri. And as the formula like the images does not belong to southern Buddhists and is common among northern Buddhists, there seems little doubt that these changes mark the introduction of the form of northern Buddhism which is generally known as the *Maháyana* or Great Vehicle. Inscription 23 shows that this change was introduced about the close of the fifth or during the sixth century after Christ.

The Násik inscriptions hold the first place among Western India inscriptions on account of their length and fulness, the value of the information they supply, and their excellent preservation. The information they give is important not only for the history of the Násik caves but for the light which it throws on the paleography, philology, history, geography, chronology, numismatics, religion, and customs of Western India at the beginning of the Christian era. As Asoka's inscriptions of about B.C. 240 are the oldest extant written records in India, they should form the basis of all Indian paleography. The characters in which the Asoka inscriptions are written are eminently simple. After Asoka the characters changed under the two influences of time and of place, and in some cases because of the introduction of a foreign or non-local element.² If these considerations are kept in view for the whole of India, from the forms of the letters the dates of inscriptions can be determined within a margin of not more than a hundred years. On paleographic grounds the twenty-seven Násik inscriptions may be grouped into five classes,³ two (20 and 22) in the first; ten (18, 10, 11, 12, 13, 14, 16, 26, 27, 6) in the second; thirteen

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NÁSIK.
Pádu-Lena Caves.
Remarks.

Paleography.

¹ This cistern has in later times been turned into a large reservoir. See above p. 544.

² It is to be noted that while an old style of letters may continue in a new style, a new style can never appear in an old style.

³ The classes have been arranged according both to the style and the approximate date of the inscriptions; the order of the inscriptions in each class has been given according to the supposed date of each.

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Places of Interest.

NÁSIK.
Pánu-Lena Caves.
Paleography.

(19, 25, 1, 2, 3, 4, 5, 21, 24, 17, 8, 9, 7) in the third; one (15) in the fourth; and one (23) in the fifth. The two in the first class are short inscriptions. To the ordinary observer the letters appear much like Asoka's letters, but examination shows that they are slightly different and later. In inscription 22 the *ákára* strokes, which were originally right-angled, are obtuse-angled; the *ikúras*, also originally right-angled, are rounded; the letter *ja*, originally an upper and lower half circle joined together, is like a straight-backed English **E**; the zigzag *ra* is upright; and the side strokes of *la* and *ha*, which used to be at right angles separately joined, are slightly curved. In inscription 20 Asoka's cornered *ga* is rounded at the head; and in *bha*, instead of drawing a stroke upwards from the end of the lengthened head, the head is not lengthened and the upward stroke forms part of the second line. Neither the influence of place nor of time could alter the style of Asoka's letters within a period of at least 100 or 125 years. The coins of the Baktrian kings Agathocles (B.C. 135) and Pantaleon (B.C. 120) show a greater resemblance to Asoka's letters than the earliest inscriptions at Násik. In these coins the back of *ja* has not grown upright; *ra* is still winding; and the strokes of *ákára* are still at right angles. Násik inscriptions 22 and 20 must therefore be taken as later than either Agathocles (B.C. 135) or Pantaleon (B.C. 120). It probably would not be wide of the mark to assign these two inscriptions to about B.C. 100. The differences in the forms of the letters are too slight to justify a decision as to which of the two inscriptions is the earlier. They probably belong to the same time.

After inscriptions 20 and 22 were engraved a change came over the characters in which the Násik inscriptions were written. This change was due not only to time, but also to the use of the Málwa and Upper India style, which seems to have admitted a peculiar thinning and thickening or *marola* of the letters. In this style the tops of all letters are well developed triangularly; *kha*, *gha*, *ja*, *pha*, *ma*, *la*, and *va* have flat bases; the left-side stroke of *sa* is sometimes cornered instead of curved, its right stroke goes up, and its top is developed; *ra*, *ka*, and *ikúra* sometimes go down straight and are sometimes curved; the *ikúra* strokes are thinner as they wind more back; the first part of *pa* bends in a little, and the bases of *sa* (३) and *gu* are flat and cornered. These peculiarities mark the letters of Málwa and Upper India, and as the letters of the Kshatrapas of Málwa and Suráshtra are derived from this Upper India style, this may be called the early Kshatrpa style. To this style all the ten inscriptions in class II. (18, 10, 11, 12, 13, 14, 16, 26, 27, and 6) belong. It is difficult to decide which of the inscriptions in class II. should come first. Inscription 18 appears older than Ushavadáta's five inscriptions (10, 11, 12, 13, and 14), because, though in style 18 mostly resembles Ushavadáta's inscriptions, the bases of *gha* and *pa* and *ha* are not flat as in Ushavadáta's, and the back of *ja* is rounded. These differences, it is true, may be due to the influence of locality, that is, to the fact that the writer belonged to a different country. But seeing that the position and style of the cave in which

inscription 18 is carved, show that it is not much later than the *chaitya* or chapel-cave to the east of it,¹ it is probably not incorrect to say that inscription 18 is earlier than the five Ushavadāta inscriptions and belongs to about B.C. 50. After 18 come Ushavadāta's five inscriptions 10, 11, 12, 13, 14. All belong to the same time and may be taken to be about fifty years later than inscription 18, that is, about the beginning of the Christian era. After Ushavadāta's five come inscriptions 26 and 27. The *ikāras* in these two inscriptions are like the *ikāras* of Ushavadāta's five, and the style of many of the letters is similar, but the thickening of the heads and the peculiar thinning and thickening of the bodies of the letters is not so noticeable as in Ushavadāta's five. In fact the style of inscriptions 26 and 27 is a mixture of Ushavadāta's five northern and the five southern inscriptions 1, 2, 3, 4, and 5. Still inscriptions 26 and 27 resemble the five northern inscriptions in so many points that they must be taken to belong to the same class and the same time. Next comes inscription 16. It resembles the five northern inscriptions in style, but there is a prime point of difference, namely, that all its *ikāras* after going up turn off in front. It may be of the same time as Ushavadāta or a little later; it cannot be much later. Like 26 and 27 inscription 6 is a mixture of the northern and southern styles. Many of the letters are in the southern style and as in the southern style the tops are not triangularly developed, but its *ka* and *ta* are like those in the other inscriptions of the second class. The ten inscriptions of class II. therefore vary from B.C. 50 to about the beginning of the Christian era.

The letters of the thirteen inscriptions of class III. (19, 25, 1, 2, 3, 4, 5, 21, 24, 17, 8, 9, and 7) differ from those of the inscriptions of the second class, in being simpler and without the peculiar thinning and thickening of the second class. This may be called the southern style, as it is from the south that the letters of these thirteen inscriptions are derived. Inscription 19, the first of this third class, is no doubt a little later than the inscriptions of the first class. The lower parts of *ma* and *va* are flat instead of round; and both the upper parts of *pa*, *la*, *sa*, and *ha* go up to the same level, while before one was lower than the other. This is not a great change and may be simply due to a difference in the country of the writer. The first and last inscriptions over the statues in the back wall of the Nānāghāt rest-chamber are much like the Nāsik inscriptions of the first class, while the inscription over the second and third statues, though certainly contemporary with the other two, is much like this inscription. The difference may simply be in the way of writing. Inscription 19 may, therefore, be only a little later than the inscriptions of the first class, or about B.C. 50. Inscriptions 25, 1, 2, 3, 4, and 5 are all of Pulamāvi's time (A.D. 5-27) and they are no doubt later than 19. Their *ga* is more rounded; *gha* has become flat at the base instead of round, and all its strokes go up equally high; the lower parts of *cha*, which originally were irregularly round, are now pointed; *da* which in inscriptions of the first class

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¹ See below pp. 625-626.

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resembles Asoka's *da*, has its lower part turned much to the right instead of going straight down; the lower parts of *pa*, *ya*, *la*, and *ha* have become flat instead of round; and the *ikára* stroke, which was originally only slightly turned, now turns much backwards as it goes up. A comparison with inscription 19 would make these six inscriptions (25, 1, 2, 3, 4, and 5) about fifty years later, that is, about the beginning of the Christian era. Of inscription 21 only a few letters are preserved. It is difficult to say anything regarding its date, but the form of the letters is southern, differing from Nahapána's. Its *i* (𑀓) has three strokes instead of the usual three dots, which would tend to show that it belongs to about the same time as Puṣumávi's inscription (25) in which also 𑀓 is shown as three strokes. It is probably of about the same date (B.C. 5-A.D. 17) as Puṣumávi's inscriptions (1, 2, 3, 4, 5, 25) but the bottom of its *ya* is not flat but rounded, which suggests that it may be a little earlier. After 21 comes inscription 24 of Gautamíputra Yajñasrí Śítakarṇi (A.D. 35-50). Its letters beyond doubt are later than Puṣumávi's. The lower horizontal base line of *na* and *ṇa* bonds slightly lower down on either side; *ta* is like the later *na*; and the lower part of *da* goes a little more to the right. These peculiarities show that inscription 24 is undoubtedly later than Puṣumávi's, though after no great interval. The letters of inscription 17 are similar, but its *da* and *sa* appear to be a little earlier than those in inscription 24. It may be of the same time or a little earlier; there is not much room for difference. Inscriptions 8, 9, and 7 are in the same style of letters as 24, and all are probably of the same age. The dates of the thirteen inscriptions of class III. (19, 25, 1, 2, 3, 4, 5, 21, 24, 17, 8, 9, and 7) therefore vary from B.C. 50 to A.D. 50.

Class IV. has only one inscription No. 15. The letters are not in the southern style but belong to the style of Ushavadáta's inscriptions, and are later than them. In form they greatly resemble the letters of Rudradáman's Gírnár inscription (Kshatrapa era 72 or about A.D. 16) or are perhaps a little later. The difference in time between inscription 15 and Ushavadáta's inscriptions appears to be about 100 years. Inscription 15 may therefore be assigned to the beginning of the second century after Christ.

Class V. has only one inscription No. 23. It belongs to the time when changes were made in cave XX. In the form of its letters it is the latest of all Násik inscriptions and much resembles the letters of the oldest Chalukya copper-plates or some Valabhí inscriptions of the fifth or the beginning of the sixth century.

This paleographic evidence seems to show that the Násik inscriptions vary from about B.C. 100 to about A.D. 500 or a little later. The last date, we know, does not record the making of a cave, but refers to additions and alterations. The paleographic evidence therefore seems to show that all the caves, except XV. and XVI., were made between B.C. 100 and A.D. 50. Caves XV. and XVI. have no inscriptions, but the style of their sculptures much resembles the style of the additions in cave XX., which inscription 23 shows to belong to the fifth or the beginning of the sixth century. Caves XV. and XVI. therefore belong to that time.

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Násik inscriptions hold a high place among Western India

cave inscriptions on account of the importance and the amount of the historical information which they supply. Though they do not supply a connected historical record, they give detached items of information, which, with the help of probable conjectures, throw light on the history of Western India between B.C. 100 and A.D. 100.

According to the paleographic evidence the kings mentioned in the cave inscriptions come in the following order :

- (1) KANHA OR KRISHNA.
- (2) HAKUSIRI OR HAKUSRÎ.
- (3) NAHAPÁNA.
- (4) GAUTAMÎPUTRA SÁTAKARNI.
- (5) VÁSISHTHÎPUTRA PUZUMÁVI.
- (6) GAUTAMÎPUTRA YAJÑASRÎ SÁTAKARNI.
- (7) MÁDHARÎPUTRA SIVADATTA.
- (8) ISVARASENA.

The first of these is Krishna. The chief ground for placing Krishna first is that the form of the letters in inscription 22, in which his name occurs, is older than the form of the letters in any other Násik inscription in which the names of kings occur. Inscription 22 describes Krishna as belonging to the Sâtaváhana race. Of the Sâtaváhana dynasty the only historical written record is in one of the Nánághát inscriptions in West Poona.¹ The inscription over the first of the nine statues on the back wall of the Nánághát rest-chamber contains the words *Ráya Simuka Sâtaváhano Sirimáto*, that is The illustrious king Simuka Sâtaváhana. The inscription over the second and third statues gives two names, king Sâtakani and queen Náyaniká. The inscription over the fourth statue is prince Bháya. Then follow traces of two statues the inscriptions over which are entirely lost. The inscription over the seventh statue is *Maharathágrianka Yiro*. The eighth and ninth statues are lost but the inscriptions over them read prince Hakusiri and prince Sâtaváhana. Statues such as these in the Nánághát rest-chamber² generally represent the person by whom the work is done, and his parents, brothers, and sons. When, as in the Nánághát chamber, there are several statues, they must be arranged in accordance with age, the eldest holding the place of honour. Following this rule the parents of the donor would come first, then the donor, then his brothers, and then his sons. Applying this rule to the Nánághát statues, the first or Simuka Sâtaváhana would be the founder of the family; the next, king Sâtakani, would be his son, and Náyaniká, the first to his right, would be Sâtakani's wife. As he is called king, Sâtakani must have succeeded Simuka Sâtaváhana. The next is Kumára Bháya, who cannot have been king as he is called *kumára* or prince; but the fact that he is mentioned shows that he was a person of importance. As the two next statues (5 and 6) and their inscriptions have disappeared a conjecture must be made.

¹ Since his paper on the Nánághát statues (Jour. B. B. R. A. Soc. XIII. 311) was published, Pandit Bhagvanlal has again (1881) visited the Nánághát and minutely examined the inscriptions and the order of the statues. Compare Bombay Gazetteer, XIV. 287-291.

² Compare the statues of Vimalsháh (A.D. 1209) and his family in the Jain temple of Vrishabhadeva built by him on Mount Abu. Tod's Western India, 107-108; Rajputána Gazetteer, III. 150, 155.

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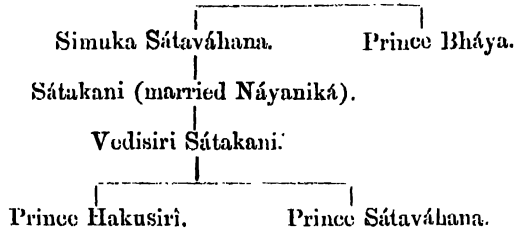
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Their inscriptions show that the three statues which follow (7, 8, and 9) are not kings; one is an officer and the others are princes. Bearing the Indian practice in mind it is improbable that there should be no statue of king Vedisri who, as is recorded in the great inscription, made the Nánághát cutting and the rest-chamber. On this ground statues 5 and 6 may be taken to be Vedisri and his wife. The three following statues (7, 8, 9) will then be Vedisri's minister for Maháráshtra, who finished the Nánághát cutting, and Vedisri's two sons. The following will then be the genealogy :



This Nánághát inscription gives the only continued historical record of the Sátaváhana family. The Bhágvata, Matsya, Váyu, and Vishnu Puráns all mention Sátakani and other names which Professor Wilson has identified with names of later kings of this dynasty, and this identification has been accepted. The Puráns call the Sátaváhanas Ándhras and Ándhrabhrityas, names which nowhere occur in any known inscription of the Sátaváhana dynasty. The great Nánághát inscription calls the father of Vedisri *Angiya kulavardhana*, that is propagator of the *Angiya* family. This may be an older name of the dynasty, and be derived from the fact that they came from Anga¹ or north Behár. They may afterwards have been called Sátaváhanas from some famous king of that name. The Puranic Ándhra or Ándhrabhritya may either be a name by which they were locally known or a name which was given to them in later times.

Though by themselves Puranic lists are not trustworthy, all probably contain a certain amount of historical fact and may be used as evidence when they fit with facts established from other sources. Dr. Bühler has suggested² that Simuka, the first statue in the Nánághát chamber, is Sisuka, the first name which occurs in the Matsya Purán list. This suggestion seems probable and is supported by the consideration that the *Sipraka* of the Vishnu, the *Sindhuka* of the Váyu, and the *Sisuka* of the Matsya Puráns appear to be all corruptions of the Nánághát name Simuka, arising from a misreading of the letter *nu*, a mistake which seems to have been made about the fourth or fifth century. At that time *nu* might be read either as *pra*, *shu*, or *dhu*, and each Purán-writer adopted the reading he thought best. And as *Sishuka* and *Sidhuka* seemed meaningless names they were changed into *Sisuka* and *Sindhuka*.

Among the names that follow Simuka in the Puranic lists the

¹ Anga is the old name of Behár north of the Ganges between Chhapra and Bhágalpur.

² Letter to Pandit Bhagvánlál.

only one that agrees with the Nánághát names is Sátakani (Sk. Sátakarni), the third king according to the Puráns.

From the form of the letters the Krishna of Násik inscription 22 can have lived at no great interval of time from the date at which the Nánághát inscription was carved. The Puráns place a Krishna second in the list and call him the brother of the first Simuka Sátaváhana. This seems not impossible. The omission of his statue in the Nánághát chamber may be due to his having been the brother of Simuka, as copper-plate and other inscriptions not unusually omit to mention brothers. If this supposition is correct Sri Sátakarni cannot be the son of Krishna, as it is unlikely that he should make a statue of his grandfather and leave his father unrepresented. At the same time if Simuka Sátaváhana was the founder of the Sátaváhana dynasty Krishna cannot be his brother as in the inscription he is called of the Sátaváhana family, a phrase which could not be used of the brother of the founder of a dynasty. But the fact that the Puráns mention that Krishna succeeded his brother, while the other successions are all from father to son, makes it probable that Krishna was actually the brother of Simuka. If this is so the original founder of the family may have been not Simuka but an older king of the name of Sátaváhana, though it is also possible that Sátaváhana may be the name of the family which like Sátakarni, afterwards came to be used as a personal name.

Of the kings mentioned in the Násik caves, on the evidence furnished by the style of inscription 19 in which his name occurs, Hakusri comes next in order of time to Krishna. King Hakusri may be the prince Hakusiri of the Nánághát inscription after his accession to the throne. Except from the form of their inscriptions there are no materials from which the age of these early Andhra kings can be determined. The only historic record that throws light on the subject is the great Hathligumpha inscription of king Kháravéla at Udayagiri near Cuttack. This inscription gives a history of king Kháravéla's reign year by year. Line 4 contains the following record: *Ditiya cha vasa abhitayitá Sátakani pachhimadisam haya-gaja-nara-radhabahulam dudam pathápuyati*, that is 'In the second year (after Kháravéla's installation as king) Sátakani protecting the west sends wealth consisting chiefly of horses, elephants, men, and chariots.' In the thirteenth year of his reign king Kháravéla records the making of pillars and other works at Udayagiri, and gives as the date of the making of the work, and also it may be assumed of the writing of the inscription, *Panantariya sathivasasate rájamuriyakále vochhine cha choyatha agasatikuriyam*, that is 'In the one hundred and sixty-fifth year of the Maurya rule, after one hundred and sixty-four years had passed away.' This, deducting the eleven years between the two events, places Sátakani's date at 154 of the Maurya era of Kalinga. The question arises whether this era should be taken to begin with Chandragupta the founder of the Mauryas or with Asoka his grandson. As no inscription has yet been found dated in the Maurya era no help can be received from that quarter. Kháravéla's inscription is from Kalinga. In his thirteenth edict Asoka says

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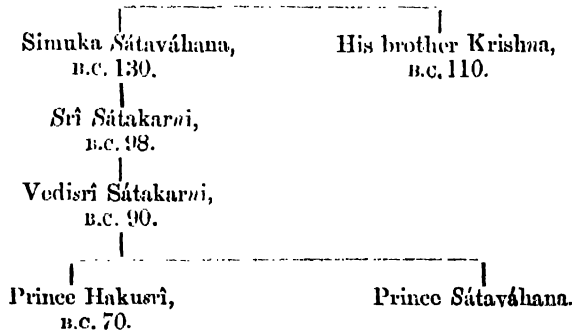
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that he took Kalinga in his eighth year after the massacre and bloodshed of millions of men for which Asoka expresses sorrow, consoling himself with the thought that the bloodshed was followed by the spread of religion. So great a victory forms a suitable epoch for the establishment of the Mauryan era in Kalinga, and it seems probable that Kháravéla's inscriptions is dated in this era. The date of Asoka's installation has not been definitely settled, but General Cunningham's, which is the most probable calculation, gives about B.C. 260. Adopting B.C. 260, the eighth year after Asoka's installation, in which Kalinga was conquered and the local Mauryan era perhaps established, would be B.C. 252. Deducting from this the one hundred and sixty-five years mentioned in Kháravéla's inscription B.C. 87 would be the date of the thirteenth year of Kháravéla's reign. As his connection with Sátakani is eleven years earlier Sátakani's date will be B.C. 98.

As the Puráns have more than one Sátakarni, it is hard to say to which Sátakani Kháravéla's inscription refers. Judging from the sameness in the forms of the letters in the Nánághát and Hathigumpha inscriptions, he appears to be the Siri Sátakani of the Nánághát inscriptions and Sri Sátakarni the third in the Puránic lists. This would place Simuka Sátaváhana, taking him about twenty-five or thirty years earlier, about B.C. 130. Taking Krishna to be Simuka's brother, he would come about B.C. 115; Vedisri, Sri Sátakarni's son, would fall about B.C. 90; and prince Hakusrí about B.C. 70. The following would be the genealogical table :



Judging by the style of the inscriptions the king who comes next in order of time to Hakusrí (B.C. 70) is Nahapána who is called a Kshatrpa or Satrap of the Kshaharáta dynasty. There are three reasons for placing Nahapána before Gautamîputra and after Hakusrí. The letters in his inscription are of a form which falls between those of the Gautamîputra (2-5) and the Hakusrí (19) inscriptions; the inscriptions in which Nahapána's name occurs are in a cave which both from the style of its architecture and its position seems to be older than Gautamîputra's cave; Gautamîputra calls himself the exterminator of the Kshaharáta dynasty.

There are four sources of information regarding Nahapána : three inscriptions of his son-in-law Ushavadáta (10, 12, 14) and two (11, 13) of his daughter Dakshamitrá, all in Násik cave X; an inscription

(13) of Ushavadāta in the great Kārle cave; an inscription (25) of Nahapāna's minister Ayama at Junnar; and Nahapāna's coins which have been found in Kāthiāwār and in Nāsik. In his Nāsik inscriptions (Insc. 14, l. 3) Ushavadāta describes himself as a Saka and the son-in-law of Kshaharāta Kshatrapa Nahapāna (Insc. 10, l. 1). Ushavadāta's father's name was Dinika (Insc. 10, l. 1), and his wife, who (Insc. 11, l. 1; Insc. 13, l. 2) calls herself the daughter of the Kshaharāta Kshatrapa Nahapāna, was Dakshamitrā. Ushavadāta made many gifts both to Brāhmins and to Buddhists. He made steps to the river Bārnāsī, probably the Banās in Pālanpur; fed hundreds of thousands of Brāhmins every year; gave in marriage eight wives to Brāhmins at Prabhās or Somnāth-Pātan in Kāthiāwār; built rest-houses and alms-houses at Broach, Dasor in Mālwa, Sopāra near Bassorin, and Govardhana near Nāsik, and also provided gardens and wells; made charity ferries over the Tāpti, Ambika, Kāveri, Pār, Dananganga, and Dāhānu rivers between Surat and Dāhānu, and rest-houses and bathing-places on the river-banks; gave 32,000 cocoanut trees in Nārgol village near Umbargaon in Thāna to an order of mendicants living at Pinditakāvada (?), Govardhana, Suvarnamukha (?), and Rāunkund in Sopāra. He also, after bathing at Pushkarā lake in Rajputāna, gave 300,000 cows and a village (Insc. 10, l. 2-5). He made the gift of a village to the Kārle monks and built cave X. at Nāsik and gave a field and money for the maintenance of the monks who lived in the cave.

From the above it appears that the places at which Ushavadāta made gifts of a kind which implies political control are nearly all on the coast of Western India between Broach and Sopāra. Except the grant of a village near Kārle, the gifts made above the Sahyādri do not imply territorial possession or control; and the gifts made at Prabhāsa or Somnāth in South Kāthiāwār and at Pushkarā lake in Rajputāna are such as might have been given had Ushavadāta visited those places as a pilgrim. Ushavadāta seems to have been Nahapāna's governor of South Gujarāt and the North Konkan coast from Broach to Sopāra. That he was not independent appears from the fact that he does not call himself king, and from his own statement (Insc. 10, l. 5) that he went to Mālwa at the order of some one, probably Nahapāna, whom he calls the lord, *bhattāraka*.

The date at which Ushavadāta made Nāsik cave X. is not given in the great inscription 10, but in a grant made to the cave (Insc. 12) three dates are given: 41 when he promised a gift of 70,000 *kārshapānas*; 45 when he fulfilled the promise made in 41; and 42 when he made other money grants to the cave. As this inscription is in the cave and records grants made in connection with the cave, cave X. must be older than the year 42. Ushavadāta must therefore have been alive and old enough to govern a province between 41 and 45, and as during those years his father-in-law was apparently living, there can have been no great difference in age between them.

The Junnar inscription shows that in the year 46, or nearly the same time as Ushavadāta, Ayama who calls himself Nahapāna's

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minister made the grant of a porch in a cave at Junnar. Ayama sounds like a non-Indian name. He was probably Nahapána's officer in charge of the country above the Sahyádris as Ushavadáta was of the country between Sopára and Broach.

The evidence from Nahapána's coins is from four in the writer's possession of which two were found in Násik and two in Káthiáwár. Like the Káthiáwár Kshatraps coins, on the obverse is a head surrounded by a legend in later Greek characters, like those of the coins of Azes (B.C. 50) but more corrupt. On the reverse, instead of the *chaitya*-like three-half-circle symbols of the Káthiáwár Kshatraps, Nahapána's coins have an arrow and a Greek thunderbolt. Round the two symbols are legends in Indian and Baktrian Páli 'Of King Kshaharáta Nahapána,' the Indo-Páli legend being *Rájño Kshaharátasa Nahapánasa*, and the Baktro-Páli, which is rather corrupted, *Raño Chhaharátasa Nahapánasa*.

Nahapána's coin is much like that of Chashtana the founder of the Káthiáwár Kshatraps. The only difference is in the way of wearing the hair and in the headdress. The back hair in Nahapána's coin appears short, while in Chashtana's coin the back hair, as in Parthian coins, is arranged in parallel horizontal braids. Again Nahapána's headdress is like a cap, a slightly inaccurate copy of the Parthian headdress, with toothlike braids of hair in front. Chashtana's headdress is a plain cap and no hair is shown in front. So far as it is visible the Greek legend on the obverse of both coins looks almost the same and appears to read like Vonones. Both have on the reverse the Baktro-Páli legend with the Indo-Páli legend which proves that both were Satraps or viceroys of the same king and were originally connected with Upper India.¹ At the same time they seem to have belonged to different families. Násik inscriptions 10 and 12 of his son-in-law and 11 and 13 of his daughter describe Nahapána as Kshaharáta Kshatraps Nahapána, which may either mean Nahapána the Kshatraps of an overlord named Kshaharáta or the Kshatraps Nahapána of the Kshaharáta family. On the other hand his coin has *Rájño Kshaharátasa Nahapánasa*, that is, Of king Kshaharáta Nahapána. Though he is not called a Kshatraps on the coin, he is so called in the inscriptions; while the legend on the coin makes it clear that the overlord supposition cannot stand, that Kshaharáta can here be merely an attribute, and is probably the name of his family. The legend on Chashtana's coins does not call him Kshaharáta, and in inscriptions and coins of Chashtana's successors the Káthiáwár Kshatraps, the title Kshaharáta does not occur. This evidence seems sufficient to show that Chashtana and Nahapána belonged to different families. The letters on their coins prove that they were either contemporary or separated by a very short interval of time, and the legends and dress prove that though of different families they were viceroys of the same overlord, one after the other, or contemporary in different parts. The fact that on Chashtana's coin his father Ghshamoticus has

¹ Though he is not called a Kshatraps on his coins, we know from his son-in-law's and daughter's inscriptions (10, 11, 12, 13, 14) that Nahapána was a Kshatraps.

no title shows that Chashtana was not an hereditary but an appointed Kshatrapa.¹

Neither Nahapána's nor Chashtana's coins are dated. But, as has been said above, three dates occur in Násik inscription 12 of Nahapána's son-in-law, and one in an inscription of his minister at Junnar. At the time of all those inscriptions Nahapána was probably alive. The dates extend from 41 to 46, and are simply dated *vase* that is in the year. Though there are no dates on the coins either of Chashtana or of his grandson Rudradáman, Rudradáman's inscription on the Girnár rock in South Káthiáwár gives the date 72, and this has been shown to belong to the beginning of his reign.² All Rudradáman's successors give corresponding dates both in their coins and inscriptions. Their inscriptions also are dated simply *vase* or in the year. They are therefore probably dated in the same era as Ushavadáta's inscription. This era cannot have been started by Nahapána as it is improbable that Chashtana would have adopted an era begun by another Kshatrapa of a different family. The era must therefore belong to their common overlord. Who this overlord was cannot be settled until coins of Nahapána and Chashtana are found with the Greek legend clear and entire. But all the Káthiáwár Kshatrapas have adopted on their coins the Greek legend which appears on the obverse of Nahapána's coins, and this seems to be the name Vonones differently spelt.

The following evidence goes to show that Nahapána and Chashtana were Parthian Kshatrapas: They are called *kshatrapa* which is the Parthian title for governor; their coins closely resemble Parthian coins; the Indian name for Kshatrapa coins was Páruttha or Parthian *drammas*³; and Nahapána's attribute of Kshaharáta seems to be a Sanskritised form of the Parthian Kharaosta.

The Parthian overlord of Nahapána and of Chashtana cannot be identified. According to the present knowledge of the later history of Parthia, which is very incomplete, Mithridates (n.c. 140) is the only Parthian king who is supposed to have invaded India.⁴ The only name found on Indian coins which can be compared with the name of one of the Parthian Arsacidæ is Vonones, a name which appears on several coins of his descendants or subordinates. One such gold coin, found at Kapuredi Gadi near Pesháwar, is now in the writer's possession. It is not a coin of Vonones, but of Spalahora and Spaladagama who appear to be the descendants or subordinates of Vonones. The obverse has the name Vonones in Greek; the reverse has no Vonones but the legend 'Of Spaladagama son of Spalahora' in Baktro-Páli. This leaves no doubt that Spalahora and his son

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¹ Compare Ind. Ant. VII. 258.

² Ind. Ant. VII. 258.

³ Páruttha *drammas* are mentioned in a stone inscription of the twentieth Siláhara king Someshvara (1249-1260) who makes a grant of 162 Páruttha *drammas*. Bombay Gazetteer, XIV. 195. A pot found in the Konkan contained both Gadhaiya and Kshatrapa coins, showing that the Kshatrapa coins called Páruttha *drammas* were long current with the Gadhaiyas, which were simply called *drammas*. Páruttha coins are also mentioned in Jain books.

⁴ Gardiner's Coinage of Parthia in Numismata Orientalia; Rawlinson's Sixth Great Oriental Monarchy, 78.

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Spaladagama were either descendants of Vonones or his subordinates in India. After Spaladagama many Kshatrapa inscriptions and coins have been found. An inscription which I found in Mathura, in the Baktro-Páli character, records the deposit of Buddhist relics and the making of a monastery or *sangháráma* by a daughter of Kshatrapa Rájula. She calls herself the mother of Kharaosti Yuvarája. The inscription mentions other contemporary Kshatrapas; but their date cannot be determined.¹ The letters on Rájula's coin and on the inscription of his son Suda appear to be of the time of Nahapána and the title Kharaosti much resembles the name Kshaharáta.² It is possible that this prince and his father are of the same dynasty as Nahapána, and that the attribute Kharaosti or Kshaharáta may have been sometimes used as a personal name as was the case with Satakarni. From the form of the letters in his coins and inscriptions Nahapána appears to be not much later than Rájula and Suda who ruled in the North-West Provinces, and it seems probable that about Nahapána's time the Kshatrapas came south and overran Maháráshtra and part of Western India.

No evidence is available to determine the dates of Rájula and Suda; the only dated inscriptions are those of the Western India Kshatrapas, Nahapána and Chashtana and his successors. The era cannot be settled till more light has been thrown on Parthian history. This much seems almost certain that the overlord or founder of the Kshatrapas was one Vonones who was either a Parthian king or a Parthian adventurer. The date on Kshatrapa coins and inscriptions is of this Parthian overlord who probably established his era after gaining some great victory in India. But as all known Parthian and Kshatrapa records are silent on this point, the only sources from which the date of this era can be approximately determined are, either the records of dynasties who ruled at the same time as the Káthiáwár Kshatrapas, or political changes during the time of the Gupta and Valabhi kings.

As the Kshatrapas were driven from Málwa and Suráshtra by the later Guptas, the date of the Gupta conquest must approximately correspond with the date of the last of the Kshatrapas. Among Gupta kings the fourth Samudragupta (about Gupta era 60 or A.D. 227) seems not to have held Málwa or Suráshtra. In the list of subject countries on his Allahabad pillar the names of Málwa and Suráshtra do not appear. The Málwa kings Ábhira and Yaudhheya and Mádraka are referred to as respecting the Guptas, but not as their subjects. The Guptas therefore did not then hold Málwa and, no coin of Samudragupta has been found either in Málwa or in Káthiáwár. But his son Chandragupta Vikramáditya made an expedition against Málwa. An inscription of his time in the

¹ This is an important inscription, which the Pandit hopes to publish separately.

² The Pandit has received from General Cunningham a coin of Kshatrapa Kharaosta which on the obverse has the Greek legend 'Xarakhustri Satrapei Artayoy,' and on the reverse the Baktro-Páli legend 'Chhatrapasa Kharamostasa Artasaputasa.' The explanation may either be that the Yuvarája or prince Kharaosti of the Mathura inscription afterwards became a Kshatrapa and struck this coin, or, and this is more probable, the two are not identical and Kharaosti is only a patronymic or tribal name meaning 'of Kharaosta,' Kharaosta being either the name of his father or of his family.

Udayagiri cave near Bhilsa records its construction by a poet from Pátaliputra who had come to Udayagiri with Chandragupta. This shows that Málwa and with it Suráshtra¹ were conquered about the time of Chandragupta II. And this is supported by a copper-plate of a Deccan branch of the Gupta dynasty who claim descent from Chandragupta Vikramáditya of Ujjayini.² In another cave at Udayagiri is an inscription in the Gupta year 82 and this is approximately the date of the conquest of Málwa by the Guptas. Chandragupta's reign ended about 96, as it appears from an inscription in Garhiwa twenty-five miles south-west of Allahabad that in 98 his son Kumáragupta was reigning.³ Thus, as the Guptas are known to have been conquering near Bhilsa in 82, allowing a few years for the spread of their power to Ujjayini, the date of the Gupta conquest of the Kshatrapas may be estimated at Gupta 90.

The date of Chashtana, the founder of the Kshatrapas, can be approximately fixed, though it is not given on his coins. The Gírnár inscription of Rudradáman, the grandson of Chashtana, is dated 72 and belongs to the beginning of his reign.⁴ As his coins are scarce the reign of Jayadáman the father of Rudradáman was probably short. Estimating it at ten years the end of Chashtana's reign would come to 60 of the era to which Rudradáman's date belongs. As Chashtana raised himself to power as a Kshatrapa he was probably an elderly man when he began to reign. Granting him a reign of ten or fifteen years, the date of the establishment of his power may be estimated between 45 and 59. Assuming 45 as the initial date, there is up to Kshatrapa Visvasena, whose coins are dated 221, an unbroken list of Kshatrapas lasting over 176 years. These kings had their capital at Ujjain, and their sway extended over Málwa and over Suráshtra where they had a viceroy.⁵ After Visvasena (221), the last of the unbroken line of Kshatrapas, a few coins occur. But it is not possible to make out from them a complete list of the later Kshatrapas, either because a full set of coins has not yet been found, or, and this is more probable, the series was broken by one of the political revolutions which often occur in a declining dynasty. As it is, the first in this broken list is Rudrasimha son of Jivadáman whose coin is dated 230. Jivadáman is not called a Kshatrapa. The next is Rudrasimha's son

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¹ Besides Skandagupta's inscription on the Gírnár rock, their coins show that the Guptas were ruling in Káthiáwár between the time of Chandragupta II. and his grandson Skandagupta. Chandragupta's coins are very scarce. Those of his successor Kumáragupta, though rare in Cutch, are found in large numbers and of various types in Káthiáwár; while the coins of Skandagupta are found only in Cutch and there in various types. The explanation of this seems to be that Káthiáwár fell to Chandragupta in the latter part of his reign; that Kumáragupta reigned all his life in Káthiáwár but did not hold Cutch; and that while Skandagupta added Cutch to his dominions and had a new type of coins of his own current there, the coins of his father Kumáragupta continued to be used in Káthiáwár.

² Mr. Hope's Dhárwár and Mysore.

³ General Cunningham's Report, III. 55. General Cunningham reads 86 and believes the name to be Chandragupta, but the correct readings as the writer found them are Kumáragupta and 98.

⁴ Ind. Ant. VII. 259.

⁵ Rudradáman's Gírnár inscription says that he had a Pahlava viceroy in Káthiáwár. Ind. Ant. VII. 257, 263. Ptolemy (A.D. 150) calls Ujjain the capital of king Chashtana.

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Yasodáman whose coins have been found dated 238 and 240. After Yasodáman come coins of Rudrasena dated 270 (?), 291, 292 and 294, and bearing with his legend the name of his father Svámi Mahákshatrapa Rudradáman.¹ After Rudrasena, coins have been found with the names of two more Kshatrapas Satyasena and his son Rudrasena, both of whom call themselves Mahákshatrapas. These coins are without date.²

Of these later Kshatrapas Rudrasimha may be the successor of Visvasena, the last of the unbroken line, Rudrasimha's father, who is called Jivadáma in the coin, being not of the family but perhaps a son-in-law and Rudrasimha the son of Visvasena's daughter. Thus we have a succession of coins from Chashtana up to 292. There are two more Kshatrapas, Satyasena and Rudrasena, whose coins, as mentioned above, bear no date. Taking about twenty-five years for these two Kshatrapas the last Kshatrapa may be placed at about 315. This must correspond approximately with Gupta 90, the date of Chandragupta Vikramáditya's conquest of Ujjain and Suráshtra, and therefore

- 315, the last Kshatrapa date,
- 90, Chandragupta's conquest of Málwa and Suráshtra, gives
- 223, the beginning of the Gupta era according to the Kshatrapa date. Deducting from this
- 167, the approximate beginning of the Gupta era in Christian date,³ leaves
- 56 that is the beginning of the Kshatrapa era is B.C. 56 which corresponds to the Vikrama Samvat.

If the beginning of the Kshatrapa era is B.C. 56, the beginning of Chashtana's reign will be B.C. 10. As the latest available date of Nahapána's reign is 46 or B.C. 10, a reign of about thirty years would place his accession at about B.C. 40.

The next Násik inscription after Nabapána is the great inscription 2 in cave III. It gives the names of two kings Gautamîputra and Vásishtîputra Pu/umávi. It is not easy from their dates to determine which of the two is the earlier. In the Puráns Gautamîputra comes first. Inscription 2 records that in the 19th year of Vásishtîputra Pu/umávi, Gautamî Bálasrî, the mother of Gautamîputra, made the great cave, and inscription 3 records that in the same year Vásishtîputra Pu/umávi made a grant of a village. In inscription 4, in the same cave, Gautamîputra makes a grant in the year 18 and in inscription 5 Gautamîputra's queen makes a grant in the year 24. In inscriptions 1 and 24 the sixth and second years of Pu/umávi are mentioned, and Kárlé inscriptions 14 and 20 give the years 7 and 24 of Pu/umávi. The question remains to whose reign does the initial date of this era belong. Continued dates 'of Pu/umávi' are recorded from 2 to 24, while in one instance

¹ Rudradáman's coins, if found, may fill the long gap between 240 and 270. He must have been an independent ruler as he is styled Mahákshatrapa.

² On one of these coins the figures 312 may be dimly traced.

³ A.D. 167 has not been finally accepted as the beginning of the Gupta era. This date has been proposed by General Cunningham, and, for reasons which he cannot detail here, the writer is inclined to accept it approximately.

Gautamîputra gives the date 18 but not as 'of Gautamîputra,' nor does his date appear anywhere before 18. Thus Gautamîputra Śātakarnî comes in the reign of Puṣumāvi, and it is clear that Gautamîputra uses Puṣumāvi's date. If Gautamîputra was the father of Puṣumāvi, it is curious that he should use his son's date. At the same time it is difficult to believe that Gautamîputra was the successor of Puṣumāvi as Gautamîputra is styled 'King of Kings' in an inscription bearing Puṣumāvi's date 19 when apparently Puṣumāvi was reigning and continued to reign till 24. If Gautamîputra was the father of Puṣumāvi it is contrary to all Indian precedent that Puṣumāvi should use his own era while his father was still alive, and inscription 4 shows that Gautamîputra was alive and making grants in the year 18. Again, supposing that Gautamîputra was the son of Puṣumāvi he must have been installed during the lifetime of his father and have used his father's date. Gautamîputra was a great king and gained many victories. He probably died after the year 18, during the lifetime of his father who lived at least till 24 in which year a grant of Gautamîputra's queen, probably his widow,¹ is recorded. But to this view there are two objections. The Purāṇs mention Puṣumāvi after Gautamîputra; and there is the more serious objection that in the year 19 (Inscription 2) Gautamîputra's mother calls herself (Inscription 2) the mother of the great king and the paternal grandmother of the great king, showing that her son Gautamîputra and her grandson, presumably Puṣumāvi, were both great kings. The only solution which can be offered of this difficulty is that Puṣumāvi the son and Gautamîputra the father were reigning together; that Puṣumāvi was a victorious prince who was entrusted with sovereignty during his father's lifetime, and used his own dates; that Gautamîputra was living till the 18th year of his son and died soon after; and that it was because of his father's recent death that in his 19th year in inscription 3 Puṣumāvi calls himself the now king or *navanarasvāmî*. More information is required before final conclusions can be formed.

The long account of Gautamîputra's greatness in inscription 2 states that his rule extended over Asika, Susaka, Mudaka, Surāshtra, Kukkura, Aparānta, Anupa, Vidarbha, and Ākarāvanti; that within the limits of his possessions were the Vindhya, Rikshvat, Pāriyātra, Sahya, Krishnagiri, Mancha, Srīsthāna, Malaya, Mahendra, Shadgiri, and Chakora hills²; that he destroyed the Śakas, the Yavanas, and the Pahlavas; that he extirpated the Kshaharāta race and re-established the Śātavāhana family. The last attribute, that he was the re-establisher of the Śātavāhana race, must have been assumed by him after his victories over Nahapāna. There does not appear to be any great exaggeration in this account of the extent of Gautamîputra's power. At the Amravati tope, about seventy miles west of the mouth of the Krishna, Dr. Burgess has found an inscription of Puṣumāvi which

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¹ That the queen was probably a widow in the year 24 appears from inscription 5 where the queen calls herself the great queen, *mahidevi*, of king Gautamîputra Śātakarnî but omits the auspicious title *siri* before Śātakarnî, a title which invariably accompanies Gautamîputra in inscriptions 2 and 4 and Puṣumāvi in inscriptions 1, 2, 3, and 25.

² See below p. 633.

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shows that the description does not err in including Mahendra or Ganjám in his territories. The Malaya and Srisaila mountains show that his rule stretched south to Maisur and Malabar; that he held Aparánta, that is the North Konkan including the Sahyádrí passes, is proved by this and other Násik inscriptions, and by two inscriptions at Kárle. Asika, Susaka, and Mudaka are tribal names. The rule of the Asikas, that is the Arsacidæ or Parthians, probably extended over the south of Sind¹; and the Susakas, that is the Sakas of the Su or Yuetchi tribes, must have begun making conquests at that time in Upper India. The position of the Mundakas cannot be settled. They were probably neighbours of the Asikas and Susakas as the three are named together. The mention of Kukkura, Ákurávanti, and Vidarbha shows that Gautamíputra held Málwa and Berar and as far north as the country between the Ganges and Jamuná. It is not necessary to suppose that the whole of this territory was subject to him; in some cases his boast may have been justified by a single victory, perhaps even by an invasion unattended by victory. The third title to which he lays claim is that he conquered the Sakas, the Yavanas, and the Pahlavas. Their mention in the inscription shows that these three were powerful tribes. The Sakas are known to have been in Western India before the time of Pu/umávi. Ushavadáta calls himself a Saka and Nahapána his father-in-law probably belonged to the same tribe. The Yavanas were Baktrian Greeks, and that there were Yavanas in the Deccan appears from the cave inscriptions, especially at Junnar.² The Pahlavas or Persians must at this time have been in Upper India. Rudradáman's (A.D. 16-44) Káthiáwár viceroy was a Pahlava, and a Hinduised Pahlava dynasty reigned in Kánci or Conjeveram about the sixth century. The last two attributes show that by exterminating the Kshaharátas Gautamíputra increased the fame of his own Sátaváhana dynasty. The only known Kshaharátá king is Nahapána, and the letters of the inscriptions of the two rival dynasties also show that the difference is due to the writers being of different countries rather than to any difference of time. Gautamíputra seems either to have deprived Nahapána himself of his sovereignty or to have driven away Ushavadáta. There seems to be little doubt that Pu/umávi came from the east, and effaced the power of the Kshaharátas about the end of or just after the end of Nahapána's reign. And as this victory may reasonably be assumed to have taken place in Pu/umávi's youth, in the tenth or twelfth year of his reign, Gautamíputra's reign would begin about five years after 46, the last year of Nahapána who it is probable was then old. Gautamíputra would then fall about B.C. 5, and Pu/umávi from about B.C. 5 to A.D. 17. As Chashtana seems to have ruled from 45 to 60 of the Kshatrpa era, his reign will fall between B.C. 11 and A.D. 4. This puts both of these kings about 150 years earlier than Ptolemy who calls Ujjain the capital of Chashtana and Paithan the capital of Pu/umávi. This difficulty may be explained by supposing that as they were famous kings the cities continued to be called their capitals after the close of their reigns.

¹ McCrindle's Periplus, 108.

² Arch. Sur. Separate Pamphlet, X. 32, 43, 55.

The next king mentioned in the Násik inscription is Yajnasrî Sâtakarnî Gautamîputra. Inscription 24 at Násik is dated in Yajnasrî's seventh year and an inscription in Kanheri Cave LXXXI. is dated in his sixteenth year.¹ The letters of his inscription are slightly more modern than those of Pu/umávi's. Nothing in the inscriptions shows in what relation Yajnasrî and Pu/umávi stood to each other. The coin found in the burial-mound at Sopára near Bassein shows that Yajnasrî's father's name was Chatarapana. The Vishnu Purán has two kings between Pu/umávi and Yajnasrî, the Bhágavata Purán has one, and the Váyu Purán has none. The name in the Bhágavata Purán is Medasiras.² It is not easy to fix the interval between Pu/umávi and Yajnasrî. The style of Yajnasrî's coin and the mention of a Sâtakarnî in Rudradáman's Girnár inscription support the view that they were contemporaries.³ The date 72 in Rudradáman's Girnár inscription does not belong to the time when the inscription was written, but is the date of the bursting of the reservoir the repair of which is recorded in the inscription. The work is said to have been long neglected. The date of its repair may be any time before 100 as coins of Rudradáman are found bearing date 102.⁴ Taking the repair of the reservoir at the latest at 95, that is A.D. 39, Yajnasrî's date would be about A.D. 3-4, that is about seventeen years later than Pu/umávi. As his name appears on Yajnasrî's coin, Yajnasrî's father Chatarapana must be placed in the interval. But, as has been elsewhere⁵ shown, Chatarapana may be the brother of Pu/umávi, as Chatarapana is called by the same maternal name, Vásithîputa or Vásishthîputra. Yajnasrî would then be the nephew of Pu/umávi.

This evidence supplies materials for the following list of the Sâtavánana kings:

- (1) Simuka Sâtaváhana B.C. 130.
- (2) Krishna, brother of (1) B.C. 110.
- (3) Sri Sâtakarnî, son of (1) B.C. 98.
- (4) Vedisrî Sâtakarnî, son of (3) B.C. 90.
- (5) Ilakusrî and his brother Kumára
Sâtaváhana, sons of (4). B.C. 70.
- (6)
- (7)
- (8)
- (9) (?)
- (10) Gautamîputra B.C. 5.
- (11) Pu/umávi Vásishthîputra B.C. 5 - A.D. 17.
- (12) Chatarapana Vásishthîputra,
brother of Pu/umávi (?) A.D. 30.
- (13) Yajnasrî Sâtakarnî, son of (12) A.D. 35 - A.D. 50.

¹ Bombay Gazetteer, XIV. 177.

² The writer attempted (Jour. B. B. R. A. Soc. XII. 497) to identify Medsiras with Málharîputra whose name occurs in an inscription in Kanheri cave XXXIV., chiefly on the ground that he has a maternal name. A closer examination of Western India inscriptions shows that the use of the maternal name is not confined to the Sâtakarnîs. Private individuals and even Ábhira kings (below p. 624) call themselves by their maternal name. For this reason, unless the actual name is found, it appears unsafe to attempt to identify from a maternal name only.

³ Jour. B. B. R. A. Soc. XVI. 305-306; Bombay Gazetteer, XIV. 332-333.

⁴ Ind. Ant. VII. 257-258.

⁵ Jour. B. B. R. A. Soc. XV. 313-314.

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This gives an interval of about sixty years between Hakusri and Gautamîputra. This interval could include only three or at the most four kings, while the Puránic lists have about ten kings before Gautamîputra. But these six extra Puránic kings must be rejected as, on paleographic grounds, the interval between inscription 2 recording the exploits of Gautamîputra, which is dated in the 19th year of his son Pulumávi or about A. D. 14, and the Nánághát inscription of Vedisri in B.C. 90, cannot be more than 110 years.

It is probable that this list is correct within a margin of twenty years.

The next inscription (15) is of the Ábhira king Isvarasena son of Mádhari and of the Ábhira king Sivadatta. It bears his separate date 9. This inscription shows that a dynasty of Ábhiras ruled after Yajnasri. It is not stated where their capital was or what was the extent of their power. It is possible that they did not rule at Násik, and that their date is inserted because the donor happened to be their subject and therefore inserted his sovereign's date. The letters of the inscription are later than Rudradáman's Girnár inscription which they closely resemble in style.

In Káthiáwár, along with the Kshatrapa coins, a coin has been found differing in name and apparently belonging to a separate dynasty. The type of this coin much resembles the coins of Kshatrapa Viradáman (Kshatrapa era 160, A.D. 104). The coin is dated in a separate era and the legend is, In the first year of the king the Mahákshatrapa Isvaradatta, *Rájno Mahákshatrapasya Isvaradattasya Varshe Prathamé*. Another coin bearing the same legend is dated in the second year of some era or reign. It seems possible that these kings belong to the Ábhira dynasty which is mentioned in this inscription, and that after the decline of the power of the Sátaváhanas an Ábhira dynasty took possession of the Sahyádris and the Konkan, attacked the Kshatrapas, and perhaps held Káthiáwár for a time.

In this connection it is worthy of note that Viradáman, whose coins closely resemble those of the supposed Ábhira king Isvaradatta, does not, like all other Kshatrapas, call himself Mahákshatrapa but only Kshatrapa as though he had an overlord. The Puráns say that after the Andhra kings the Ábhira dynasty ruled. If the Isvaradatta of the coin belongs to the Ábhira dynasty, his date would be about the same time as Viradáman, namely Kshatrapa 160 or A.D. 104, that is he would be about seventy years later than Yajnasri. This agrees approximately with the Puráns as they mention only two Andhra kings between Yajnasri and the Ábhiras.

Order of Caves.

The paleographic evidence given above, the historic evidence deducible from several of the inscriptions, and the relation of the caves to one another, enable us to determine the time and order in which the caves were made. This has the further value of throwing light on the age and the architecture of other Western India caves.

The oldest caves are the *layana* or dwelling-cave XIX. which has an inscription of the Sátaváhana king Krishna and the *chaitya* or

chapel-cave to the west of it. The letters of the inscriptions in these caves are among the oldest in Násik, and, as has been shown above, the dates of Krishna and Haksurí vary from B.C. 110 to B.C. 70. This shows that cave XIX. is the oldest cave in the group and that the earliest excavator on the hill, about B.C. 110, was a minister of religion of Násik. The architecture of cave XIX. agrees with the view that it is the oldest cave in the group. Its style closely resembles the style of the oldest dwelling-caves in Western India such as the *layana* near the Pitalkhora chapel and Ajanta cave XII. In plainness and finish it may be said even to excel the two caves at Pitalkhora and Ajanta. The chapel-cave XVIII. must have followed XIX., as it is probable that the monks would be provided with a residence before they were supplied with a place of worship. As a rule chapels are placed in the centre of cave groups, a practice of which the separate groups at Junnar, with one or more chapels in each, furnish good examples. An examination of the letters of the inscriptions in the Násik chapel-cave is somewhat confusing. Inscription 19 within the cave, which records the making of the cave, belongs to about B.C. 70, while inscription 20 over the doorway of the cave, which records a gift made to the cave, is of about B.C. 100. If 20 were the only inscription, the chapel-cave might be regarded as contemporary with cave XIX., but as the letters of inscription 19 are later, the cave must be taken to be later. The explanation of the thirty years' difference between inscriptions 19 and 20 is probably to be found in the practice of completing a cave so far as it went. Thus the doorway arch and front were probably finished in B.C. 100 when inscription 20 was carved over the doorway; and the whole cave was finished about B.C. 70 when inscription 19 was carved on the pillars inside. There is other evidence that inscriptions were occasionally recorded on caves before they were finished.¹ A typical instance of this practice is the *chaitya* cave in the Ambika group in the Mánmoda hill at Junnar, which, though the inside is unfinished, has in its finished veranda as many as eleven inscriptions recording grants to the *chaitya*. Thus on both paleographic and historic grounds the chapel-cave XVIII. appears to be a little later than cave XIX.

After XIX. and the chapel-cave were completed, caves seem to have been cut on either side as space allowed, and as far as possible close to the chapel-cave. The caves on either side of the chapel-cave follow in order of time. But when a specially large cave had to be made the rule of keeping close to the last cave had to be departed from and suitable places were chosen leaving blank spaces which were afterwards used by the makers of smaller caves. The arrangements for building cave XVII. to the west and cave XX. to the east of the chapel seem to date from the making of the chapel-cave. Steps lead both to XVII. and to XX. from near the chapel-door. These steps begin near the moulding over the doorway of the *chaitya*, which is as long as the façade, and stretch to the door of the *chaitya*. If, at the time of making the front of the chapel-cave,

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¹ See above pp. 585, 587 note 4.

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room had not been left for these stairs, the wall on either side of the chapel-door would have been cut straight down from the moulding instead of, as at present, stopping at the steps. For this reason it seems probable that when the chapel front was made, caves XVII. and XX. were begun. The structure of cave XVII. suggests that the original design was not carried out. It seems to have been intended to make a veranda and a small dwelling-cave, but the design was afterwards changed into a large dwelling-cave with a shrine attached. This change, as has been mentioned in inscription 18, was probably the work of a northerner named Indrāgnidatta. As the inscription records the making of a relic-shrine or *chaitya* within, it seems probable that the veranda was a separate and older work. That cave XVII. is later than the chapel is further proved by its structure. There are cells in its west wall, but in the east wall, which divides it from the chapel, there is only a long narrow benched recess ending in two small cells cut so as not to break into the chapel.

Cave XX. must have been begun about the same time as cave XVII. or perhaps a little later. Its inscription shows that it was finished in the time of Gautamīputra Yajñasrī Śātakarni. We also learn from the inscription that the cave was begun by a monk named Bopaki, and that after lying long unfinished it was completed in Yajñasrī's time. This shows that the excavation is older than Yajñasrī, and the 'long time' suggests that it was begun with cave XVII. or a little later.

Cave XXI. is a dining-hall or *saltra*. It has no inscription, but the fact that part of the partition wall between it and cave XX. is oblique, apparently with the object of not injuring cave XX., seems to show that it is the later cave of the two.

In the row to the west of the chapel or *chaitya* there are three large caves, X. III. and I. This is apparently the order of time as X. and III. have large inscriptions whose palaeographic and historical evidence show that X. is older than III. Cave I. is as large as X. and III. but is unfinished. It has no inscription, but the fact that it is built where it is seems to show that the sites of caves X. and III. were already occupied.

A comparison of the inscriptions in caves XVII. and X. shows that the letters of cave XVII. are older than those of cave X. In point of architecture also cave XVII. is not inferior to cave X. Cave XI. to the east of cave X. is later than X., as a recess in its back shows that it was originally cut so as not to break into the cell of cave X. Caves XIII. and XIV. are broken and have no inscription, but their fine finished style shows that they fall in time between caves XVII. and X. A comparison of their inscriptions shows that cave XII. is later than cave III. XII. was probably cut in a site which had formerly been left vacant as too small for a large cave. The space between caves XIV. and XVII. which had originally been passed over as unfit for caves, was used in the fifth or sixth century to make shrines XV. and XVI.

The caves between X. and III. seem to lie between them also in time. But it can be shown that cave IV. is older than cave III. In caves

like cave III. it is the rule to make two cells facing each other in the end walls of the veranda, but in the veranda of cave III., instead of in the east end wall, a cell has been cut in the back wall, apparently because a cell in the end wall would have broken into cave IV.

Cave IX. is close to the west of cave X. It has no inscription, but its position and the character of the work suggest that it is a little later than cave X.

The letters of the inscriptions in caves VI. and VII. look later than Nahapána (B.C. 10 - B.C. 10) and older than Puṣumávi (B.C. 5 - A.D. 17). But the letters of the inscription of cave VIII. are later than Puṣumávi and resemble the letters of the time of Yajñavalki. It is possible that cave VIII. was cut in a small space left vacant between caves IX. and VII. Caves VII. VI. and V. are all close to one another, which suggests that they are of nearly the same age, and are probably all older than cave IV.

Cave II. is close to the west of cave III. The date in its inscription, the sixth year of Puṣumávi (B.C. 5 - A.D. 17) enables us to determine that it is thirteen years earlier than cave III., which, as its inscription states, was finished and given for the use of monks in the nineteenth year of Puṣumávi. The reason why it breaks the order and does not come before cave III., is probably that cave III. being a great work was begun before the sixth year of Puṣumávi and was not finished till his nineteenth year.

In the row of caves towards the east of the hill, cave XXII. has nothing of interest. From its position it is probably later than cave XXIII. The hill face between XXII. and XXIII. must have been left vacant as unfit for caves. From the remaining sculpture and older traces in its floor and ceiling, cave XXIII. appears to have been made about the sixth century by breaking open several older caves. The age of the original caves cannot be fixed. They probably date between cave XX. (B.C. 50) and cave XXIV. (B.C. 10). The letters of the inscriptions in cave XXIV. show that it must have been made after cave XVII. and a little before Ushavadata's cave X. According to this evidence the caves may be arranged in the following order:

NÁSIK CAVES : PROBABLE DATES AND ORDER IN TIME.

XIX. B.C. 110.
XVIII. B.C. 100-70.

PROBABLE DATE.	CAVES WEST OF CHAPEL- CAVE XVIII.	CAVES EAST OF CHAPEL- CAVE XVIII.
B.C. 50	XVII.	XX. (Begun).
Do. ... ..	...	XXI.
Do.	XIII. XIV.	XXII.
Do. ... ..	...	XXIII. (Original).
About B.C. 10	X.	XXIV.
Do.	IX. XI.	...
Do.	VII. VI. V. XII.	...
...	IV.	...
About B.C. 5 - A.D. 17 ...	II. III.	...
A.D. 40	VIII.	XX. (Finished).
Do.	I.	...
A.D. 400 - 600	{ XV. XVI. II. (Alterations).	{ XX. XXIII. } Alterations.

Chapter XIV.

Places of Interest.

NÁSIK.

Pádu-Lena Caves.

Order of Caves.

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Places of Interest.
NÁSIK.
Páñdu-Lena Caves.
Order of Caves.

The caves may be divided into two groups, one made between B.C. 110 the probable date of Krishna and A.D. 40 the probable date of Yajnasrí Śátakarni, a period of 150 years; the other belonging to the time when Mammá enlarged cave XX. and made a shrine in it and images of Buddha, when cave II. was enlarged and made an image-shrine, when two new shrines caves XV. and XVI. were made, when an image was cut in cave XVII., and when cave XXIII. was made a large place of worship by breaking down the partitions of several older caves. The style of the pillars of these additions especially in cave XX., the images of Gautama Buddha, of Bodhisattvas, and of the Buddhist goddess Tárá, and the letters of inscription 23 which record Mammá's work, show that this second group belongs approximately to about the fifth or sixth century. During this interval of 500 years nothing seems to have been done to the caves.¹ In point of image worship the caves of the first group differ entirely from the caves of the second group. The caves of the first group have no objects of worship except *chaityas* or relic-shrines; while those of the second group, instead of the relic-shrines, have images of Buddha, Bodhisattvas, and the goddess Tárá. This shows that the work in the two periods must have been done by different sects. It is worthy of note that about the time of the second period (A.D. 500) the Ajanta, Kanheri, and Kárlé caves have additions like those made by the later sect at Násik, and the inscriptions of the second period in those caves are of the same date as inscription 23 at Násik. Their language too is Sanskrit like the language of inscription 23. And Kanheri cave III. has among other additions of this time the Buddhist formula *Ye dharmahetu &c.* near a relic-shrine or *chaitya* in half relief.

The worship of images of Buddha, the use of Sanskrit in inscriptions, and the use of the Buddhist formula, point to northern rather than to southern Buddhism. It therefore appears that about the fifth or sixth century after Christ northern Buddhism was introduced into Ajanta, Násik, Kanheri, and Kárlé. The cause of this must be sought in some religious change in the interval between the two periods. Either on the decline of southern Buddhism northern Buddhism at once became predominant; or southern Buddhism disappeared, the caves remained unused, and were afterwards occupied and altered by northern Buddhists. This second suggestion seems the more probable as between the third and fifth centuries after Christ these territories were governed by kings who were staunch Shaivites of the intolerant Pásupata sect. It is possible that, at the instigation of their religious teachers, the Pásupata kings may have forcibly driven out southern Buddhism, and afterwards, when their place was taken by kings either indifferent or favourably inclined to Buddhism, northern Buddhists, who were then flourishing, recovered the old disused places of worship. The Násik caves show that Buddhism disappeared from Násik before the eleventh century, as about that time Jainas of the Digambara sect intruded

¹ Inscription 15 of about A.D. 110, which records a money gift for medicines to sick monks, shows that the caves were still used by Buddhist monks. See above p. 580.

into the Xth and XIth caves. In cave XI. they carved images of Rishabhadeva the first Tirthankar, of the goddess Ambiká, and of Vira Mánibhadra; and in cave X. they turned a relic-shrine into an image of *Bhairava* or *Vira* and added a similar Bhairava in the court. These changes could not have been made had Buddhism been flourishing at Násik in the eleventh century. Later, probably much later, the caves seem to have been used either as a Marátha fort, or as dwellings by the Pendhárís. Gunpowder seems to have been freely used in breaking several of the caves, and an attempt seems to have been made to store as much water as possible. This attempt to store water suggests that the hill was used as a fort or at least as a gathering place for bodies of men, and the rope-rings for tying horses and cattle appear to belong to this time.

The people in the neighbourhood have entirely forgotten that they are Buddhist caves, and call them Pándu Lena. Even Hindus of the Bráhmanical religion, who come on pilgrimage to Násik, visit the caves as a holy place, regarding the images of Buddha and the Bodhisattvas as the statues of the five Pándav. brothers, Yudhishthira, Bhíma, Arjuna, Nakula, and Sahadeva, and of Krishna, Bhishma, and Karma. A Gurav of Páthardi village at the foot of the hill attends daily at the caves to serve as a guide to visitors. Cave XX. is occasionally used as a residence by Vairágis.

The Násik inscriptions give an unusually large number of names of countries, mountains, rivers, cities, towns, and villages.

The countries mentioned are Dakhinápatha, Asika, Susaka, Mudaka, Suratha, Kukura, Aparáta, Anupa, Vidabha, Ákarávati, and Malaya. Except Malaya (insc. 10, l. 5) these names all occur in inscription 2.

Dakhinápatha (Sk. *Dakshinápatha*) occurs in line 11 of inscription 2, where the donor of a grant to cave III., probably Vásishthiputra Putumávi, is called lord of Dakhinápatha. The word means the Indian peninsula south of the Narbada. In his inscription on the Allahabad pillar, Samudragupta, the fourth Gupta king (Gupta era about 60 or about A.D. 227) mentions among the kings of Dakshinápatha conquered by him the kings of Káuchi or Conjeveram, of Vengi on the east coast between the Krishna and the Godávari, and of Pethápur in the North Circars. The author of the *Periplus* (A.D. 247) calls the country to the south of Broach Dakhinabades and names Paithana and Tagara as its chief marts. And in the great Nánághát inscription of King Vedisri (B.C. 90) the *Sátaváhana* kings, whose capital was at Paithan, are called kings of Dakhinápatha.¹

Asika, *Susaka*, and *Mudaka* are three of the countries over which Gautamíputra is said to have ruled. These countries are not mentioned in the Puráns, or in Varáhamihir's (A.D. 500) *Brihat Samhitá*, or in any other Western India cave inscription. They appear to be the names of people rather than of countries. *Asika* or *Arshika* appears to correspond with *Arsak* or the *Arsacidæ*, the name of the well known Parthian rulers of Persia (B.C. 250 - A.D. 250). So late as

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NÁSIK.
Pándu-Lena Caves.

GEOGRAPHY.

Dakshinpatha.

Asika.
Susaka.
Mudaka.

¹ Nánághat inscription 1; McCrindle's *Periplus*, 124-126; Násik inscription 2.

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NÁSIK.

Páñdu-Lena Caves.

GEOGRAPHY.*Sauráshtra.*

A.D. 247 the author of the Periplus mentions that Parthians were ruling and quarrelling in the Indus valley.¹ Susaka seems to mean the Su or Yuetchi Sakas who at this time probably held part of the Panjáb and of the Gangetic provinces. Nothing is known regarding the Mulakas or Mudakas. They are probably the Mundas whom the Vishnu Purán mentions as a ruling tribe² and whose modern representatives may be the Meds.³ Probably the countries where these tribes ruled were called after them, and though it is not impossible that Gautamíputra did hold those parts and had conquered them, it seems more probable that he claimed to be their lord because of some invasion of their country or some victory gained over them.

Suratha or *Sauráshtra*, that is the Good Land, is modern Káthiáwár, the southern part of which is still known as Sorath. It is a very old name being mentioned by the great grammarian Páñini in his *Sikshá*. It is the Syrastrène of Ptolemy⁴ (A.D. 150) and the Surastrene of the Periplus (A.D. 247).⁵ The author of the Periplus says that its capital was Minagara, and that in that part of the country were preserved, even in his time, memorials of the expedition of Alexander, old temples, foundations of camps, and large wells. The name Minagara appears to be a mistake for Gírinagara the old form of Junágad, which is known to have been the capital of Sauráshtra from very early times. It is known that Alexander did not come so far south as Káthiáwár, but it is probable that after him Baktrian Greeks settled in Káthiáwár. Silver and copper coins of the Baktrian king Apollodotus (B.C. 150) are so often found at Junágad that it seems probable that they were not imported but were current in the country. So common were they that in later times imitations of them were current in Káthiáwár. It is therefore possible that the remains to which the author refers as the work of Alexander were remains of Baktrian Greeks. There is reason to believe that until lately there were Greek remains at Junágad. About a quarter of a mile to the north of the Majavdi gate in Junágad, close to the river Sonrekhá, are several ruins much covered with sand. During some clearings which were made in 1868 an old *haud* or reservoir was unearthed. It was built of fine dressed sandstone and was octangular in shape, with a fanciful image or gargoyle in each of the eight sides. Further digging in the reservoir discovered several old sculptures, one of them a broken arch covered with well executed creepers. The reservoir and the sculptures looked much like Greek work. About a hundred yards west of the site of this reservoir, on the left bank of the Sonrekhá, is a mound with the remains of an old temple. The mound was opened about 1866 and several old sculptures were found. One of them was a well carved sandstone group of three figures. In the middle was a colossal male standing figure holding a mace. As the body above the waist was broken it was difficult to identify it. On either side of the central figure was a female figure less than life-size, one of them holding a curious large-handled pot. The whole group was very well carved and in many

¹ McCrindle, 108.² Wilson's Edition, IV. 203.³ Cunningham's Archaeological Survey of India, II. 52.⁴ Bortius' Edition, Map X.⁵ McCrindle, 113-115.

respects seemed to belong to the same time as the Bharhut stupa sculptures (B.C.200).¹ Besides this group there were two elephants beautifully carved in sandstone. There was also a life-size female figure very well carved and much like the first group. Besides these the Uparkot *killa* or citadel of Junágad has an old rock-cut well, deep and square. Steps excavated in the hollow sides of the well lead by three winding passages to the water's edge. To light and air the passages small windows are cut in the walls of the well. As the ground near the mouth of this well has been much cut away and is covered with brushwood and earth, its original shape cannot be clearly made out. In the right wall near the entrance to the steps is a row of several niches. With what object these niches were made does not appear, but niches of the same kind are found in the very old Aghad cave at Junágad. The well is called Noghan's well after Rá Noghan (A.D. 1125), a Chudásama ruler of Junágad; but to ordinary observation it appears a much older work and there seems good reason to suppose that it was made by Baktrian Greeks and is one of the 'old wells' noted in the Periplus.

Kukkura (Sk. *Kukkura*). This country has not been identified. In his *Kármachakra*, Varáhamihira (A.D. 500) puts Kukkura in the Madhyadesh.²

Aparáta (Sk. *Aparánta*), from *apara* western and *anta* end, the country at the western end. It corresponds closely to the present Konkan.³

Ampa means literally a watery or marshy land. The name occurs in Rudradáman's Girnár inscription (A.D. 16), where not to confound it with the common name 'marshy country' it is specially called the Ampa country.⁴ Its position has not been determined.

Vidarbha (Sk. *Vidarbha*) is modern Berár and East Khándesh. It is the country of the father of Rukmini the wife of Krishna, and also of the father of Damayanti, the heroine of the celebrated Mahábhárat episode of Nala and Damayanti.

Ákarávatí (Sk. *Ákarávantí*). The two names Ákara and Avanti also occur together in Rudradáman's Girnár inscription [Kshatrapa era (about A.D. 16 ?)] which seems to show that both are parts of one province. Avanti is well known to be Ujjain or West Málwa. Ákara, therefore, is probably East Málwa, with its capital at Vidisá, the modern Besnagar. Varáhamihira (A.D. 500), the celebrated astronomer, gives Ákaravenántaka together, of which Vená must be Eran, being called after the river Vená which flows through it. Its modern representative is the district of Ságara.

Malaya is not distinctly mentioned as the name of a country but of a people whom Ushavadáta went to conquer. Ordinarily the name seems to mean the people of Malaya or Malabár, but considering that Ushavadáta went from Malaya to Pushkar in

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GEOGRAPHY.

Sauráshtra.

Kukkura.

Aparánta.

Ampa.

Vidarbha.

Ákarávatí.

Malaya.

¹ This group was shown to Mr. Curtis, late Educational Inspector, N.D., Bombay, and he asked the Nawáb of Junágad to send it to Sir Alexander Grant, then Director Public Instruction, Bombay. It was last seen by the writer secured in sacking ready for transmission to Bombay.

² Brihat Samhita, XIV. 2.

³ Details are given in Jour. B. B. R. A. Soc. XV, 274.

⁴ Ind. Ant. VII. 259.

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NÁSIK.

Páñdu-Lena Caves.
GEOGRAPHY.
Mountains.

Rajputána, it seems more likely that the people of Málwa are meant. The change of *va* into *ya* is common in Western India cave inscriptions.

The mountains mentioned are, Himavat, Meru, Mandara, Vindhya, Rikshavat, Páriyátra, Sahya, Kanthagiri, Mancha, Shrísthána, Malaya, Mahendra, Shadgiri, and Chakora all in inscription 2, and Tiranhú in seven inscriptions, insc. 2, l. 10; insc. 3, l. 12; insc. 5, l. 9; insc. 10, l. 3; insc. 15, l. 5; insc. 18, l. 2; insc. 19, l. 4.

Himavat.

Himavat are the Himálayas; *Meru* and *Mandara* are mythical mountains. All three are commonly used by poets and writers to illustrate the firmness and might of the rulers whom they praise.

Vindhya.

Vijha (Sk. *Vindhya*) is the well known Vindhya range in Central India, which is usually regarded in Indian geography as the boundary between Northern and Southern India.

Rikshavat.

Rikshavat is one of the *Kulúchalas* or seven principal Puránic mountains.¹ The following verse² appears to show that it is on the banks of the Narbada:

ऋक्षवन्तं गिरिश्रेष्ठमध्यास्ते नर्बदां पिबन् ।

सर्वर्क्षणांमधिपतिर्धूम्रो नामाय यूयपः ॥

that is, the leader of the herd named Dhumra, the lord of all bears, drinking the (waters of the) Narbada, lived in Rikshavat, the best of mountains.

Páriyátra.

Páricháta (Sk. *Páriyátra*), one of the seven *Kulúchalas*, is probably Amarakantaka in the Central Provinces, as, according to the Matsya Purán, the Narbada and other rivers are said to rise from it.³

Sahya.

Sahya, another of the *Kulúchala* ranges, is still called the Sahyádra range or Western Gháts.

Kanthagiri.

Kanthagiri (Sk. *Krishnagiri*) are the Kanheri or Sálsette hills, in which are the celebrated Kauheri caves. As it is so small a range, the greatest height being not more than 1550 feet above sea level, the special mention of Kanheri seems to show that it was regarded as sacred as early as B.C. 10.

Macha.

Macha (Sk. *Mancha*). The common noun *mancha* means a bodstead. The suggestion may perhaps be offered that the hill Mancha here referred to is Rámsej or Rám's Bodstead, about six miles to the north of Násik.

Siritana.

Siritana appears to be the Prákrit for *Sristana* or *Srísthána*. It is the well known Srisailla in Telingana on the bank of the Krishna.⁴

¹ The seven principal mountain ranges in India mentioned in the Puráns and Sanskrit dictionaries are, Mahendra, Malaya, Sahya, Suktimat, Riksha, Vindhya, and Páriyátra. ² Matsya Purán, chap. CXIII. ³ Matsya Purán, chap. CXIII.

⁴ The Agni Purán says:

कावेरीसंगमं पुण्यं श्रीपर्वतमतः शृणु ॥

गौरी श्रीरूपिणी तेषे तपस्ताम्रबीद्धरिः ।

अवाप्स्यसि त्वमध्यात्मं नाम्ना श्रीपर्वतस्तव ॥

That is 'The junction of the Káveri is sacred.' Now hear of Sriparvata. Gauri in

Malaya is the Malaya range in Malabár famous for its sandal-wood.

Mahendra, still known as Mahendragiri, is near Ganjam on the Coromandel coast. Mahendra is one of the *Kulíchalas* or seven leading ranges. It is often mentioned in the Mahábhárat and Rámáyan.¹

Setagiri, perhaps Sk.*Shadgiri*, has not been identified. In two Kuda cave inscriptions² (1, 9) the mother of a Konkan chief Skandapálita is called Sádageriya, that is belonging to Shadgiri. This may perhaps be connected with the Shadgiri of this inscription.

Chakora appears to be a hill in the Deccan.³

Tiranhu or *Trirasmi* is the name of the hill in which the caves are excavated. The name occurs eight times in seven inscriptions (insc. 2, l. 10; insc. 3, l. 12; insc. 5, l. 9 [twice]; insc. 10, l. 3; insc. 15, l. 5; insc. 18, l. 2; and insc. 19, l. 4). The earliest mention is in inscription 19 of about B.C. 70 which records that the *chaitya* or chapel-cave was cut in the Tiranhu hill. The second mention is in inscription 18 of about B.C. 50, where cave XVII. is said to be cut in the Tiranhu hill. The third mention is in Ushavadáta's large inscription (insc. 10, l. 3) of about the beginning of the Christian era, where as the inscription is in Sanskrit, the Sanskrit name *Trirasmi* appears for the first time, and the hill is described as being in Govardhana. The fourth mention is in inscription 15 of the Ábhira king (about A.D. 104) where also the Sanskrit name *Trirasmi* is given. In the three remaining inscriptions, of about the beginning of the Christian era, the name appears as *Tiranhu*. This gives a continued mention of the name from B.C. 50 to about the beginning of the second century after Christ. The name *Trirasmi* or Triple Beam of Light is difficult to explain. It may refer to the three solitary hills of which the cave hill is the most easterly, or it may have been given to the cave hill because of its perfectly pyramidal or fire-tongued shape.⁴

The rivers mentioned are, the Bárnásá (insc. 10, l. 1) and Banása (insc. 14, l. 10), and the Dáhanuká, Damana, Ibá, Karaboná, Páradá, and Tápi (insc. 10, l. 2).

Bárnásá (insc. 10, l. 1) and *Banása* (insc. 14, l. 10). The first is the Sanskrit and the second the Prákrit name then used and still current for the Banás river in Pálanpur⁵ which appears to be the only river of that name close to the places mentioned. Ushavadáta makes gifts of gold and builds steps to the edge of the river. He again mentions these gifts in his Kárlé inscription.

Dáhanuká is the Dáhanu creek near Dáhanu, about seventy-eight miles north of Bombay.⁶

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Pánu-Lona Caves.

GEOGRAPHY.

Setagiri.

Tiranhu.

Rivers.

Bárnásá.

Dáhanuká.

the form of *Srī* performed austerities and Hari said to her 'Thou shalt find the supreme spirit, (and) by thy name (shall it be called) *Sripārvata*.'

If this is an old story the name seems to have been called *Srīsthāna* after the residence of *Srī* who performed austerities there.

¹ Cunningham's Ancient Geography, 516.

² Bombay Gazetteer, XI. 333, 336, 340.

³ Compare Wilson's Vishnu Purán, II. 142.

⁴ See above p. 541.

⁵ Bombay Gazetteer, V. 283.

⁶ Bombay Gazetteer, XIII. 11 and XIV. 53.

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NÁSIK.

PÁNDU-LENA CAVES.

GEOGRAPHY.

Ibá.

Karabend.

Páráddi.

Tápti.

Damaní, is the Damanganga river which flows into the sea near Daman, about 110 miles north of Bombay. The tidal wave passes eight miles up the river below which it is not fordable.¹

Ibá may be the modern Ambika river in South Gujarát. *Ibá* may have been changed to *Ibíká*, and, as the word *Ibíká* has no meaning, Ambika appears to have been substituted for it in later times. The Ambika rises in the Bándsa hills and falls into the sea about ten miles north of Balsár, after a course of more than forty miles. It is a deep stream and is tidal twelve miles from its mouth.²

Karabendí is probably the Káveri river, a tributary of the Ambika which is navigable for boats of less than fifty tons near where it meets the Ambika at Vághrech in Chikhli about thirty miles south-east of Surat. The river is called Kaláveni in the twelfth century in the Kumarpál Prabandh, which mentions that Ámbada, the general of Kumárapál of Anhilváda in North Gujarát (1143-1174), bridged the river and defeated the Konkan king Mallikárjuna, the seventeenth Siláhára (1156-1160).³ Kaláveni is a corruption of a more ancient Karabendí. Kaláveni seems to have been changed in modern times to Káveri because of the likeness in sound to the name of the sacred Maisur river Káveri.

Páráddi is the small river Pár near Párdi, about twelve miles north of Daman. It is difficult to say whether the town was called after the river or the river after the town. It is tidal five miles from its mouth, and when flooded is dangerous to cross.⁴

Tápti is the well known Tápti river which is called in the Puráns the daughter of the Sun. It is worthy of note that on opposite sides of the river, about twelve miles from its mouth, are Surat on the left and Ránder on the right bank, both of them old places. The name Surat is locally traced to Sûryapura or the City of the Sun, while Ránder or Ranner (*Sk.* Rannánagara) is called after Ranná, the wife of the Sun. To the present day the people of Gujarát and Káthiáwár worship Ranná-devi, or as they call her Ránder, at sacred-thread, marriage, and pregnancy ceremonies, and after the birth of a son. It seems probable that the Akabarou, mentioned by the author of the Periplus as a local mart between Broach and Sopára, is Arkapura which is the same as Sûryapura, the words *Arka* and *Surya* both meaning the sun. At the time when it was called Arkapura it must have been a place of importance. It afterwards seems to have declined until the modern Surat, probably Sûryakrit or Sun-made, again rose to importance.

The writer of the inscription does not seem to follow any order in naming these rivers as he mentions the Tápti after the Damangangá. On all the rivers, except on the Banás where he made steps, Ushavadáta records that he made charitable ferries, and all of these rivers, except the Pár, require the help of a ferry at least during the rainy season. It may be noted that all the rivers at which Ushavadáta established ferries lie between Dáhanu and Surat. The

¹ Bombay Gazetteer, II. 28.

² Bombay Gazetteer, XIII. 436.

³ Bombay Gazetteer, II. 26-27.

⁴ Bombay Gazetteer, II. 27.

Narbada and Mahi to the north are not mentioned, nor the Vaitarna and Bassein creeks to the south, all of which require the help of ferries more than the rivers mentioned by Ushavadāta.

The cities and towns mentioned in the inscriptions are Bharukachha or Broach in Gujarāt (insc. i 0, l. 2), Binikata or Benākataka cantonment (insc. 3, l. 14; insc. 4, l. 1), Chenchīña or Chichan in Thāna (insc. 14, l. 3), Chhākalepa (insc. 17, l. 2), Dāhanukānagara in Thāna (insc. 14, l. 3), Damachika (insc. 26, l. 1), Dasapura or Dasor in Mālwa (insc. 10, l. 2; 26-2), Dāttāmitri (insc. 18 l. 1), Govardhana near Nāsik (insc. 3, l. 11; insc. 3, l. 12 [twice]; insc. 3, l. 14; insc. 4, l. 1; insc. 4, l. 2; insc. 4, l. 6; insc. 4, l. 7; insc. 10, l. 2; insc. 10, l. 3 [twice]; insc. 12, l. 2), Kāpura (insc. 14, l. 4), Nagara probably Nāsik (insc. 4, l. 9; insc. 10, l. 4), Pinditakāvada (insc. 10, l. 3), Pokshara or Pushkar the holy lake in Rajputāna (insc. 10, l. 4), Prabhāsa or Somnāth Pātan in Kāthiāwār (insc. 10, l. 2), Rāmatirtha in Sorpārāga or Sopāra (insc. 10, l. 3), Suvarnamukha (insc. 10, l. 3), Ujeniya (insc. 10, l. 4), and Vaijayanti probably Banavāsi (insc. 4, l. 1) in Kānara.

Bharukachha (insc. 10, l. 2) or the Sea-marsh is the well known Broach, thirty miles from the mouth of the Narbada, the Barygaza of the Greeks.¹ Sanskrit inscriptions as late as the fifth century give the name Bharukachchha.² Bhirigukachchha, is a later name which was made by Brāhmans and adopted by Jains.

Benākataka (insc. 4, l. 1) is the name of Vāsishthīputra Pulumāvi's cantonment. It appears to have been near Govardhana, as in the inscription it is called the 'Benākataka of Govardhana.' In insc. 3, l. 14, occurs the name Binikatavāsaka. Vāsaka seems to stand for cantonment³ and this is probably the same place as Benākataka. Here Vāsishthīputra Pulumāvi says he touched a grant made to cave III.

Chenchīña (Sk. चैचिञ्ज) (insc. 14, l. 3) is the present Chichana or Chinchani in the Thāna district, about sixty miles north of Bombay. It generally appears under the double name Chichan-Tārāpur from Tārāpur on the south side of the Tārāpur creek. The portion of the inscription which tells what Ushavadāta did for Chichana is broken away.

Chhākalepa (insc. 17, l. 2) appears as the attribute of a donor. Chhākalepa is probably the name of some city or town.

Dāhanukānagara is the modern Dāhanu in the Thāna district, about seventy-eight miles north of Bombay. The *kā* at the end is an addition without meaning, as the inscription is in Sanskrit. The current name then as now was Dāhanu. As it is specially mentioned as *Nagara* it must at that time have been a city.

Damachika (insc. 26, l. 1) is an attribute of a Saka donor and probably refers to his place of residence, Damachi. Damachi is perhaps Damascus in Syria, as the name Saka seems to have been

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NĀSIK.

Pāndu-Lena Caves.

GEOGRAPHY.

Cities and Towns.

Bharukachha.

Benākataka.

Chenchīña.

Chhākalepa.

Dāhanukānagara

Damachika.

¹ Bombay Gazetteer, II, 464, 551, 552.

² Ind. Ant. V, 115; VI, 14.

³ See above pp. 558, 559.

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Dasapura.

first applied to Parthians and Parthian Sakas and afterwards to other Scythians. Some of the Sakas seem to have come to India by the Persian Gulf and the donor of this inscription may have come by sea to Broach and from Broach gone to Dasapura in Málwa.

Dasapura (insc. 10, l. 2; insc. 26, l. 2). A Jain author Hemachandra in the tenth chapter of his book called *Trishasthi Saláka Charitra*, gives a mythical story that when king Chandapradhyota went to attack Udayana through Málwa he brought with him ten kings who encamped for the rainy season at a place, which after them was called Dasapura. It seems probable that Dasapura was in Málwa, most likely in Western Málwa. In later times its name seems to have been corrupted into Dasora, as a sub-division of Nágara Bráhmans in Málwa are still called Dasorás or natives of Dasora.¹

Dantámítí.

Dantámítí (Sk. *Dáttámítí*). The text (insc. 18, l. 1) has Dantámítíyaka, that is an inhabitant of Dantámítí (Sk. *Dáttámítí*). The donor is also called an *otaráha* or northerner which shows that *Dáttámítí* was a city in Upper India. Patanjali, the great grammarian commentator (B.C. 150), says '*Sauvirá Dáttámítí nagari*, that is the *Dáttámítí* city of Sauvira, which shows that *Dáttámítí* was a large city in Sauvira, a province near Sind.

Govardhana.

Govardhana (Sk. *Govardhana*) occurs in five inscriptions and twelve times in all. It appears to have been of some importance during the reigns of Nahapána and Pulumávi. Ushavadáta (insc. 10, l. 5) made a rest-house with four verandas in Govardhana, and gave (insc. 10, l. 3) a grant to the Charaka recluses of Govardhana. The same inscription says that the hill in which the caves are cut was within the limits of Govardhana. Though Násik is nearer the cave hill than Govardhana, the hill is here said to be in Govardhana, probably because all the land near Násik was then included in the Govardhana sub-division. That Násik was then a city appears from its mention as *Nagara* in the same inscription. In another inscription (insc. 12, l. 2) Ushavadáta records that he deposited grants of money for the use of the cave with two weaver guilds in Govardhana. It appears from this that in Nahapána's time Govardhana was the political head-quarters as it afterwards was under Pulumávi. In the time of Pulumávi orders about grants to the cave are made to three ministers of Govardhana, to Vishnupálita in the eighteenth year of Pulumávi; to Sivaskandila in the nineteenth year; and to Sámaka in the twenty-second year. The Benákata cantonment where Pulumávi was camped in the eighteenth year of his reign is said to be of Govardhana, which seems to show that the cantonment was near Govardhana. The fact that he makes a grant in inscription 4 near (that is in the presence of) Sivaskandila the minister of Govardhana, supports the view that the Benákataka or Binikata cantonment was near Govardhana. This Govardhana is the large modern village of Govardhan-Gaugápur

¹ Compare Bána's *Kádambari* (Bombay Ed.) p. 19, where Dasapura is mentioned as being in Malwa not far from Ujjain.

on the right bank of the Godávri, six miles west of Násik, with modern temples and several flights of steps leading to the river. On the left bank of the river is the village of Jalálpur with steps and temples. Except several old brick foundations and an old earthen burial-mound, about 500 yards to the east, the remains at Govardhana belong to a Bráhmancial temple of about the eleventh century. Of the large earthen mound which was opened in January 1883, and in which were found in an earthen pot the burnt bones of a child, an account has already been given.¹

Kápura is mentioned (insc. 12, l. 4) as the name of a sub-division in which, in the village of Chikhálpadra, a grant of cocoa-palms was made by Ushavadáta. As a grant of palms is mentioned, Kápura must be near the coast. Kápura is also mentioned in another inscription (insc. 14, l. 3) though rather doubtfully. Here also Ushavadáta made some charitable offering.

Nagara (insc. 4, l. 9; insc. 10, l. 4). In inscription 4 *Nagara* is mentioned in connection with the grant of a field to the north-east of it. In inscription 10 it is mentioned in connection with a field to the north-west of it. These references show that the word is used in the sense of the city, probably Násik, as it is the only large city in the neighbourhood.

Násik is mentioned in the two oldest inscriptions (20 and 22) in the caves. In inscription 20 the people of Násik are described as making a grant, and in 22 a cave is described as the gift of a Sramana minister of Násik.

Pindilakávada. Ushavadáta records a grant to the Charaka mendicants of this place. It appears to be a holy place but it has not been identified. As many of the places mentioned along with it are on the Gujarát coast, north of Bombay, this seems the proper neighbourhood in which to look for it. The suggestion may perhaps be offered that it is an old name for the great Kabir-vad or Kabir's banian tree near the holy Shuklatirth, ten miles east of Broach, because the name Kabir-vad is called after the saint Kabir (A.D. 1149-1449 ?) and is not its old name.²

Pokshara, the text has Poksharáni (*Sk.* Pushkaráni) in the honorific plural, is Pushkara the lake of that name, a well known place of pilgrimage in Rajputána six miles west of Ajmir.³

Prabhása (insc. 10, l. 2) is the well known Prabhás-Pátan or Somnáth-Pátan on the south coast of Káthiáwár. It is often mentioned in the Mahábhárata and the Puráns, and according to the Mahábhárata is the place where Krishna and his Yádavs died. Here Ushavadáta gave eight wives in gift to Bráhmans.

Rámatirtha is a holy reservoir in Sopára near Bassein, about forty miles north of Bombay. Ushavadáta records a gift to Charaka mendicants who lived there.

Sorpáraga is Sopára near Bassein, the Supara of Ptolomy, and the Ouppara of the Periplus.⁴

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Kápura,

Nagara.

Násik.

Pindilakávada,

Pushkara.

Prabhása.

Rámatirtha,

Sorpáraga.

¹ See above pp. 538-540.

² Rajputana Gazetteer, II. 67-71.

³ Bombay Gazetteer, II. 355-356.

⁴ See Bombay Gazetteer, XIV. 314-342.

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Vaijayanti.

Suvarnamukha has not been identified. It must be a holy place probably on the Gujarát coast. Ushavadáta records a gift to Charaka mendicants living at this place.

Ujeniya (Ujjayini). Ushavadáta records some charitable gift made to Bráhmans of the Ujjayini branch. The name takes its rise from Ujjain the capital of Málwa.

Vaijayanti (insc. 3, l. 1) is the title of an army which probably means of some place named Vaijayanti. At Kárlé a slightly older inscription than this states that the great Kárlé cave was made by an inhabitant of Vaijayanti. Mr. Fleet has shown¹ that Vaijayanti was an old name of Banavási, the ancient Kadamba capital on the border of North Kánara and Maisur, and it is known from a Páli inscription, the form of whose letters belong to about the second century after Christ, that at that time Banavási was under the rule of Háritíputra Sátakarni.

The villages mentioned are, Aparakakhadi (insc. 4, l. 2), Chikhala-padra (insc. 12, l. 4), Dhambhikagáma (insc. 20, l. 1), Kakhadi (insc. 4, l. 8), Kanhahini (insc. 9, l. 2), Nánamgola (insc. 10, l. 3), Pisájpádaka (insc. 2, l. 11), Sumalipada (insc. 3, l. 13, 14), and Sudisana (insc. 3, l. 12, 14).

Aparakakhadi.

Aparakakhadi (insc. 4, l. 2) is the name of a village, a field in which was originally granted by Gautamíputra Sátakarni to the Buddhist mendicants of cave III. This village is also called simply *Kakhadi*, and as it fell waste (insc. 5, l. 8) another field was given instead of the original field in this village. This village has not been identified. The old name Aparakakhadi may be with reference to some other Kakhadi to the east of it, or if there is a mistake in the text it may be Aparákhadi or west Kakhadi.

Chikhala-padra.

Chikhala-padra (insc. 12, l. 4) is the name of a village in the Kápura district in which 8000 cocoanut trees were granted by Ushavadáta. From the mention of cocoanuts it may be inferred that Chikhala-padra was on the coast. Chikhala-padra may perhaps be Chikhli, the head-quarters of a sub-division about forty miles south of Surat, and not far from the road leading from Násik to Balsár. Padra is the Sanskrit for a village.

Kanhahini.

Kanhahini is called the Western Kanhahini, that is to the west of the cave hill. It has not been identified.

Nánamgola.

Nánamgola. Ushavadáta grants 32,000 cocoanut trees belonging to this village to Charaka recluses. As cocoanut trees are mentioned the village must be on the coast, and it is probably the village of Nárgeol in the Thána district, four miles west of Sanján. It had a landing-place or *bandar* and was formerly prosperous though now it is declining.

Pisájpádaka.

Pisájpádaka (Sk. *Pisáchipadraka*). This village is granted for painting (?) cave III., the great dwelling-cave of the mother of Gautamíputra. It is mentioned as being to the south-west of the cave hill. At present no village in that direction corresponds in name to Pisájpádaka.

¹ Kánaraseo Dynasties, 8 note 3.

Samalipada (Sk. *Sálmalipadra*) is a village granted to cave III. instead of another village which the cave mendicants rejected. The village is said to be in the Govardhana district to the east. It is not clear whether this means on the east limits of the sub-division or to the east of the town of Govardhana. It probably was on the east border of the town of Govardhana, about five miles west of Násik.

Sudisana (probably Sk. *Sudarsana*). This was the village rejected by the monks instead of which Samalipada was given. It is said to be in the Govardhana sub-division on the south. At present there is no village of that name in the neighbourhood.

Náydongri, a village of 945 people, twelve miles north-east of Nándgaon, has a railway station and a large weekly market of produce from the Nizám's territories. The station traffic returns show an increase in passengers from 7507 in 1873 to 13,298 in 1880 and in goods from 948 to 1379 tons.

Nimbáyat, ten miles north-west of Nándgaon, with in 1881 a population of 1366, was formerly the head-quarters¹ of a petty division. Though now a small village it has the remains of an old fort and some old tombs. It has a curious effigy of the horse on which the Prophet Muhammad is said to have ridden to heaven.²

Nipha'd, the head-quarters of the Niphád sub-division, with in 1881 a population of 3585, is a railway station twenty miles north-east of Násik. Besides the ordinary sub-divisional revenue and police offices the town has a post office. The station traffic returns show an increase in passengers from 16,478 in 1873 to 23,106 in 1880, and in goods from 5665 to 7274 tons.

Peint, the capital of the Point state which lapsed to Government on the death of the late Begam in 1878, is at present the head-quarters of the Peint sub-division. It lies about thirty miles north-west of Násik, on a tolerably lofty plateau in the midst of a very broken and wooded country, notoriously feverish and otherwise unhealthy. The town itself being nearly on a level with the top of the Salyádris, a few miles to the east, is less unfavourably regarded than the valleys. In 1881 it had a population of 2644. Besides the ordinary revenue and police offices the town has a post office and a dispensary. The dispensary which was established in 1863 is in charge of an hospital assistant. In 1881 it had 1799 out-door and fifteen in-door patients against 2494 out-door and thirty-two in-door patients in 1880. There is also a good travellers' bungalow prettily situated on the edge of a deep woody ravine.³

Pimpri Sadr-ud-din, two miles south-east of Igatpuri, with in 1881 a population of 722, has a yearly fair or *uras*, held on the fourth of the dark half of *Bhádrapad* (September-October) in honour of Pir Sadr-ud-din. This fair is attended by about 10,000 persons who traffic to the amount of about £400 (Rs. 4000). The village

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NÁYDONGRI.

NIMBÁYAT.

NIPHÁD.

PEINT.

PIR SADR-UD-DIN.

¹ The Nimbáyat petty division of Málegaon lapsed on the death of the last Rája Bahádur in 1852. See above p. 205.

² Mr. W. Ramsay, C.S.

³ Mr. H. F. Silcock, C.S.

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has a fairly well-to-do colony of Gujaráti Porvád Vániás mostly from Kadi in the Gáikwár's territories about forty miles north of Ahmadabad, who export rice and lend money to the cultivators in the neighbourhood.

**PIMPALGAON
BASVANT.**

Pimpalgaon Basvant, ten miles north-west of Niphád, with in 1881 a population of 3689, has a post office, a subordinate judge's court, and a dispensary. The dispensary which was opened in 1879 is in charge of an hospital assistant. In 1881 it had 8055 out-door and thirty-three in-door patients against 7668 and 20 in 1880.

PISOL FORT.

Pisol Fort,¹ in Satána, is situated about four miles north of Jaykheda and two miles west of the Pisol pass which leads into Khándesh, and can, but with difficulty, be used by carts. The fort is on a moderately high range of hills running east and west. It is of easy ascent and of large area, and on the south-east is separated from the range by a deep rock-cut chasm. At the foot of the hill, and spreading some way up its lower slopes, defended by a wall of rough stones, is the small village of Vádi Pisol, whose ruins show that at one time it was a place of some size. The main ascent to the fort lies through the village. A steep path leads to an angle in the natural scarp. It then passes through a succession of ordinary gateways constructed in the crevice as the angle reaches the plateau on the top. The hill is well supplied with water and there are numerous reservoirs at all points of the ascent. Within the first gateway a path leads through a small opening to the right, now blocked with earth and stones, along the base of the natural scarp to pasture lands on the hills beyond, where the cattle of the fort used to graze. At the mouths of two of the reservoirs, are figures of Mahádev's bull, and, inside the reservoirs, are *lings* which are hidden except when the water is low. The water of the two reservoirs, which are separated by a partition not more than a foot and a half thick, stands at noticeably different levels. The natural scarp is imperfect, and nearly all round the top has been strengthened by a masonry wall. Here and there at weak points there were special defences and provision for military posts. This wall and the defences are now much ruined. To the east, the ridge on which the fort stands stretches for a considerable distance with only a small drop. As this is the weak point of the hill the drop outside the wall has been deepened by an artificial cut about thirty feet deep and twenty feet across. At the back of the hill is an outlying spur with tremendous precipices on all sides and especially on the north-west. Criminals used to be tied hand and foot and thrown from where the scarp is sheerest, at a point known as the *Robber's Leap* or *Chor Kadú*.

There are only two buildings of note in the fort, one an old mosque on the south edge of the precipice which is visible from a distance below, and the other the ruins of a large pleasure-palace or *Rang-mahál*. The old gateways are still standing, but all else has

¹ Mr. H. R. Cooke, C. S.

been recently destroyed by fire. The Lokhandi gate now at Gálua is said to have belonged to this building and to have been removed when the fort fell into disrepair.

Rámsej or Rám's Bedstead, in Dindori, about seven miles south of Dindori, and about seven miles north of Násik, is about 3273 feet above sea level. In 1819 Captain Briggs described Rámsej as neither so large nor so high as most of the Násik hills, but not so small as Hatgad. The scarp was neither very steep nor very high and if undefended the ascent was not difficult. There were two gateways, one within the other, large but not so formidable as those of Hatgad. There was less uncovered ground on the way up to the gates than in any other Násik fort. The works connected with the gates were able to give a good flanking fire at a short distance from them. There was a way down by a trap-door kept covered with dirt and rubbish, called the secret road or *chor-rastá* affording passage for one at a time. All round the fort ran a wall tolerable in some places but mostly indifferent. Within the fort were two or three bombproof and ammunition chambers built of stone. The water-supply was ample.

Captain Briggs left two companies of militia in the fort, one on the top of the hill, the other in the village below. This large party was left at Rámsej that the garrison might always spare ninety or a hundred men to march after Bhils and other marauders. In the fort besides about a ton of grain and a small quantity of salt there were eight guns, nine small cannon called *jamburás*, twenty-one *jingals*, thirty copper pots, forty-one brass pots, 256 pounds of gunpowder, forty pounds of brimstone, forty-five pounds of lead, and 240 of hemp. There were also elephant trappings, tents, carpets, and iron ware, which once had been Shiváji's.¹

The only reference to Rámsej which has been traced is the notice that, in 1664, Aurangzeb detached Shaháb-ud-din Khán to reduce the Násik and Khándesh forts. At Rámsej Shaháb-ud-din raised a platform of wood able to hold 500 men, and so high that the men at the top completely commanded the inside of the fort. During the siege Sambháji's army arrived to relieve the garrison and on their arrival Khán Jahán advanced from Násik to help Shaháb-ud-din. After two unsuccessful assaults the siege was raised, and the great wooden platform was filled with combustibles, set on fire, and destroyed.² During the Marátha war of 1818 Rámsej was one of the seventeen strongholds which surrendered to the English on the fall of Trimbak.³

About two miles north-west of Rámsej is Dhair or Bhorgad fort, 3579 feet above sea level. It has an excellent quarry from which the stone of Kála Rám's temple, the Kapurthála fountain, and the

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RÁMSEJ FORT.

¹ Captain Briggs' Report, 20th June 1818, in Ahmadnagar Collector's Inward Miscellaneous File VI.

² Elliot and Dowson, VII. 312; Scott's Deccan, II. 59-60; Grant Duff's Maráthas, 144; Archdeacon Gell in Bombay Miscellany, I. 14. Rámsej may be Masij fort near Násik captured by the Moghal general Ghayista Khán in 1635. Elliot and Dowson, VII. 52.

³ Blacker's Marátha War, 322 note 2.

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RÁNSEJ FORT.

highly polished black band round the Peshwa's new palace in Násik are said to have been brought.

Captain Briggs, who visited the fort in 1818, did not find it steep until at the foot of the rock where it became so difficult that it could be climbed only on all fours like a ladder. There was one fairly good gate with ruined bastions. The walls were ruined, and the hill-top was remarkably steep with no place for grain or ammunition. The water supply was ample.

RATANGAD FORT.

Ratangad Fort, also called *Nhári Killa* or the Barber's Fort,¹ stands about six miles east of Mulher. About half way up the hill is the chief entrance and inside the fort are the ruins of what must once have been a stately court-house. On the hill sides are about eight rock-cut reservoirs and on the plateau a temple of Mahádev and a Musalmán tomb. In 1862 the fort was reported in disrepair, though naturally strong from the height and steepness of the hill.

RÁVLVA-JÁVLVA.

Rá'vlya-Ja'vlya are two peaks in the Chándor range to the east of Márkinda which jut out, Rávlya on the west and Jávlya on the east of a hill about fifteen miles north-east of Dindori. Midway between the peaks is a reservoir divided into two and called the Ganga and Jamna pools.

On the way to Jávlya is a gate defended by two towers, and in front of the gate is an image of Ganpati. The gate and the towers are in ruins. The hill was used as a fort during Moghal times and there are the foundations of several buildings. Some parts of the hill are at present under tillage. On the lower slopes are a few Gavli and Koli huts.²

In 1818, Captain Briggs, who visited them soon after their surrender to the British,³ describes Rávlya and Jávlya as two small forts standing on a large hill, which is known as Rávlya-Jávlya. There were two roads to the hill, one leading from Khándesh, the other leading from either Gangthadi or Khándesh, as it struck off from a pass between the hill and the neighbouring fort of Márkinda.⁴ The hill was very large, eight or nine hundred feet above the plain, and with a long and easy ascent. The top was a tableland, probably a mile and a half long and 700 to 1400 yards broad. From this plateau rose two curious peaks about 1000 yards from each other.

¹ This fort is said to have got the name of Barber's Fort from Dhánáji, one of its commandants, who was of the barber caste. (Government List of Civil Forts, 1862.)

² According to a local story Rávlya and Jávlya were two brothers, Kunbis by caste. One day as they were working in the field they saw a woman coming towards them. Each said that she was his wife and the dispute waxed hot. When the woman came near they found she was their sister. So ashamed were they of having called their sister their wife that they made a fire in the field and jumping into it were both burnt to death. To complete the sacrifice the sister jumped in after them. In honour of this self-devotion the two peaks and a tree sprang up. Trigonometrical Survey Report for 1877-78, 108.

³ Rávlya and Jávlya are probably the Rola and Jola forts mentioned in the Bádsháh Náma as having surrendered to the Moghal forces in 1635. Elliot and Dowson, VII. 53. In 1818 Rávlya and Jávlya were among the seventeen fortified places which surrendered to Colonel MacDowell on the fall of Trimbak. Blacker's Marátha War, 322: note 2.

⁴ Captain Briggs found a few Bhils who said they were defending the pass.

They were of solid rock three or four hundred feet high and with almost perpendicular sides. Between the two peaks was a small village whose people lived by tilling the plateau. The two forts could be reached only by climbing from rock to rock. The greater part of the top of Jávlya was enclosed by a wall with one gate. Rávlya had no gate and a low wall most of which was ruined. Places were cut on the tops of both the forts for granaries and reservoirs. Captain Briggs found two of the Peshwa's old militia in each of the forts.¹ By July of the next year (1819) the defences of the two forts were destroyed by Captain Mackintosh. The reservoirs were filled and the steps leading to the top of Jávlya were defaced making the ascent almost impracticable.²

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RÁVLYA-JÁVLYA.

Saptashring³ or the seven-horned, otherwise, but wrongly, called Chhattar Singh or the four-peaked, 4659 feet above sea level, is one of the highest points in the Chándor range. It rises about the centre of the range, fifteen miles north of Dindori, a bare rock of no considerable thickness, but about half a mile in length, somewhat curved, highest at the ends and depressed in the centre, like a wall with end towers. At every turn the appearance of the rock changes. The highest point rises over 900 feet above the plateau, and the rock is perpendicular on all sides but one, where it has crumbled away and grass has grown in the crevices. The rock has more peaks than one, but it seems to have no claim to the title seven-peaked. The hill may be climbed from three sides; by a good but steep bridle road from the north; by a very steep sixty-step path or *súthi páyryácha márg* on the east, formerly the only road used by pilgrims, but now abandoned; and on the south by a steep footpath for part of the way which ends in a flight of 350 steps carved in the face of the rock. This last is the road now commonly used by pilgrims and other visitors. In the steps figures of Rám, Hanumán, Rádha, and Krishna and in one or two places a tortoise are carved at intervals. These steps were made 115 years ago by three brothers Konher, Rudráji, and Krishnáji of Násik. At intervals along the ascent five inscriptions have been carved on and near the steps. One of the inscriptions is in Sanskrit and the others in Maráthi. They give the names of the three brothers, and of Girmáji their father. They record that their surname was Ráyaráv and that the work was begun on the first of the bright half of *Jyeshtha* (May-June) in *Sáke* 1690 (A.D. 1768), *Sarvadhári Samvatsar*, and finished on Friday the first of the bright half of *Chaitra* (April) *Sáke* 1691 (A.D. 1769), *Virodhi Samvatsar*. At the foot of the steps the three brothers built a temple of Devi and a rest-house and at the top a

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¹ Captain Briggs' Report, 20th June 1818, in Ahmadnagar Collector's File (MSS.), VI. Inward Miscellaneous.

² Captain Mackintosh's Letter, dated Indrai fort, 29th July 1819.

³ From an account by Mr. W. Ramsay, C.S., in the Indian Antiquary, II. 161-164. The origin of this hill, like that of many other places in the Násik district, is connected by tradition with Rám. It is said that when Lakshman was wounded by Indrajit the son of Rávan, Hanumán was sent to bring healing herbs from a hill in Paradise. The monkey chief, not knowing what herbs were required, took the hill on his shoulders and started for Ceylon. On the way portions of the hill kept falling and one of them alighting in these regions is the hill of Saptashring.

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SAPTASHRING.

temple of Ganpati and a pond called Rámatirth. These steps lead to the plateau and from the plateau a further flight of 472 steps leads to the shrine of Saptashringanivásini Devi. The 472 steps to the upper hill top were built about A.D. 1710, before the lower steps, by Umábái, wife of Khandéráv Dábháde Talegaonkar, one of the Poona chiefs whose family were formerly hereditary generals of the Marátha army.

The shrine of the goddess¹ is in a cave at the base of a sheer scarp, the summit of which is the highest point of the hill. The figure of the goddess is about eight feet high, carved in relief out of the natural rock. It is that of an ordinary woman save that she has eighteen arms, nine on each side, each hand grasping a different weapon. She wears a high crown not unlike the papal tiara and is clothed with a bodice and a robe wound round the waist and limbs. She has a different suit on each day of the week and she has a bath every day, warm water being used on two days in the week. In front of her is planted a red trident with the usual accompaniments of bells and lamps. A silver nosering and necklaces are the only ornaments in daily use. Her whole figure is painted bright red, save the eyes, which are of white porcelain.

At the foot of the steps leading to the shrine is a small village consisting of three or four Gaudi huts, two drum-houses or *nagarkhánás*,² and three rest-houses for the use of pilgrims. The place is well supplied with water from springs built with masonry sides and with steps leading to the water, and called Kálikund (26 × 24 cubits), Suryakund (21 × 15), and Dattátraya Kund. Besides these there are five smaller reservoirs or bathing-places called Sarasvati Kund, Lakshmi Kund, Támbul Tirth, Ambálaya Tirth, and Shitala Tirth. Some of these are used for drinking, others for bathing, and some for both. Near them is a pond dedicated to Shiv and called Shiválaya Tirth. It is a small stone-built reservoir not above forty yards square and not more than four feet deep, where thousands of pilgrims bathe and wash their clothes. It is said to have been built by Umábái. On one side of the pond stands a Hemádpanti temple of Siddheshvar Mahádev, mostly in ruins but with the dome still standing, with some rather elaborate stone carving. Under the dome

¹ The traditional origin of the Saptashring goddess is that in early times, as the world was troubled by evil spirits, Brahma Vishnu and Rudra produced out of their combined essence a goddess to destroy all demons. The power of this goddess was distributed over four places Saptashring, Kálispur, Taljapur in the Nizám's territories, and Mátápur. The Saptashring goddess killed two demon brothers without much difficulty, but a third named Mahishásur, who had assumed the form of a buffalo, caused her much trouble. The goddess cut off the buffalo's head and the demon sprang out and flew through the rock making an opening which may still be seen. In the end he was slain and the goddess gained the title of the buffalo-demonkiller, *Mahishásmathaní*. After this the earth was at peace, and the goddess, taking her abode in the Saptashring cave, became a favourite object of worship.

² Of the two drum-houses or *nagarkhánás*, one called Barodekar was built by Gopál-ráo Mairál, a rich banker of Baroda, to commemorate the cure of his wife, a helpless cripple, who from trust in the goddess was suddenly enabled to walk up the steps to the shrine carrying on her head a pitcher of water. An allowance of £15 a month is also paid by the same benefactor. The other drum-house, called Chándorkar, was built by a former Munshi of Sindia's, a banker of Chándor who endowed the shrine with a monthly allowance of £9 10s. (Rs. 95). A third allowance of £3 10s. (Rs. 35) a month was added by one Dáji Sáheb Kibe of Indor.

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stands the *ling* and outside in front of it a carved bull. Not far from the bathing place is a precipice known as the Sit Kade which overhangs the valley about 1200 feet; from this rock human sacrifices are said to have been formerly hurled. A kid is now the usual victim.

Near the rest-house is the tomb or *samādhi* of Dharmadev, a chief of the Dharampur state near Surat, who died here while on a visit to his *guru* a Bengal ascetic named Gaudsvāmi. The tomb is like the ordinary domed temples of Mahadev and contains a *ling*; it is well built and has some neat carving, but the whole is much out of repair. Near this is a well and the tomb of the ascetic Gaudsvāmi.¹ Something like a portico was added to the shrine of the goddess at the beginning of last century by the Sātara commander-in-chief, and the present plain structure has been recently built by the chief of Vinchur.

A large fair lasting for a week and attended by about 15,000 pilgrims is held on the full-moon of *Chaitra* (April), when goods worth about £200 (Rs. 2000) are sold. On the occasion of this fair the steps leading to the shrine are crowded with the sick and maimed who are carried up the hill in hopes of a cure. Barren women also go in numbers to make vows and gain the gift of a child. Offerings of grain, flowers, coconuts, or money are presented. The daily service of the goddess consists in bringing bathing water from the Suryakund, and laying before her offerings of rice, milk, and sugar boiled together called *khir*, of cakes of flour and butter called *turis*, and of preserves. These offerings are the property of the Bhopa or hereditary guardian of the shrine.

Like the top of Mahālakṣmi in Dāhānu the top of Saptashring is said to be inaccessible to ordinary mortals.² The headman of the village of Burigaon alone climbs on the April full-moon and next morning at sunrise is seen planting a flag. How he climbs and how he gets down is a mystery any attempt to pry into which, says the tradition, is attended by loss of sight.³

As the merit of the pilgrimage is believed to lie in the labour endured in the ascent of the hill, there are, for those who desire to secure special religious merit, three other paths round the mountain, one a sort of goat path round the base of the scarp, a second of greater length on the lower plateau, and a third round the base below. The last which passes through the narrow valleys which divide Saptashring from the rest of the Chāndor range is said to be nearly twenty miles in circuit.

Opposite Saptashring, to the east, divided by a deep ravine, is

¹ Gaudsvāmi was a Bengal ascetic who lived on the hill about 1730 in the time of the second Peshwa Bājirāv (1720-1740). He lived in the Kālīka Tirth and had many disciples among the Marāṭha nobles. One of the chief was Chhatrasing Thoke of Abhona who built the Kālīka and Surya reservoirs.

² Compare Bombay Gazetteer, XIV, 218.

³ With the help of a pair of binoculars Mr. Ramsay traced the footsteps of the flag-bearers, who were two in number, during their descent. In places it was most difficult, possible only for shoeless feet with a monkeylike hold. The perilous office of flag-planter has been filled by the same family for generations. According to the local belief a son is never wanting, but their other children die young.

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the Markinda hill. This is said to have been the abode of the sage Márkandeya, whose spirit is believed to have taken its dwelling in the rock, where, during his lifetime, he used to recite Puráns for the amusement of the Devi, a tradition to which a remarkable echo may have given rise.

Besides the three allowances mentioned above, making in all £28 (Rs. 280) a month, the temple has the revenues of a village called Chandakápur which was set apart for the service of the goddess by Bájiráo the second Peshwa (1720-1740) in the time of the ascetic Gaudsvámi. These funds are administered by different agents and there is also a *panchayat* or council of five who have some control over the ornaments, rich cloths, and other personal property of the goddess. The money offerings belong to certain families in fixed shares, while the ministrants receive all eatable offerings. It is said that Chhatrasingráo Thoke, the chief disciple of the Bengal ascetic, was a small chieftain who owned the Abhona petty division of twenty-two villages. These villages were granted to his forefathers on a promise that they would fight and put down the Mehvási tribes of the Dángs, who always troubled pilgrims during the great April fair and plundered much of the country. Chhatrasing, instead of following in the wake of his forefathers, became the leader of the Mehvásis, greatly harassed pilgrims, and carried away all presents from the Bhopás, whom he killed or let go as it suited him. To put a stop to these disorders the commandant of Dhodap sent over a guard of fifty to seventy men. One year Chhatrasingráo came with the flower of his Mehvásis, and putting the guard to flight, dashed up to the shrine, and carried off a large amount of plunder. Thereupon the Dhodap commandant, Haibatráo Náik Dhor, came against Chhatrasing and was mortally wounded in a pitched battle near Shiválaya tirth. The Bhopás then came to terms with Chhatrasing and made an agreement, which bears date 1785 (*Shak* 1707), allowing Chhatrasing half the income of seventy-two holy days in the year.¹ Chhatrasing's son Devising dying without heirs, his two widows were given yearly pensions of £50 (Rs. 500) each and the Abhona petty division lapsed to the British Government. One of the widows, Krishnábatí, still (1882) enjoys her pension.

SATANA.

Satana, the head-quarters of the Báglán sub-division, with in 1881 a population of 3516, lies about thirty miles west of Málegaon. Besides the ordinary sub-divisional revenue and police offices, the town has a dispensary and a post office. The dispensary which is in charge of an hospital assistant had in 1881 8055 out-door and thirty-three in-door patients at a cost of £145. There are temples of Devi, Mahádev, Khandoba, and Máruṭi, most of which were destroyed by the 1872 flood in the Gíra and have since been rebuilt. A fair is held every year in *Márgshirsh* (December-January).

The iron bars in the windows of the mámlatdár's treasury are the

¹ The seventy-two holy days were, forty-six Tuesdays, twelve full-moons, nine days of the holy *Navrátra*, being the first nine days of the bright half of *Ashvin* (September-October), and five days of the great April fair from the eleventh to the fifteenth of the bright half of *Chaitra*.

barrels of Arab guns or *jizails*, which were taken from Mulher fort in 1818.¹ In 1665, Satána was noticed by Thevenot as a considerable town on the highroad about half way between Surat and Aurangabad. At Satána Thevenot met the Bishop of Heliopolis on his way from Siam to Surat and France.²

Sa'ykheda, on the Godávári, three miles south of Khervádi railway station and ten south-west of Niphád, is a well built town of 2014 people belonging to the Vinchurkar. The population consists chiefly of Bráhmans and traders. There are several temples on the banks of the Godávári and a well built flight of steps leads to the river. The town has a post office and a school and is one of the chief cattle markets in the district.

Shivar, village, about four miles south-east of Niphád railway station, has a remarkable group of memorial stones.

Memorial stones are found all over the district and are specially numerous near the Sahyádris. One group of unusually large stones occurs at Chausále, eight miles north-west of Vani in Dindori. As a rule these memorial stones vary in height from three to six feet, and are cut square generally about a foot across. The faces are carved with rude figures, sometimes of one or more men on horseback, sometimes armed with swords. There are great varieties of figures on foot, some of them armed, and they vary in number from one to three and even four. They occasionally hold each other's hands. Some wear the waistcloth; others, apparently children, are dressed in petticoats. Sometimes rude inscriptions are carved under figures. The stones somewhat resemble the old stones which have been found in some Scotch graveyards. The people say that they were raised by villagers and that they do not necessarily mark the spot where the dead were buried or burnt.* The custom seems to have prevailed among all the cultivating classes especially among Kunbis, Kolis, and Vanjáris.

Memorial posts are also found in some places. They are of all shapes. The figures are generally fewer and the carving poorer than on the stone slabs. Sometimes stones and posts are found side by side. Both are worshipped and smeared with red paint on memorial or *shrúddha* days. The stones are highly revered and preserved, but the posts seem to be allowed to fall into decay. In no case have stones or posts been found which are said to mark an old battle-field. As a rule, they are close to a village but not connected with any temple or holy spot. They are always said to be memorials of ancestors and the practice of erecting them is said to be still observed. In some of the western villages there are posts with a small shrine at the top containing an image enclosed with glass. These are not common nor monumental and belong to the Bhils.³

Sinnar, a municipal town, the head-quarters of the Sinnar sub-division, with in 1881 a population of 7960, stands on high level ground, on the Poona and Násik road, about seventeen miles south-east of Násik. It is surrounded by a mud wall part of which on the eastern side is in ruins and contains but few large modern houses.

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SÁYKHEDA.

SHIVAR.

Memorial
Stones.

Memorial
Posts.

SINNAR.

¹ Mr. J. A. Baines, C.S.

² Voyages, V. 320.

³ Mr. W. Ramsay, C.S. Compare Mr. W. F. Sinclair, C.S., in Ind. Ant. II. 200-202.

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SINNAR.

In 1843 Sinnar had a population of 6740, and in 1872 of 10,044, of whom 9445 were Hindus, 595 Musalmáns, and four Christians. The apparent decrease of 2084 in the 1881 census is due to the fact that the 1872 returns included the population of the neighbouring hamlets, which, though belonging to the revenue unit of Sinnar, are at some distance outside the municipal limits of the town itself. Of the 1881 total, 7363 were Hindus, 525 Musalmáns, eleven Christians, and sixty-one Others.

The earliest historical mention of Sinnar appears to be as Sindiner in a copper-plate of A.D. 1069.¹ According to tradition Sinnar was founded by a Gauhi chief, Ráo Shinguni, perhaps the Seunendu of the copper-plate, about 700 years ago. Ráo Shinguni's son Ráo Govind is believed to have built the splendid temple outside the town on the north-east, at a cost of £20,000 (Rs. 2,00,000) and called it Govindeshvar or Gondeshvar. It is a *shaiv panchayatana* or group of five temples, within a large enclosure, the central temple being dedicated to Shiv, and of the smaller shrines the two to the north of the enclosure are dedicated to Náráyan and Ganpati, and the two to the south to the Sun and Maháshakti. The central temple, though much out of repair, is one of the finest in this part of the country, being covered with rich sculpture. On the north-west of the town is the temple of Aieshvar, a Shaiv shrine said to have been built about A.D. 1450. It had originally a hall or *sabhimandap*, all of which, except four beautifully carved pillars, seems to have been carried off to build or repair other structures. The shrine remains, but without the spire or *shikhar*. Some 200 years later Sinnar became the headquarters of the chief officer of the Emperor of Delhi in these parts, and its population greatly increased. Later still it was the seat of government of Amritráo Deshmukh, who was appointed head of fourteen sub-divisions by the Moghal Emperor. In his time the population of Sinnar increased. He is also said to have built the town walls and thrown a masonry dam across the river. The Deshmukh's mansion or *váda* is still the largest building in the town, and contains within its outside wall many separate collections of houses, now let to distinct families irrespective of caste. The present head of the family (1883) is named Amritráo. About 1790, Sindher appears in Marátha records as the head-quarters of a sub-division in the district of Sangamner with a yearly revenue of about £2900 (Rs. 29,000).²

Except 173 looms, chiefly for weaving robes or *sádís* and a few silk-weavers who have come from Sangamner, Sinnar has no trade or manufacture. The population is almost entirely agricultural. A large area round the town is watered by means of channels connected with one or other of the two rivers, the Shiv and the Dev which unite close below the town. It yields splendid crops of sugarcane, plantains, betel leaves, and rice.³

¹ Ind. Ant. XI. Sinnar is almost invariably called Sindar by the peasantry. Mr. J. A. Baines, C.S.

² Waring's Maráthás, 239.

³ Mr. H. R. Cooke, C.S. Survey Superintendent's Report, 5th October 1874.

Besides the usual sub-divisional offices, Sinnar has a municipality, a subordinate judge's court, a dispensary, a post office, and two vernacular schools. A weekly market is held on Sundays. The municipality, which was established in 1860, had in 1881-82 an income of £182 (Rs. 1820), almost exclusively raised from a house-tax, and an expenditure of £172 (Rs. 1720), most of which was spent in conservancy and road improvements. The dispensary, which was established in 1873, is in charge of an hospital assistant, and in 1881 had 4705 out-door and eleven in-door patients at a cost of £136 12s. (Rs. 1366). In November 1822 forty insurgents assembled in Sinnar, and were joined by twenty-five more. Their leader, one Krishna Kuver, gave out that their object was to gain possession of the village of Kankari, about ten miles to the south-west of Sinnar, but this was probably part of a larger scheme. All were captured at Kankari and on giving up their arms and horses were released.

Thengoda, on the Girna, about five miles south of Satána, with in 1881 a population of 1481, has a subordinate judge's court and a post office.

Trimbak, more correctly Tryambak, or the three-eyed, a name of Mahádev, is a small but far-famed place of pilgrimage, with in 1881 a population of 3839.¹ It is a municipal town, at the base of an easterly spur of the Sahyádris, about twenty miles south-west of Násik, with which it is joined by a part-gravelled part-metalled road built in 1871 from local funds and private contributions. The road winds, with many ups and downs, past the precipitous scarps of the Anjaneri range, which continues till the semicircular wall of hills is reached which encloses the town of Trimbak. Below are the buildings of the town; then a sloping hill-side covered with brushwood; then a sheer wall of rock crested with bushes, and a back ground of upper slopes covered with coarse grass converging in a ridge. On the left, that is on the east, are many curiously shaped hills split into peaks, cones, ridges, and blocks. The ancient outline of the village of Trimbak is broken by cultivated patches which now occupy the sites of old houses. The village consists of houses with small walled gardens or courts and of irregular rows of buildings which here and there form a street. In other parts there are many large well built houses, some of them with richly carved wooden pillars and caves. All are on well raised plinths, and have deep verandas; the roofs are tiled and have a great pitch and far projecting eaves, and some of the houses have weather-boards as a further defence from rain. The tiles are flat with turned-up edges like those at Násik and Poona. One line of road is paved with stone to allow Trimbakeshvar Mahádev's car to be dragged in.

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SINNAR.

THENGODA.

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¹ The Shiv *ling* at Trimbak is the ninth of the twelve great *lings* in India. The others are: Amareshvar near Ujjain; Bhimashankar on the Sahyádris about thirty miles south-west of Junnar; Gautameshvar unknown; Kedáreshvar in the Himalayas; Mahákál in Ujjain; Mallikárjun on the Shrishail hill in Telingana; Omkár in the Nerbada; Rameshvar in Rameshvar island near Cape Comorin; Someshvar in Somnát-Pátan in Káthiáwár; Vaidyanáth at Devgad in the Sántal district in Bengal; and Vishveshvar at Benares. Indian Antiquary, II, 15, note 1.

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procession, and within the last six years most of the more frequented roads have been paved by the municipality.¹

The 1881 census showed a population of 3839, Hindus 3684, Muhammadans 130, Shrávaks sixteen, and Christians nine. A large proportion of the Hindus are Bráhmans connected with the temples, mostly beggars or pilgrims-priests, *tirthopádhyáyas*. They also own the hereditary village accountantships of the neighbouring villages in Násik and Igatpuri. There are five subdivisions, Yajurvedis with about 150 houses, Deshasths and Konkanasths with 75 each, Kánnavs with five, and Karhádás with two. Most of them are well-to-do.² Besides Bráhmans there are several classes of traders and a large number of shop-keepers. The greater part of the population consists of Koli husbandmen.³

Climate.

Although it is only three miles in a direct line from the main line of the Sahyádris, Trimbak is almost completely shut from western breezes by the intervening hill, on which the hardly accessible fort of Trimbak is built. The fort is 4248 feet above sea level and about 1800 above the village. Towards the village the hill on which the fort stands presents at the foot a steep slope of fragments of trap rock. Above the slope is a sheer, in some places an overhanging, cliff, probably a thousand feet high. In the northern spur is a gap called the great Vináyak Khind,⁴ and in the southern face is a cleft known as the Great Gate or *Mahádarvájú* which served as the main entrance to the front. The bottom of the basin is uneven; it is partially cultivated and in parts is swampy.⁵ Its shut-in position and its want of drainage make the village of Trimbak unhealthy, and sickness, especially fever, is common. Cholera sometimes appears at the great fair and some outbreaks have been very fatal. After several healthy seasons cholera broke out in 1865, but the yearly fairs were over and little harm was done. Since 1865, though there has been a great increase in the number of pilgrims,⁶ no serious epidemic has occurred either at the yearly fairs or at the great twelve-yearly gathering.⁷

Water Supply.

The water supply is almost entirely from ponds. There are in all eight ponds in and around the village, but only two of them are considered to give good drinking water. These two are the Visoba pond at some distance from the centre of the town on the south and not much used, and the Gangála on the west. The Gangála is a large pond with stone-lined banks, and holds enough water to remain pure; it is much used by pilgrims who, besides drawing water from it, bathe and wash their clothes in the pond. It is fed by springs which never show signs of failing. The overflow of the pond is the source of the Trimbak branch of the Godávári, which, though not the highest, is the sacred source. The stream is led to a temple in the middle of the village, where

¹ Mr. R. E. Candy, C.S.

² Mr. H. F. Silcock, C.S.

³ Sanitary Commissioner's Report for 1865, 269.

⁴ As many as 250,000 are believed to have visited the 1872 fair.

⁷ Dr. Leith, Mr. R. E. Candy, C.S.

feeds a large cut-stone pool, the *Kushávari*, considered by Hindus to be a specially purifying bathing place. The municipality clear it every May, but by December its water is again very filthy.

The wastage and leakage of the Gangála pond flow through the village in a channel lined with cut-stone masonry, with at short intervals steps leading to the water. The bed of the channel is used as a dust-bin by the people of the neighbourhood. The flow of water runs low as early as October, and ceases in the hot season. In passing through the village the water becomes very impure, the last defilement being the ashes of the dead, as the burning-ground is only a short distance below the town.

During and for a short time after the rains a small stream trickles from one of the numerous fissures on the face of the scarp of Trimbak hill, and flows from a cow's mouth under a small stone image of the goddess, which stands in a niche, and is the chief object of worship. This is held by the people to be the source of the Godávári. The water from the cow's mouth disappears mysteriously on the hill and re-appears in the Kushávari pool, and hence the superior holiness of this pool. The municipality, which was established in November 1866, had, in 1881-82, an income of £238 and an expenditure of £294. The village contains a post office.

Three fairs are held every year, two at the temple of Trimbakeshvar,¹ on the *Kártik* full-moon (October-November) when about 6000 people assemble, and on *Mágh vadya chaturdashi* or the great *Shivarútri* (February-March) when about 5000 people assemble, and one at the temple of Nivrittináth on the eleventh of the dark half of *Paush* (January-February) attended by about 3000 people chiefly cymbal-players.² Trimbakeshvar's, the chief and most noticeable temple in the village, was built by the third Peshwa Baláji Bájráv (1740-1760) on the site of an older but much humbler shrine. Before its doors stand large lamp-pillars or *dipmúls* furnished with numerous branched brackets on which lights are placed on holidays. Nearer to the temple door, under a light and elegant carved-stone pavilion with ornamented roof, rests the great bull or *Nandi*. A square outer hall or *mandap* of massive proportions, having a door on each face, stands in front of the shrine. Porches with separate roofs, but with the same entablature

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TRIMBAK.
Water Supply.

Fairs.

Temple.

¹ According to a local account the origin of the sacredness of Trimbak was that Brahma and Vishnu disputed about Mahádev, Brahma ridiculing and Vishnu extolling him. To settle their dispute they arranged that they should travel in different directions, Brahma in search of Mahádev's shoulders and Vishnu in search of Mahádev's feet. They agreed, if the search of both proved fruitless, to admit that Mahádev was truly great. Vishnu travelled till he was weary but found nothing. Brahma returned with two suborned witnesses to prove that he had found the shoulders. Enraged at this deception Mahádev cursed Brahma and said he would have no followers. Brahma in revenge forced Mahádev underground when Trimbak hill at once rose 2000 feet above the town. In time a temple was built to Mahádev under the title of Trimbakeshvar. The same story is told at length from the Skanda Purán in Kennedy's Hindu Mythology, 271-273.

² The Nivrittináth temple is said to have been founded by an ascetic about 700 years ago, before Trimbak was inhabited.

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and cornice as the hall, stand out from it. The doorways of the porches are richly ornamented with cusped arches, upon carved side-posts supporting a strongly projecting entablature, above which, round both the porches and the outer hall, runs a double cornice and frieze, sculptured with elaborate minuteness. The roof is formed of slabs rising in steps from the architraves. These slabs are curvilinear externally; and each supports a discoid termination, the shape of which in every case is related to that of the dome which it surmounts. Above the discoid terminations is a lotus-like finial which gives what grace it may to the flattened domes of these ponderous structures. The great tower of the temple covering the shrine rises behind the outer hall. The ground-plan is what may be called a broken square, heavily and thickly buttressed. An excessive solidity of appearance is given by the form of the buttresses, which spread at the base, and seem to root the whole building to the ground. The face of every buttress is niched and every niche is filled with carved figures of men and animals, with flowers and scroll-work crowded everywhere. The far-projecting entablature and deep cornices cast their strong shadows, and add to the rich and massive appearance of the whole. Above the cornice rise numerous spirelets of the same shape and proportions as the great spire, the conical layers of which are each surmounted with a carved ornament. The spire itself rises to a great height. It is crowned with a proportionate terminal and supports a brightly gilt pot or *kalash*.¹ Besides land assessed at £2 18s. (Rs. 29) the temple has a Government cash allowance of £1200 (Rs. 12,000) a year, and receives offerings from pilgrims valued at £400 (Rs. 4000). About 1865 the Vinchur chief presented the temple with a gaudily painted car, to be drawn by worshippers on the fair days.

The management of the temple is in the hands of a family of Brāhmins named Jogalekars. Under the Jogalekars are four men called Tungárs who live in the temple, clean it and wait on the god, receiving all perquisites except ornaments and money which are taken by the Jogalekars.² The god, who wears a golden masque, is fed three times a day, at eight in the morning, at eleven, and at eight at night, on food provided by the Jogalekars. At nine at night the god is dressed and every Monday he is taken out in a palanquin. Besides the main temple there is a smaller one in the fort which enjoys a yearly Government cash allowance of £16 (Rs. 160). Once in every twelve years when the sun enters Leo, or *Sinhasth*,³ a great

¹ Chesson and Woodhall's Miscellany, I. 418.

² There is a long-standing dispute between the Tungárs and the temple-managers regarding these perquisites. The Tungárs maintain that the god should be dressed in new clothes every day, the soiled clothes becoming their property. The managers refuse to do this and wash the god's clothes, which the Tungárs do not get until they are worn out. Mr. H. F. Silcock, C. S.

³ The legendary origin of the fair is, that once Brahma poured water from his earthen pot on the feet of Váman, the fifth incarnation of Vishnu. The water flowed in all directions till it was checked by Shiv who laid his matted hair in the way. In later times Trimbak became the residence of the great sage Gautam. The Brāhmins requested the sage to bring Ganga on earth that they might bathe in her purifying waters, but he refused. One day Párvati sent a cow to graze in the field where Gautam used to create rice for his daily use. Gautam drove off the cow and gave it a

fair is held at the source of the Godávāri.¹ The fair lasts for about thirteen months and is attended by 150,000 to 200,000 pilgrims from almost all parts of India. Many shops are opened during the fair by Násik shopkeepers, who sell grain, cloth, copper and brass vessels, and the numerous articles wanted by a miscellaneous crowd.

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TRIMBAK.

Pilgrims.

About 500 years ago, before Trimbak village was founded, pilgrims had to put up at Anjaneri, and even after Trimbak became inhabited the inconvenience of a dirty zigzag road and the fear of marauding parties prevented any great number of pilgrims visiting the place. Since the opening of the railway, and especially since a road has been made to Násik, the number of pilgrims has immensely increased.²

As a rule pilgrims do not stay for more than fourteen days. Some lodge in the town where wealthy men have built caste rest-houses, but most in the fields round the town. The pilgrim goes through the prescribed bathing and worship, and then visits the chief objects of holiness in and about the town. He bathes in the Kushavart pool³ and after bathing goes to worship Trimbakeshvar Mahádev, but is not allowed to enter the temples unless he is a Bráhmān. A feast to the temple Bráhmāns completes the ordinary round of observances. If the pilgrim has come to perform *shrāddha* or commemorative ceremonies he must keep several other observances. After shaving and throwing the shaven hair in the small square Gangāla pool, the pilgrim goes to bathe in the Kushavart pond. After bathing he makes some balls of rice if he is a Bráhmān, or of wheat-flour if he belongs to another caste, and performs the usual *shrāddha* ceremonies, a Bráhmān officiating and reciting sacred texts. After having gone through the ceremonies, he throws the balls, if of rice into a pool called the Kānchan pool, and if of wheat-flour into the Gangāla pool, and then goes to worship at Mahádev's temple.

On completing the other observances, the pilgrim goes to see the different objects of worship. He first visits the source of the Godávāri. Leaving the town and passing west to the foot of the

blow with a stick from which it died. Anxious to cleanse himself from the sin of cow-killing the sage began to perform ceremonies and to propitiate Mahádev. The god, pleased with his penance, released Ganga from his matted hair and striking her against a stone gave her leave to go down on earth. As the water was coming down the sage Gautama gave it a circular motion by turning it round with a blade of *kush* grass; thus arose the *kushavart* or *kush*-turned pool. As this happened when the sun was in the zodiacal sign of Leo, a special fair is held once in every twelve years when the sun enters that sign. The date of the descent of the river from the Trimbak or, as it is locally called, Brahmátri hill, is given as Saturday the tenth day of the bright half of *Māgh* (January-February) in the tortoise incarnation of Vishnu, during the era of king Mándhātā, after two hundred thousand years of the Krita or first cycle had passed. Compare Kennedy's *Hindu Mythology*, 256-258.

¹ So well known is this fair that the word Godávāri is ordinarily used in Gujarát for the numeral twelve.

² It is computed that about 250,000 pilgrims visited Trimbak during the last *Simhasth* which lasted from the 13th of September 1872 to the 11th of October 1873. The railway returns show for Násik Road station in 1873 a total of 284,761 passengers against 118,189 in 1868 and 151,380 in 1878.

³ Bathing in the Kushavart pool may go on for days, but on the first day the pilgrim must give all his clothes to his priest or *upādhyā*.

IV. hill he finds a flight of steps built by Karamsi Hansrāj, a rich
terest. Lohāna of Bombay, the same who built the steps which lead
 K. to the Elephanta Caves and the large temple near the Byculla
 18. railway station in Bombay. These steps, 700 in number, lead right
 up the hill. They are well built of masonry and cement, are of an
 easy slope, and have protecting walls on either side. There is a
 space in the middle so that pilgrims go up by one side and come down
 by the other. At the top to the left is a broad platform protected
 by a retaining wall. From the back of this platform, which is a
 sheer cliff about 300 feet high, water drips and flows through a stone
 cow's mouth into a small reservoir. A priest constantly attends
 and dresses the cow's head with leaves and flowers. Close by is
 a shrine of Devi. To the west of the platform a path runs along
 the hill-side to Gorakhnāth's cave, where lives a much respected
 Kānpata Gosāvi. The platform commands a striking view.
 Below lies Trimbak town with its temples and sacred bathing
 places. Across the plain winds the thin silvery streak of the
 Godāvari flowing between high banks for about four miles.¹ Against
 the horizon stand the heights of Saptashring (4659), and close at
 hand rises the fine hill of Aujaneri (4295) surmounted by a rock like
 a crouching lion.

On the plain, between Trimbak and Anjaneri, are a monastery
 or *math* and a pond called the Prayāg *tirth* where the Nirbāni
 Gosāvis live. It was from this monastery that the procession of
 naked ascetics used to walk to the Kushāvart reservoir in Trimbak
 village. The men walked three abreast with banners flying and
 gold and silver trumpets blowing, while crowds looked on in
 admiration. Besides the Nirbānis other wandering ascetics come
 from all parts of India to the great twelve-yearly fair. These
 are Niranjinis, Habānis, Udāsis old and new, Kānpatās, and
 Nirmālās. Except the Nirmālās all these classes are worshippers of
 Shiv and have each a *math*. The Nirmālās are Sikhs and Vaishnavs.

Though the great 1872 fair passed without a crime of importance
 earlier festivals were often scenes of riot and bloodshed. In 1837,
 notwithstanding the presence of four companies of a Native regiment,
 there was a serious disturbance. In 1861 quarrels arose between
 the Nirbānis and Udāsis, as the Udāsis imitated the Nirbānis and
 stripped themselves naked to walk in procession and bathe in the
 Kushāvart pool. The Nirbānis said they alone had the right to
 bathe naked and that other ascetics ought to wear a cloth round the
 waist. The dispute ended in a fight in which sticks and stones were
 freely used. In 1872 thirty-seven of the Bhil guard from five
 neighbouring treasuries were collected to make the necessary police
 arrangements. The chief danger of a riot was from the rivalry of
 the different classes of ascetics, each of whom wished to have

¹ It is at the village of Chakori, about five miles to the north-east of Trimbak, that the river assumes any considerable size. It here joins the Kikri which rises in the amphitheatre of hills west of Trimbak. This is the real source of the Godāvari and flows throughout the year while the Trimbak branch is dry by January. Mr. H. F. Silcock, C.S.

their procession on the opening day. It was arranged that each procession should move at a different time of the day. One band of Nirmáli Gosávis from the Panjáb, who visited Trimbak for the first time, were prevented entering the temple and were maltreated by some Trimbak Bráhmans who were arrested and punished. The dási Gosávis from Upper India made great efforts to be allowed to hold their naked procession, but strict orders were issued and no attempt was made.

Trimbak fort, which is 4248 feet above the sea, is described in 1818 as on a scarp so high and inaccessible as to be impregnable by any army or artillery however numerous or well served. The hill was ten miles round the base and about four miles round the top. The scarp, which varied in height from two to four hundred feet of perpendicular rock, surrounded the hill in every part, leaving no points except two gateways. The chief gateway through which the garrison received their stores and provisions was on the south.¹ The north gateway was only a single gate, the passage to which was by narrow steps cut out of the rock, and wide enough for only one person at a time.² This passage was cut four to six feet in the rock, and had nearly 300 steps, each furnished with side grooves or niches. These grooves were required to hold on by, as at half way up and after, it was hazardous to look back down the cliff which had 600 to 700 feet of a sheer drop. The top was surmounted by a building through which a six-feet wide passage wound about twenty feet in the rock. The mouth was protected by a double gateway, from which the further ascent was through a ha'chway. These winding stairs were covered by the building whose beams crossed the stairs overhead, and which, if knocked down, would only add strength to the place by burying the passage gateway. The head of this passage was defended by two towers connected by a curtain, in which was the gateway. The height of the hill was not so great on the north as on the south side, but it rose more abruptly and the ascent was steeper. Besides the gateways there were a few towers and works on different parts of the hill, but their position did not seem to have been chosen with a view to increase the strength of the fortress. The magazines and almost all the houses of the garrison were cut in the rock. At the foot of the scarp, and at a short distance from the passage leading to the north gate, was an old village in ruins.

Trimbak with Násik is said to have been governed by a brother of Rámchandra (1271-1308) the fifth of the Devgiri Yádavs.³ In the Musalmán histories of the Deccan, Trimbak is always coupled with Násik, and it is still the practice to speak of the two places as Násik-Trimbak. The earliest known mention of Trimbak is in 1629, in the third year of Sháh Jehán's reign, when

¹ Lake's Sieges, 99. The entrance to the south-west was by a large and well built gateway, with recesses one within the other for a distance of about 300 yards, and inclining in its principal and last gateway to a nook or angle formed of two projecting precipices of the hill, completely securing this gateway from any effect of artillery. From the tops and battlements of the gateway all approach to it was impossible and hopeless. Marátha and Pindhári Summary, 178.

² Lake's Sieges, 78.

³ Wilson's Mackenzie Collection (2nd Ed.) 63.

a force of 8000 horse was sent to conquer Násik, Trimbak, and Sangamner.¹ In 1633 mention is made that the Ahmádsháhí commandant of Trimbak fort offered his services to the Moghals.² In 1635 a force of 8000 men was sent against the Maráthas of Junnar, Sangamner, Násik, and Trimbak.³ In 1636, after a defeat at Máhulí, Sháhji agreed to deliver Trimbak fort along with Tringalvádi, Harishchandragad, and others, to Khán Zamán, a Moghal general.⁴ About 1680 Trimbak (Tirmek) is mentioned as a sub-division of Sangamner which was a district of Aurangabad. A manuscript quoted by Orme, apparently of Moghal times, describes the river Ganga as coming from the Konkan hills on which Tirmek was built, passing through the middle of the Sangamner district forty miles (20 kos) to Gulshanabad or Násik. Numbers of Hindus from the most distant parts are said to come every year to Trimbak to bathe on the day the sun enters the sign of the Scorpion. Every twelfth year the multitude was much greater and some came on every day of the year. The pilgrim tax yielded a large sum and belonged to the commandant of Trimbak fort. The rock out of which the Ganga had been fashioned into a cow's mouth.⁵ In 1682 Aurangzeb's army advanced from Aurangabad to Násik-Tirmek, near the mouth of the river Ganga, and their detachments reduced several detached hills.⁶ In 1684 one of Sambhájí's generals gained a victory with the troops under his command to bathe in the Ganga at Tirmek, as according to their belief every Maráthá was obliged to wash at least once a year in the Ganga, and in preference at Tirmek.⁷ In 1716 Sháhu demanded that the Moghals should surrender Trimbak fort to the Maráthás.⁸ The demand was refused, and the fort seems to have remained with the Moghals till the whole of Khándesh passed to the Nizám.⁹ In 1730 Trimbak was captured by Kolis,¹⁰ but the Nizám recovered it and in 1752 when it was taken by a Maráthá officer.¹¹ In 1750 the Maráthas mention Trimbak as a good fort on the bank of the river. In 1767 Trimbak is mentioned as part of the territory which the Peshwa agreed to give to his uncle Raghunáth. In a revenue statement, prepared from Maráthá records of about 1780, Trimbak is entered as a sub-division in the Sangamner district, and valued at £848 (Rs. 8482).¹²

During the Maráthá war of 1818 Trimbak, Rájdhair, and Málegaon were the only Násik forts which offered resistance to Colonel McDowell. Marching from Násik on the 22nd of April Colonel McDowell's detachment halted half way to Trimbak, while

¹ Elliot and O'Shaughnessy, II. 10, 11.

² Grant Duff's Maráthás, 49.

³ Elliot and O'Shaughnessy, II. 52.

⁴ Elliot and O'Shaughnessy, Grant Duff's Maráthás, 52.

⁵ MSS. quoted in Grant Duff's Maráthás, 285-286.

⁶ Orme's History of the Maráthas, 113.

⁷ Orme's Historical Fragments, 143.

⁸ Grant Duff's Maráthás, 197.

⁹ Grant Duff's Maráthás, 200, 206.

¹⁰ Transactions of the Asiatic Society, I. 243.

¹¹ Grant Duff's Maráthás, 276.

¹² Description of the Kingdom of Maráthas, et Geographique de l'Inde, I. 482. The editor notices that it appears in Rennell's map (1783) as Násick-Tirmuck.

¹³ Grant Duff's Maráthás, 339.

¹⁴ Waring's Maráthás, 239.

NÁSIK.

the engineers went ahead to reconnoitre and summon the surrender. As the party approached the village of Trimbai, the enemy left it and opened fire from the guns on the north side of the fort which were numerous and well served. They afterwards made a sally on the party but were at once driven back. The same evening a reconnaissance was made of the south gateway, which was on the other side of the fort and at a considerable distance from the village. The commanding engineer Lieutenant I recommended an attack on the north gate.¹ The plan of attack was to silence the fire of the enemy's guns, particularly those which were on the ruined village, and for this purpose to erect a battery of heavy ordnance at the northern side of the bottom of the hill, to occupy and form a lodgment in the village at the foot of the north gate, to erect a battery in the village for four six-pouncers to batter the gateway, and thence to carry the guns up the gateway by hand as had been done at Rájdhair fort. At the distance of about 100 yards it was hoped that the towers and curtains of the gateway might be demolished, and that the troops might advance to storm the breach under cover of the fire of the batteries and of musketry from the post in the village. In the event, it was hoped that a lodgment so immediately under the gateway would alarm the garrison and induce them to surrender.

To cut off from the enemy all hope of escape by the south side and to distract their attention, two six-pouncers and a howitzer were detached and established as high up the hill and as near the south gate as the nature of the ground allowed.

The attack began on the 23rd. At eight in the morning a detachment took its ground before the fort, and the whole of the intrenching tools and materials collected for the siege were carried into the village to the place chosen for the engineer's store. In the evening a detachment of fifty Europeans, fifty irregulars and 150 horse with two six-pouncers, marched from camp to the position opposite the south gateway. With them was a working party under an officer of engineers, consisting of a small detail of sappers and miners, thirty pioneers, and fifty litter-bearers, provided with wicker-cages or gabions and 2000 sand bags. A battery for the six-pouncers and a place of arms for the troops were prepared during the night, and one of the guns was carried up and placed in the battery. For the operations on the north side a working party got ready of half the corps of sappers and miners, fifty Europeans, 100 litter-bearers, and about 100 *lascars*. As soon as it was dusk the battery and place of arms were laid out, and when it grew dark

¹ The reasons for the engineer's choice were, that although the ascent of the north gate was more difficult than to the south gate, there was but one line of attack to destroy, a point of great consequence, as the detachment had only six-pouncers with which to effect a breach, as it was impossible to carry heavier guns up the hill on either side. A second reason was the advantage offered by the village of Trimbai and other ruined villages at the foot of the scarp in constructing batteries giving cover to the troops. A third reason was that the road leading to the south side of the fort was impracticable for guns, and the wells on that side had been poisoned.

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working party advanced and began operations.¹ At twelve at night the relief for the working party arrived in the trenches, consisting of the remaining half of the sappers and miners, fifty sepoy, 400 pioneers, and 200 litter-bearers. Owing to the rocky nature of the ground it was necessary to carry the earth for the battery from a distance. It was deemed therefore advisable not to relieve the old working party but to keep both at work, and thus, by great labour, the works were finished a little before daylight, and four heavy guns, two eight-inch mortars and two eight-inch howitzers, were got into battery. During the night the enemy fired occasionally on the working party from their different guns, but no casualties occurred.

On the 24th the battery opened at daylight and with great effect, so that in three hours all the enemy's guns were silenced, and it was found on reconnoitring that they had left the ruined village. This induced the commanding officer to attempt a lodgment there at midday instead of waiting till night as had originally been intended. The working² and covering³ parties for this service were ordered to parade at noon in rear of the work. From some misconception of orders the covering party advanced three quarters of an hour before the time ordered and before the working party were ready; and instead of remaining quiet under cover of the walls and houses, they attempted to force the gateway and the bluff rock 200 feet in perpendicular height.

The enemy opened a very heavy fire of jinjals, rockets, and matchlocks, and rolled large stones on the assailants. When the working party arrived they tried in vain to establish themselves. At the same time the British battery discontinued firing as the artillerymen were worn out by twelve hours' incessant labour and the working party were forced to retire with loss behind the walls of the village where they remained till night when a battery for four six-pounders was completed. During the afternoon of the 23rd, the enemy, fancying from the desperate enterprise of that morning that an attempt had really been intended by the narrow passage, and believing that neither rocks, walls, nor artillery could stop their assailants, lowered one of their number by a rope, who, when within hail, called out that the commandant was willing to treat with Colonel McDowell. The usual demand of the payment of arrears was made and refused. About six in the morning of the 24th, a ^{party of} ^{the} ^{British} ^{arrived} ^{at} ^{the} ^{place} ^{and} ^{terms} ^{were} ^{arranged} ^{at} ^{the} ^{place}, the garrison being allowed

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Majesty's Royals and the 1st Battalion of the

to retire with their arms and private property. In the course of the day the garrison turned out. There were about 535 men Rajputs and Maráthás with a few Sidis or Abyssinians. It was arranged that they should leave by the south gate, but so weak had it been secured inside by heaps of stones that they were unable to clear a way for themselves before three o'clock in the afternoon. Within the fort were found twenty-five pieces of ordnance from a thirty-three down to a one-pounder, with a sufficiency of ammunition.¹ The loss in taking this important fortress amounted to thirteen Europeans and nine natives, including two officers. This loss was small, but the state to which the heavy guns and their carriages was reduced was a serious inconvenience. There were no means of replacing them. The siege of hill-forts was particularly destructive to gun-carriages. To give the pieces sufficient elevation it was necessary to sink the trails into the ground. When this, as at Trimbak, was impracticable from the rocky site of the battery, the wheels had to be raised on sand-bags.

The fall of Trimbak so alarmed the commandants of the other forts that sixteen strong places surrendered without resistance.² The occupation of so many forts caused serious embarrassment. No regular troops could be spared, and irregulars raised for the purpose were unworthy of trust. The temporary use of irregulars could not be avoided. At the same time application was made to Brigadier General Doveton for more Native Infantry, who ordered two companies of the second battalion of the 13th Regiment to join from Jálna with all expedition.³

Two months after the surrender of Trimbak fort, Trimbak Denglia tried to retake it by surprise. Only a few men of the 13th Madras Native Infantry, commanded by a Subhedar, had been left in the fortress. One morning the sentries at the north gate were ordered to admit a band of pilgrims who wished to worship the source of the Godávári. They were admitted without suspicion. Before all of the party had entered one of them attacked the sentry,

¹ On examining their guns the artillery of the enemy was not found so unscientific as their practice seemed to show. Several shells that had been brought from Damara in the time of the Moghal government were lying about. Some of these being filled with loose powder, without a fuze or any other stopper, were run down with the usual charge of powder, and fired on the British. The gun gave a double report, and the shell burst the moment it left the muzzle. The assailants could not imagine what was the cause of the double report as they were never able to see where the shell struck or what became of it. The mouth of the gun was torn to pieces. Summary of Marátha and Pendhári Wars, 184.

² These sixteen places were, Achla, Ahivant or Ivatta, Bahula, Bháskargad, Ghajgad, Harish, Hatgad, Kantra, Koledhair, Kanbira, Kávnai, Márkinda, Rámsej, Ráv-ya-Jávlya, Tringalvádi, and Vághera. All these forts were visited and reported on by Captain Briggs immediately after their surrender. Ammunition and stores were found in Bháskargad, Kantra, Rámsej, and Vághera. Ahmadnagar Collector's MS. File VI. Inward Miscellaneous.

³ Blacker's Marátha War, 321-323. The guns used in the reduction of Trimbak fort were, two iron eighteen-pounders and two iron twelve-pounders, eight six-pounders, two eight-inch and two five and a half inch mortars, two eight-inch and two five and a half inch howitzers. The ammunition expended was 254 eighteen-pound shot, sixty-six twelve-pound shot, 111 eight-inch shells, 40 five and a half inch shells, and 2200 pounds of gunpowder. The stores used were 8000 sand-bag gabions, and 50 fascines. Lake's Sieges, 105-106.

who, at the cost of his life, succeeded in closing the gates. The garrison, immediately alarmed, overpowered the few who had obtained admittance, and the rest of the pilgrims, in the narrow light of steps leading to the north gate, suffered severely from stones dropped on them from above.¹

The Bráhmans of Trimbak played a seditious part during the 857 mutinies. At their instigation a party of Bhils and Thákurs attacked the Trimbak treasury on the night of the 5th of December 1857, and some of the men who took part in the rising hid themselves in the hills round Trimbak. The hills were searched and among the men who were made prisoners a Thákur named Pándu acknowledged his share in the outbreak and stated that he and his people had risen under the advice of a Trimbak Bráhmañ. To whom, he said, he knew by sight and could point out. Another of the prisoners confirmed this story and promised to identify the Bráhmañ. Mr. Chapman, the civil officer in charge of the district, who knew that the rising and attack on Trimbak had been organized by Bráhmans, had brought all the Bráhmans of Trimbak into a camp and ranged them in rows, but no one had come forward to identify the leading conspirators. Pándu was called and told to examine the rows of Bráhmans and find out whether the man who had advised his people to revolt was among them. Pándu walked down the line and stopping before a Bráhmañ, whose face was covered, asked that the cloth might be taken away, and on seeing his face said that he was one of the Bráhmans who had persuaded the Thákurs to attack Trimbak. Then the other Thákur who had confessed, was called in, and walking down the line picked out the same Bráhmañ. Next morning this Bráhmañ was tried, found guilty, condemned to death, and hanged.²

Tringalvá'di Fort, 2893 feet above the sea, stands six miles north-west of Igatpuri and four miles north of the Thal pass. It was visited by Captain Briggs in 1818. He found the path up the steeper part of the hill long and easy. The scarp of the rock was low and a flight of good steps led up its face. There was a second approach on the other side of the hill but it was purposely stopped by stones and earth.³ In 1636 Tringalvá'di fort is mentioned among the places which Sháháji, Shiváji's father after his defeat at dádul in Thána was forced to make over to the Moghals.⁴ Tringalvá'di is one of the sixteen fortified places which surrendered to the British on the fall of Trimbak in April 1818.⁵ Tringalvá'di has several caves and a ruined temple of Brahmadev with a Sanskrit inscription dated 1310 A.D. (1253).

Va'ghera, a hill station, is situated north-west of Násik and about ten miles north of the Thal pass. It is a hill station, 3812 feet above sea level. It is one of the Násik hill-forts in its waving

ke's Sieges, 110.

1. Captain Briggs' Report, 1818, p. 10. The latter road the better suited for the purpose as it required less labour than the other.

2. See above p. 201.

3. Ahmadnagar Collector's File, Inward No. 10, 1818. The latter road the better suited for the purpose as it required less labour than the other.

4. Elliot and Dowson, VII. 60.

5. Dr. Burgess' List of Antiquarian Remains.

by a snape, and in being almost all covered with grass, except the top, where is a very steep descent.¹ Captain Briggs, when he was at Vághera in 1818, rode without difficulty to the foot of the hill. There were a few houses occupied by part of the garrison. The ascent up the scarp was steep and difficult. It led to the fort by two gateways the outer of which had bastions. The wall of the fort was ample. There was no want of thatched houses for the garrison, but there were no bombproofs for ammunition.² Vághera is one of the sixteen fortified places which were assigned to Colonel McDowell's force on the fall of Trimshing in 1818.³ When it was taken it had a large quantity of provisions and stores.⁴

Vághera is thirteen miles north of Dindori and about three miles south of Saptashring hill, was once the head-quarters of a petty chieftain. In 1881 it had a population of 3102, chiefly traders and agriculturists.

The earliest mention of Vani is as Van in a copper-plate, dated 1400 of the Ráshtrakuta king Govinda III.⁵ The old site of the fort is said to have been at the base of Ahivant fort, about two miles to the north-west of the present site. According to the *Shak* (about A.D. 1478 (*Shak* 1400) Ganpatráo Janárdan, the commandant of Ahivant fort, seeing that great injury was done to Vani and its people by cannon balls fired from Ahivant fort by the *Behvásis* and other freebooters, settled Vani on its present site and built a small fort to the west of the new settlement. When the Násik forts passed from the Moghals to the Maráthas, Vani took the place of Ahivant, and the people of the village of Vani went and settled at Vani, greatly increasing its population. The settlement prepared from Marátha records, about 1790, Vani appears as the head-quarters of a sub-division of the Násik district next to Násik with a yearly revenue of £11,000 (*Rs.* 1,100).⁶

The fort built by Ganpatráo was a small reservoir called *Mahálakshmi*. After the temple fell to ruin the image of the goddess *Lakshmi* lay in the fort till, when Vani ceased to be the head-quarters, it was taken to Násik. To the east of Vani is the *Saptashring-nivásini* goddess. The goddess is said to have come from the top of Saptashring to help the Maráthas as could not climb the Saptashring hill. The present

¹ Baines, C. S.

² Captain Briggs' Report, 20th June 1818.

³ *Marátha War*, 322 note 2.

⁴ The stores were, Of arms six guns, 166 muskets and bayonets, and 8000 lbs. of ammunition 800 lead jinjal balls, seventy-nine cartridges (*22 badrahs*) of gunpowder, 256 round shot, sixty gun chains, 1 lb. of grape, and one large flint bag. Of miscellaneous articles there were 100 lbs. of gold weighing twenty-eight *tolas* worth about £56 (*Rs.* 560), 100 lbs. worth £4 6s. (*Rs.* 43) and the other £1 2s. (*Rs.* 11); 408 red and blue turbans, eight stands of colours, four drums, fifty-six pieces of blacksmith's tools, and an old tent. Appendix to Captain Briggs' Report.

⁵ *R. A. Soc. (Old Series)*, V. 352. See above p. 185 note 1. *Maráthas*, 239.

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ple was built about 1780 by a Shenvi named Shridhar Lakshman, the agent or *vahivátdár* of Gopikábái, the mother of Chhatráo the fourth Peshwa (1761-1772), who lived at Násik and enjoyed as her private allowance the revenues of the petty kingdom of Vani-Dindori. Shridhar also built two reservoirs near the temple and threw a dam across a small stream in the neighbourhood. To the west of Vani is a Hemádpanti temple of Agastyesvar Mahádev, and a temple of Tilbhándeshvar Mahádev, the latter built by the same Shridhar Lakshman. Near the Tilbhándeshvar temple are three reservoirs, a dam over the Dev river, and a large rest-house, all built by the same Shridhar Lakshman. There are jewels of the Saptashring goddess, which are valued at about £3000 (£30,000), are kept at Vani, and a large fair is held here every year immediately after the April full-moon fair on Saptashring. There is a vernacular school and a weekly market on Tuesdays.

Chausále, about eight miles north-west of Vani, is a group of small villages with many large memorial-stones.¹

Vinchur in Niphád, four miles south of Lásalgaon the nearest railway station, with which it is connected by a bridged and metalled road, is the residence of the chief of Vinchur, a first class Zamindar. In 1881 it had a population of 4890 or 431 fewer than in 1872.

Vinchur was granted as a military or *saranjám* estate to Vithal Rao, an ancestor of the present chief, who distinguished himself at the capture of Ahmadabad in 1755. It is surrounded by a high mud wall in fair repair, and contains a few good houses. The population is chiefly agricultural, but there is a small trade.

There is a weekly market on Fridays.³

The chief of Vinchur is a Deshasth Bráhma. He is a first class Zamindar and a Companion of the Order of the Star of India. He has twenty-four villages in Násik, three in Ahmadnagar, and two in Solapur, with a population of about 30,000 and a yearly rental of £7300 (Rs. 72,700). He settles without appeal such civil suits as arise among the people of his villages, and in criminal cases has the powers of a first class magistrate.

Yeola, the head-quarters of the Yeola sub-division, with a population of 17,685, is a station on the Dhond railway, fifteen miles south of Manmád and 162 miles north of Solapur.

The 1872 census showed a population of 17,461, Hindus 12,026, Muslims 4910, and 525 Others. The 1881 census showed an increase of 224. Of these 12,635 were Hindus, 4972 Muslims, and seventy-eight Others.

The importance of Yeola dates from 1667, when one Rájá landed on the banks of the river and offered a number of craftsmen to settle by offering them favourable terms. Of late years the town has grown rapidly. Its manufactures of silk and cotton goods and of gold thread on the railway helps Yeola, and numbers of skilled

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settled in it, some of the Leva Kanbi caste from Guj-
 from the Nizám's dominions. There is a large
 about 7000 persons of both sexes. About £20
 (Rs. 200) worth of raw silk and the same amount of silk th
 imported. The exports amount to £50,000 (Rs. 5,00,0
 silks and about the same amount of thread. There
 manufacture of gold and silver wire and thread
 £150 (Rs. 1500) worth of gold and £2000 (Rs. 20,000)
 silver are imported every year. These manufac
 out 3500 people. In 1876 the exports were valu
 £50,000 (Rs. 5,00,000). The railway returns sho
 passengers from 25,805 in 1879 to 49,873 in 1881 and
 a 3068 to 3424 tons. At the time of its found
 under the Emperor of Delhi; it subsequently pass
 of Sátára, and then to the Peshwás. Mádhavrá
 (1761-1772), gave it and several other villag
 to Vithal Shivdev, the ancestor of the present
 chief. The present chief still enjoys the revenue
 to the town, but has no authority within town
 is surrounded by a ruined mud wall and its streets
 comparatively broad and well laid out, are clean
 A municipality was established in 1858. In 1882
 income of about £2749 (Rs. 27,490), derived
 from a house-tax, an expenditure of £1294,
 of taxation of about 2s. 8½d. (Rs. 1½). The water-
 well with an abundant spring about a mile
 from the town. From the well the water is led by a drain
 to five reservoirs within the town. The well has
 cost the municipality for £50 (Rs. 500) and about
 have been spent in bringing the water to the town
 to increase the water-supply from the Khirdisati
 6 miles north-east of the town. The works, wh
 cost about £10,000 (Rs. 1,00,000), will prob
 1884 and finished in 1886.

Álegaon and Ahmadnagar high-road passes close
 to the town. Besides the ordinary sub-divisional ar
 eola has a subordinate judge's court, a post office
 and a dispensary. The dispensary was opened in 1868. In 1881
 patients at a cost of £170 (Rs. 1700). A market
 place is situated outside of the town on a well shaded sit
 occupied by about 5000 people, some of whom come fro
 A large amount of business is done; during
 of cattle and 3200 sheep were sold.¹

¹ Mr. H. R. Cooke, C.S.; Mr. E. C. Morrison, C.S.

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